

N·E·T·S
A NEW ENGLISH
TRANSLATION
OF THE
SEPTUAGINT

A
NEW ENGLISH
TRANSLATION
of the
SEPTUAGINT



A NEW TRANSLATION OF THE GREEK
INTO CONTEMPORARY ENGLISH—
AN ESSENTIAL RESOURCE FOR BIBLICAL STUDIES

A NEW ENGLISH

TRANSLATION

OF THE SEPTUAGINT

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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

POETIC BOOKS

Gen

Genesis

Ps

Psalms

Ex

Exodus

PrMan

Prayer of Manasses

Leu

Leuitikon

Prov

Proverbs

Num

Numbers

Eccl

Ecclesiast

Deut

Deuteronomion

Song

Song of Songs

HISTORIES

lob

lob

les

lesous

WisSal

Wisdom of Salomon

Judg

Judges

Sir

Wisdom of Iesus son of Sirach

Routh

Routh

PSSal

Psalms of Salomon

1 Rgns

1 Reigns

PROPHECIES

2 Rgns

2 Reigns

Hos

Hosee

3 Rgns

3 Reigns

Am

Amos

4 Rgns

4 Reigns

Mich

Michaias

1 Suppl

1 Supplements

loel

loel

2 Suppl

2 Supplements

Abd

Of Abdias

1 Esd

1 Esdras

Ion

Ionas

2 Esd

2 Esdras

Na

Naoum

Esth

Esther

Hab

Habakoum

ldt

loudith

Soph

Sophonias

Tob

Tobit

Hag

Haggaios

1 Makk

1 Makkabees

Zach

Zacharias

2 Makk

2 Makkabees

Mal

Malachias

3 Makk

3 Makkabess

Esa

Esaias

4 Makk

4 Makkabees

ler

Ieremias

Bar

Barouch

Lam

Lamentations

Letler

Letter of Ieremias

lezek

Iezekiel

Sous

Sousanna

Dan

Daniel

Bel

Bel and the Dragon

abbreviations

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

(LAWS)

(POETIC BKS)

Gen

Genesis

Ps

Psalms

Ex

Exodus

Pr Man

Prayer of Manasseh

Lev

Leviticus

Prov

Proverbs

Num

Numbers

Eccl

Ecclesiastes

Deut

Deuteronomy

Song

Song of Solomon

(HISTORIES)

Job

Job

Josh

Joshua

Wis

Wisdom

Judg

Judges

Sir

Sirach (Ecclesiasticus)

Ruth

Ruth

[PsSal]

[Psalms of Salomon]

1 Sam

1 Samuel

(PROPHECIES)

2 Sam

2 Samuel

Hos

Hosea

1 Kings

1 Kings

Am

Amos

2 Kings

2 Kings

Mic

Micah

1 Chr

1 Chronicles

Joel

Joel

2 Chr

2 Chronicles

Ob

Obadiah

1 Esd

1 Esdras

Jon

Jonah

Ezra & Neh

Ezra & Nehemiah

Nah

Nahum

Esth

Esther

Hab

Habakkuk

Jdt

Judith

Zeph

Zephaniah

Tob

Tobit

Hag

Haggai

1 Macc

1 Maccabees

Zech

Zechariah

2 Macc

2 Maccabees

Mal

Malachi

3 Macc

3 Maccabees

Isa

Isaiah

4 Macc

4 Maccabees

Jer

Jeremiah

Bar

Baruch

Lam

Lamentations

Let Jer

Letter of Jeremiah

Ezek

Ezekiel

Sus

Susanna

Dan

Daniel

Bel

Bel and the Dragon

abbreviations

ix

The following abbreviations are used in the footnotes to NETS:

Aram

Aramaic

Gk

Greek

Heb

Hebrew

Ha

Hanhart (1-2 Esd, Esth, Idt, 2-3 Makk, Tob)

Ka

Kappler (1 Makk)

Mu

Munnich (OG: Sous, Dan, Bel)

Ra

Rahlfs (*Psalmi cum Odis* in Ps and PrMan, manual edition of LXX elsewhere) We

Wevers (Gen, Ex, Leu, Num, Deut)

Weed

Wevers Edition (in distinction from Notes)

WeN

Wevers Notes (in distinction from Edition)

Zi

Ziegler (Bar, Bel, Dan, Esa, Ier, Iezek, Iob, Lam, Letler,
Twelve Prophets, Sir, Sous, WisSal)

fem

feminine gender

masc

masculine gender

om

omitted by

pl

plural

pr

preceded by

sg

singular

tr

transposed (after)

+

followed by

=

equivalent to

i.e.

explanatory translation

or

alternative translation

possibly

possible translation

perhaps

remotely possible translation

Gk uncertain

meaning of the Greek very uncertain

[. . .]

of questionable originality

x

abbreviations

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

Anchor Bible

BA

La Bible d'Alexandrie. Paris: Les Éditions du Cerf

BCE

Before the Common Era

BETL

Bibliotheca Ephemeridum Theologicarum Lovaniensium

BHS

Biblia Hebraica Stuttgartensia

BIOSCS

Bulletin of the International Organization for Septuagint and Cognate Studies Brenton

L. C. L. Brenton, *The Septuagint Version of the Old Testament, According to the Vatican Text, Translated into English*. London: S. Bagster and Sons, 1844.

CATSS

Computer Assisted Tools for Septuagint Studies

CBQ

Catholic Biblical Quarterly

CBQMS

Catholic Biblical Quarterly Monograph Series

CE

Common Era

Charles

R. H. Charles, ed. *The Apocrypha and Pseudepigrapha of the Old Testament*.

2 vols. Oxford: Clarendon, 1913.

CHJ

The Cambridge History of Judaism. 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

Église et Théologie

ICC

International Critical Commentary

IOSCS

International Organization for Septuagint and Cognate
Studies

JBL

Journal of Biblical Literature

JNSL

Journal of Northwest Semitic Languages

JTSt

Journal of Theological Studies

LEC

Library of Early Christianity

LSJ

H. G. Liddell, R. Scott and H. S. Jones, *A Greek-English Lexicon*. Oxford: Clarendon Press, repr. 1966.

MSL

T. Muraoka, *A Greek-English Lexicon of the Septuagint*.
Louvain: Peeters, 2002.

MSU

Mitteilungen des Septuaginta-Unternehmens der
Gesellschaft der

Wissenschaften zu Göttingen

MT

Masoretic Text

NETS Manual

Albert Pietersma. *Translation Manual for "A New English Translation of the Septuagint" (NETS)*. Ada, Michigan: Uncia Books, 1996.

NPNF

Nicene and Post-Nicene Fathers

NRSV

New Revised Standard Version Bible Translation

OBO

Orbis Biblicus et Orientalis

OG

Old Greek

OTS

Old Testament Studies

abbreviations

Pietersma, "Paradigm"

Albert Pietersma, "A New Paradigm for Addressing Old Questions: The

Relevance of the Interlinear Model for the Study of the Septuagint," in *Bible and Computer: The Stellenbosch AIBI-6 Conference*. Proceedings of the

Association Internationale Bible et Informatique "From Alpha to Byte."

University of Stellenbosch, 17-21 July, 2000 (Johann Cook, ed.; Leiden: E. J.

Brill, 2002) 337-364.

Pfeiffer, *History*

R. H. Pfeiffer, *History of New Testament Times with an Introduction to the Apocrypha*. New York: Harper & Brothers Publishers, 1949.

PSBA

Proceedings of the Society of Biblical Archaeology

RSV

Revised Standard Version Bible Translation

Rahlfs

Alfred Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX*

interpretes. Stuttgart: Württembergische Bibelanstalt, 1935.

SBE

Studia Biblica et Ecclesiastica

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, *The Holy Bible, Containing the Old and New Covenant, Commonly Called the Old and New Testament: Translated from the Greek.*

Philadelphia: Jane Aitken, 1808.

VT

Vetus Testamentum

VTSup

Vetus Testamentum Supplements

ZAW

Zeitschrift für die alttestamentliche Wissenschaft

ZNW

Zeitschrift für die neutestamentliche Wissenschaft

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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/>.

to the reader of NETS

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

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. Third-ly, 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 Aristeeas) 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 xvi

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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 *du/namij* sometimes means “host/army” but at other times means “power/might,” which component of meaning to the reader of NETS

was right for which context might well be a matter of dispute. From the perspective of the Septuagint text as an independent, self-sufficient entity, context is recognized as the sole arbiter of meaning. That is to say, should the context speak of military might, *du/namij* would be translated by “army,” but if the (Greek) context be about bodily might instead, *du/namij* 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 *bc* (“army, war, warfare”), Greek *du/namij* should be understood as “host/army,” but if the Hebrew be *z* (“strength, might”) instead, *du/namij* 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., *h9mw~annd u9mw~n*) 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 du/namij and h9mw~n/u9mwi~

lluns-

trations 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” [qe/lhma] 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., yb [oh please!] = e0n e0moi/ = “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., tyrb = diaqh/kh = “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

Isolate

renderings ————— Stereotypes |
Calques ————— 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.

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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 every-day, 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 looser 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 Maccabees and Wisdom of Solomon, 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 co-nundra.

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., Dauid and Salomon).

Since the Septuagint collection includes translations from extant Hebrew (Aramaic) sources and translations of lost Semitic works, as well as books originally composed in Greek, the Committee has decided to be inclusive. To cite the NETS Statement of Principles (art. 3): "For the purposes of NETS, the term

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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 *ku/rioj* 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-

XX

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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

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[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 downb represents the changed text of Wevers' *Notes* (WeN) while b *on his face* = Weed 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 a)diqe/w “be wronged, do injustice, injure” (smx, q#(, rq#) and a)diki/a “wrongdoing, injustice” (smx, Nw(, q#(, (#p), are cognates. Others belong to the same semantic domain, like the preceding, but are not cognates: e.g., gh= “earth, land, ground, country, world” (hmd), Cr), rp() and xw&ra “country, territory” (rw), Cr), hd#).

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 gh= as the equivalent for several terms in the standard Hebrew Masoretic Text (MT).

Genesis

MT

NRSV

LXX

NETS

1.25

Cr)

earth

gh~

earth

hmd)

ground

gh~

earth

3.19

hmd)

ground

gh~

earth

rp(r

dust

gh~

earth

p(

dust

gh~

earth

47.23

hmd)

land

gh~

land

hmd)

land

gh~

land

47.24

hd#

field

gh~

land

2

TO THE READER OF Genesis

In the preceding examples, decisions as to which English terms to use for NETS are based on factors such as their suitability in context as equivalents for $gh=$, and the way in which, in a given chapter or peri-cope, 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 Klh, 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 deu~r(o3) "come" and deu=te (2) "come." In the majority of cases (58%), poreu/omai (61) "go, proceed, walk, walk on, journey, travel" and its compound forms pro-poreu/omai (2) "go on, go on before," and sumporeu/omai (3) "journey together, go along" serve as equivalents. e1rxomai (3) "go, come" and its compounds a)pe/rxomai (21) "go away, go off, depart," die/rxomai (1) "go through" and e)ce/rxomai (1) "go forth" account for another 23%. The other Greek verbal roots that have been selected to render the Qal of Klh are: a)podidra/skw (1) "escape," a)poi/xomai (2) "depart,"

a)polu/omai (1) "go away," a)potre/xw (2) "hurry off, leave quickly," badi/zw (1) "go," e)pife/romai (1) "be carried along," oi1xomai (3) "leave, go away," and probai/nw (1) . . . gi/nomai (1) "keep getting (greater)."

The three remaining cases of Qal Klh are not represented quantitatively in the Greek. Three additional Greek verbal roots serve as counterparts to the Hithpael stem of Klh in the eight places that it occurs in Genesis: diodeu/w (1)

“pass through,” eu)areste/w “be well pleasing (to / before God)” (6) in a dynamic equivalent rendering of ynpl / t) Klhth “walk (with / before God)” and peripate/w (1) “walk about.”

The Hebrew noun #pn 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 yuxh/ “animating force, creature, being, soul, life, heart, person.” In the remaining cases, however, the translator has chosen the plural of a)nh/r, “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 sw~m “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 a)rxī- prefix, a good number of which apparently made their first appearance in the Hellenistic period. Thus in Genesis one encounters forms like a)rxidesmofu/lac / a)rxidesmw/thj “chief jailer,” a)rxima/geiroj “chief butcher,” and a)rxisitopoio/j “chief baker,” whose unprefixed forms desmofu/lac / desmw/thj “jailer,” ma/geiroj “butcher,” and sitopoio/j “baker” are attested by the time of the translation of the Pentateuch into Greek. Similarly, terms like diasafw/fhsij “explanation” and o)rqri/zw “rise/start early” are likely to have been in use, since cognates (e.g., diasafe/w “make quite clear,” o)lraqroj “dawn”) were well known.

The Genesis translator follows various conventions of word formation. A term like baruwpe/w “be heavy-sighted” (48.10), for example, combines the adjective baru/j “heavy” with the noun w!y “eye,” and to the resulting compound is attached the verbal suffix -e/w which typically denotes either a condition or an activity (in this case it is the former). For gambreu/w, the translator has begun with the noun gam-bro/j, 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 -eu/w, which has the force of “acting the part of,” hence, “act the part of a

brother-in-law” (38.8). The noun e)nta/fion “shroud, winding-sheet” is the basis for e0ntafia/zw, the form that the LXX translator creates by adding the verbal suffix -a/zw denoting action, i.e., “prepare for burial” (50.2). The new cognate noun e0ntafiasth/j “undertaker,” which appears in the same verse, exhibits the nominal suffix -th&j signifying the agent or doer of an action. The technical term qusiasth/rion “altar” is the product of the addition of the suffix -th/rion, signifying place, to qusi/a (noun) / qusia/zw (verb) “sacrifice.” A puzzling development is the Genesis translator’s invention of the term a)krobusti/a “foreskin” (17.11 *passim*), given that a)kroposqi/a “tip of the foreskin” (cf. posqi/a “foreskin”) was already in use. Some have speculated

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that the translator combined a)kro/j “at the farthest point/end” with a Semitic root signifying pudenda (*b;t*), but whatever the process it seems likely that a)krobusti/a is derived from a0kroposqi/a.

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 αυ0ca/nw “to increase” (for the Hebrew counterpart hrp signifying “to be fruitful”), eu9ri/skw “to find” (note especially 26.12 where Hebrew)cm connotes “reap,” as the NRSV indicates), qa/lassa “sea” (particularly in the places where My signifies the westward direction), o1roj “mountain” (where rh refers generally to hill country), xei=loj “lip, edge” (where hp# 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 diaqh/kh “covenant” = tyrb, eu)loge/w “to bless” = Krb Piel, kibwto/j “ark” =

hbt, ku/rioj “(the) LORD” = hwhy, parakale/w “to comfort / be comforted” = Mxn Piel/Niphal/Hithpael, paroike/w “to reside as an alien” = rwg, paroi/khsij “living as an alien” = rwgm, and stere/wma “firmament” = (yqr.

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 e0cana/stasij “a rising up” and a)na/sthma “something that rises” as equivalents for Mwqy “living thing” (NRSV) is apparently occasioned by the desire to reflect the root Mwq “arise, stand up, stand”

by means of cognates of its Greek semantic counterpart, i3sthmi. Similarly, the rationale for perath/j “emigrant” in Gen 14.13 as a rendering of yrb(“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. *xeroubi/m* “cheroubim” (3.24) is the transcription of *Mybrk*, 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 *sabe/k* = *Kbs* (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 *futo/n*, i.e., “a *sabek* plant.” A term like *a)rrabw/n* “pledge” (Hebrew *Nwbr* [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 literalistically in NETS as they have been in the LXX (English translations of the Hebrew are taken from the NRSV).

4.2: kai\ prose/qhken tekei=n "And she proceeded to bear"
= tdll Pstw "Next she bore"

4.8: kai\ e)ge/neto e)n tw~| ei]nai atuou\j e)n tw~| pedi/w|
kai)ne/sth Ka/in "And it came about when they were in the
plain, that then Cain rose up" = Nyq Mqyw hd#b Mtwyhb
yhyw "And when they were in the field, Cain rose up"

9.5: e)k xeiro\j pa/ntwn tw~n qhri/w"nfrom the hand of all
the animals" = hyx lk dym "from every animal"

TO THE READER OF Genesis

11.10: $\text{ui}9\text{o}\backslash\text{j e}9\text{kato}\backslash\text{n e})\text{tw}\sim$ “na son of one hundred years”
= $\text{hn}\# \text{t})\text{m Nb}$ “one hundred years old”

12.19: $\text{kai}\backslash \text{e}1\text{labon au})\text{th}\backslash\text{n e}0\text{mautw}\sim|\text{0jeigunai}\sim\text{k}$ “aAnd I
took her to myself for a wife” =

$\text{h}\#)\text{l yl ht) xq)w}$ “so that I took her for my wife”

24.12: $\text{kai}\backslash \text{poi/hson e}1\text{leoj meta}\backslash \text{tou}\sim \text{kuri/ou mo}$ “uand do
mercy with my lord” = $\text{ynd) M(dsx h}\#(\text{w}$

“and show steadfast love to my master”

33.19: $\text{th}\backslash\text{n meri/da tou}\sim)\text{garou}=\text{, ou}[\text{e}1\text{sthsen e})\text{kei}=\text{ th}\backslash\text{n}$
 $\text{sknh}\backslash\text{n au})\text{tou}=\text{}$ “the portion of the field, there where he
had set up his tent” = $\text{wlh) M}\# \text{h}+\text{n r}\#)\text{hd}\# \text{h tq}|\text{x t)}$ “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 $\text{ei}0$ in questions. In addition to its in-terjectional and conditional uses, $\text{ei}0$ 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 M) in direct questions: e.g., $\text{ei}0 [= \text{M)] Sa/rra e)\text{nenh/konta e})\text{tw}\sim\text{n ou]sa te/ceta}$ “is;hall Sarra who is ninety years of age give birth?” (17.17). The use of the $\text{e)n tw}\sim$

+ | infinitive construction (= b + infinitive construct) in cir-

cumstantial 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: e0n tw~| perite/mnesqaimhw~n p~an arseniko“nwhen every male of ours is circumcised”; wnl lwmhb rkz lk “that every male among us be circumcised” (NRSV).

The Greek default for the ubiquitous Hebrew conjunction w is kai/. 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 kai/ 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 kai/ (=

w): e.g., e)ge/neto de\ h9ni/ka e)ch/gage/n me o9 qeo\j e)k tou= oi]kou tou= patro/j mou, kai\ ei]pa “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 w conjunction (de/

for example) is indicated in NETS by modification of the NRSV: e.g., 9Rebe/kka de\ h)ga/pa to\n Olakw&b “Rebekka, however, loved Iakob”; bq(y t) tbh) hqbrw “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.”

TO THE READER OF Genesis

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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” (wt#) hwx t) (dy Md)hw), and NETS reads, “Now Adam knew his wife Heua” (0Ada\m de\ e1gnw Eu[an th\n gunai=ka au)tou=). Another pattern exhibited in the NRSV is there-versal of the sequence of Hebrew first person and second or third person pronouns—especially following the preposition Nyb “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 Gen14.21 provides an example of the former progression, inasmuch as the king of Sodoma demands the return of “the men” (tou\j a!ndraj) whom Abram has rescued from the invading kings, whereas in the MT he wants #pnh, which the NRSV renders as “the persons.” In 24.13, the LXX translator has ensured that the Hebrew phrase ry(h y#n) “men/people of the city” is not construed in a gender-specific fashion by rendering it as tw~n Okooiu/ntwn th\n po/lin “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, 5when 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; 6but a stream would rise from the earth, and water the whole face of the ground—7then 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, 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 was rising from the earth and watering the whole face of the earth. 7And 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 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.

6

TO THE READER OF Genesis

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., *Septuagintal 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 heaven and being in the firmament of the sky for illumination the earth. 2 Yet the earth was invisible and un-separated between the day and be-

formed, and darkness was over the abyss, and a di- tween the night, and let them be for signs and for vine wind was being carried along over the water. seasons and for days and for years, 15 and let them 3 And God said, "Let light come into being." And

be for illumination in the firmament of the sky so

light came into being. 4 And God saw the light, that as to give light upon the earth." And it became so.

16

it was good. And God separated between the light

And God made the two great luminaries, the

and between the darkness. 5 And God called the great luminary for rulership of the day and the light Day and the darkness he called Night. And it lesser luminary for rulership of the night, and came to be evening, and it came to be morning, the stars. 17 And God set them in the firmament of day one.

the sky so as to give light upon the earth 18 and to

6 And God said, "Let a firmament come into rule the day and the night and to separate between being in the midst of the water, and let it be a sep- the light and between the darkness. And God saw a rator between water and water." And it became that it was good. 19 And it came to be

evening, and so. 7And God made the firmament, and God sep- it came to be morning, a fourth day.

arated between the water that was under the fir-

20 And God said, "Let the waters bring forth

mament and between the water that was above the creeping things among living creatures and birds firmament. 8And God called the firmament Sky. flying on the earth against the firmament of the And God saw that it was good. And it came to be sky." And it became so. 21And God made the great evening, and it came to be morning, a second day.

sea monsters and every creature among creeping

9 And God said, "Let the water that is under the animals, which the waters brought forth according sky be gathered into one gathering, and let the dry to their kinds, and every winged bird according to land appear." And it became so. And the water that kind. And God saw that they were good. 22And was under the sky was gathered into their gather- God blessed them, saying, "Increase, and multiply, ings, and the dry land appeared. 10And God called and fill the waters in the seas, and let birds multi-the dry land Earth, and the systems of the waters ply on the earth." 23And it came to be evening, and he called Seas. And God saw that it was good. it came to be morning, a fifth day.

11Then God said, "Let the earth put forth pasture

24 And God said, "Let the earth bring forth the

land vegetation, seed propagating according to living creature according to kind: quadrupeds and kind and according to likeness, and fruit-bearing creeping things and wild animals of the earth ac-tree producing fruit of which the

seed is in it according to kind.” And it became so. 25 And God according to kind, on the earth.” And it became so. made the wild animals of the earth according to 12 And the earth brought forth pasture land vegetation, and the cattle according to kind and all the creeping things, seed propagating according to kind and all the creeping things of the earth according to their kind and likeness, and fruit-bearing trees producing kind. And God saw that they were good.

fruit of which the seed is in it according to kind, on

26 Then God said, “Let us make humankind

the earth. And God saw that it was good. 13 And it according to our image and according to likeness, came to be evening, and it came to be morning, and let them rule the fish of the sea and the birds third day.

of the sky and the cattle and all the earth and all

14 And God said, “Let luminaries come into

the creeping things that creep upon the earth.”

Genesis 1-3

7

27

And God made humankind;

18 Then the Lord God said, “It is not good that

according to divine image he made it;

the man is alone; let us make him a helper corre-

male and female he made them.

sponding to him.” 19And out of the earth God fur-

28And God blessed them, saying, “Increase, and

thermore formed all the animals of the field and

multiply, and fill the earth, and subdue it, and rule all the birds of the sky and brought them to Adam the fish of the sea and the birds of the sky and all to see what he would call them, and anything, the cattle and all the earth and all the creeping whatever Adam called it as living creature, this was things that creep upon the earth.” 29And God said, its name. 20And Adam gave names to all the cattle

“See, I have given to you all sowable herbage, prop- and to all the birds of the sky and to all the ani-agating seed that is atop the whole earth, and every mals of the field, but for Adam there was not tree that has in itself fruit of sowable seed—you found a helper like him. 21And God cast a trance shall have ita for food, 30and to all the wild animals upon Adam, and he slept, and he took one of his of the earth and to all the birds of the sky and to ribs and filled up flesh in its place. 22And the rib every creeping thing that creeps on the earth that that he had taken from Adam the Lord God fash- has in itself the animating force of life, even all ioned into a woman and brought her to Adam.

23

green herbage for food.” And it became so. 31And

And Adam said,

God saw all the things that he had made, and see,

“This now is bone of my bones
they were exceedingly good. And it came to be
and flesh of my flesh;
evening, and it came to be morning, a sixth day.
this one shall be called Woman,
for out of her husband she was taken.”

24

And the heaven and the earth were finished,

Therefore a man will leave his father and moth-

2 and all their arrangement. 2And on the sixth
erandwillbejoinedtohiswife,andthetwowill day God finished
his works that he had made, and become one flesh.

he left off on the seventh day from all his works

that he had made. 3And God blessed the seventh

(2.25)And the two were naked, both Adam and

day and hallowed it, because on it he left off from 3 his wife,
and were not ashamed.

all his works that God had begun to make.

(3.1) Now the snake was the most sagacious of

4 This is the book of the origin of heaven and all the wild
animals that were upon the earth, earth, when it originated,
on the day that God made whichb the Lord God had made.

And the snake said the heaven and the earth 5and all verdure of the to the woman, "Why is it that God said, 'You shall field before it came to be upon the earth and all not eat from any tree that is in the orchard'?" 2And herbage of the field before it sprang up, for God had the woman said to the snake, "We shall eat of the not sent rain upon the earth, and there was not a fruit of the tree of the orchard, 3but of the fruit of human to till the earth, 6yet a spring would rise the tree that is in the middle of the orchard, God from the earth and water the whole face of the earth. said, 'You shall not eat of it nor shall you even 7And God formed man, dust from the earth, and touch it, lest you die.' " 4And the snake said to the

breathed into his face a breath of life, and the man woman, "You will not die by death, 5for God knew became a living being. 8And the Lord God planted that on the day you eat of it, your eyes would be an orchard in Edem toward the east, and there he opened, and you would be like gods knowing good put the man whom he had formed. 9And out of the and evil." 6And the woman saw that the tree was earth God furthermore made to grow every tree that good for food and that it was pleasing for the eyes is beautiful to the sight and good for food, the tree to look at and it was beautiful to contemplate, and of life also in the orchard's midst and the tree for when she had taken of its fruit she ate, and she also knowing what is knowable of good and evil.

gave some to her husband with her, and they ate.

10 Now a river goes out of Edem to water the 7And the eyes of the two were opened, and they orchard; from there it divides into four sources. knew that they were naked, and they sewed fig 11The name of the one is Phison; it is the one that

leaves together and made loincloths for themselves.

encircles the whole land of Heuilat, there where

8 And they heard the sound of the Lord God

the gold is; 12now the gold of that land is good, walking about in the orchard in the evening, and and carbuncle and light green stone are there. both Adam and his wife hid themselves from the 13And the second river's name is Geon; it is the

presence of the Lord God in the midst of the tim-

one that encircles the whole land of Ethiopia. ber of the orchard. 9And the Lord God called 14And the third river is the Tigris; it is the one that

Adam and said to him, "Adam, where are you?"

goes over against the Assyrians. As for the fourth 10And he said to him, "I heard the sound of you river, it is the Euphrates.

walking about in the orchard, and I was afraid, be-

15 And the Lord God took the man whom he cause I am naked, and I hid myself." 11And he said had formed and put him in the orchard to till and to him, "Who told you that you are naked, unless keep it. 16And the Lord God commanded Adam, you have eaten from the tree of which I com-saying, "You shall eat for food of every tree that is manded you, of this one alone, not to eat from it?"

in the orchard, 17but of the tree for knowing good 12And Adam said, "The woman, whom you gave to and evil, of it

you shall not eat; on the day that you be with me, she gave me of the tree, and I ate.”

eat of it, you shall die by death.”

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

aOr *them* bl.e. *the wild animals*

8

Genesis 3-4

have done?” And the woman said, “The snake

earth, 4and Habel, he also brought of the firstlings

tricked me, and I ate.” 14And the Lord God said to of his sheep and of their fat portions. And God the snake,

looked upon Habel and upon his gifts, 5but on

“Because you have done this,

Kain and on his offerings he was not intent. And it

cursed are you from all the domestic

distressed Kain exceedingly, and he collapsed in

animals

countenance. 6And the Lord God said to Kain,

and from all the wild animals of the earth;

“Why have you become deeply grieved, and why

upon your chest and belly you shall go,

has your countenance collapsed? 7If you offer cor-

and earth you shall eat

rectly but do not divide correctly, have you not

all the days of your life.

sinned? Be still; his recourse is to you, and you

15

And I will put enmity between you and

will rule over himd.”

between the woman

8 And Kain said to his brother Habel, "Let us go
and between your offspring and between
through into the plain." And it came about when
her offspring;

they were in the plain, that then Kain rose up
he will watch your head,
against his brother Habel and killed him. 9And God
and you will watch his heel."

said to Kain, "Where is your brother Habel?" And

16And to the woman he said,

he said, "I do not know; surely I am not my broth-

"I will increasingly increase your pains and

er's keeper?" 10And God said, "What have you

your groaning;

done? The voice of your brother's blood is crying

with pains you will bring forth children.

out to me from the earth! 11And now you are cursed

And your recourse will be to your husband,

from the earth, which has opened wide its mouth to
and he will dominate you.”

receive your brother’s blood from your hand. 12For

17Then to Adam he said,

you will till the earth, and it will not continue to

“Because you have listened to the voice of

yield its strength to you; you will be groaning and

your wife

trembling on the earth.” 13And Kain said to the

and have eaten from the tree

Lord, “My guilt is too great for me to be forgiven!

14

of which I commanded you,

If today you are driving me out from off the earth

of this one alone, not to eat from it,

and I shall be hidden from your face, then I shall be

cursed is the earth in your labors;

groaning and trembling on the earth, and it will be

with pains you will eat it all the days of

that anyone who finds me will kill me.” 15And the

your life;

Lord God said to him, “Not so! Anyone who kills

18

thorns and thistles it shall cause to grow up

Kain will let loose seven acts of vengeance.” And the

for you,

Lord God allocated a sign to Kain so that no one
and you will eat the herbage of the field.

who found him would do away with him. 16Then

19

By the sweat of your face

Kain went away from the presence of God and lived

you will eat your bread

in the land of Naid over against Edem.

until you return to the earth

17 And Kain knew his wife, and after she had

from which you were taken,

conceived she bore Henoah, and he was building a

for you are earth

city and named the city after the name of his son

and to earth you will depart.”

Henoch. 18Then to Henoch was born Gaidad, and

20 And Adam called the name of his wife Life, Gaidad was the father of Maiel, and Maiel the fa-because she is the mother of all the living. 21And ther of Mathousala, and Mathousala the father of the Lord God made leather tunics for Adam and Lamech. 19And Lamech took for himself two for his wife and clothed them.

wives; the name of the one was Ada, and the name

22 Then God said, “See, Adam has become like of the second was Sella. 20And Ada bore Iobel; he one of us, knowing good and evil, and now per- was the ancestor of cattle-raisers living in tents.

21

haps he might reach out his hand and take of the

And his brother’s name was Ioubal; he was the

tree of life and eat, and he will live forever.” 23And one who introduced the harp and lyre. 22As for the Lord God sent him forth from the orchard of Sella, she also bore Thobel, and he was a smith, a delight to till the earth from which he was taken. forger of bronze and iron, and the sister of Thobel 24And he drove Adam out and caused him to dwell

was Noema.

opposite the orchard of delight, and he stationed

23 Now Lamech said to his own wives:

the cheroubim and the flaming sword that turns,

“Ada and Sella, hear my voice;

to guard the way of the tree of life.

you wives of Lamech, listen to my words,

because I have killed a man for a wound to

Now Adam knew his wife Heua, and after she

me,

4 had conceived she bore Kain and said, “I have

and a

the young man for a while to me,

acquired a man through God.” 2And she proceeded- 24

because seven times vengeance has been

exact to bear his brother Habel. And Habel became a

herder of sheep, but Kain was tilling the earth.

but by Lamech seventy times seven.”

3And it came about after some days that Kain

25 Now Adam knew his wife Heua, and after

brought to the Lord an offering of the fruits of the

she had conceived she bore a son and named his

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

Genesis 4-6

9

name Seth, saying, “For God has raised up for me and

daughters. 27And all the days of Mathousala, another

offspring instead of Habel, whom Kain which he lived,

amounted to nine hundred sixty-six years.” 26And to Seth a son

was born, and he nine years, and he died.

named his name Enos. He hoped to invoke the

name of the Lord.

28 And Lamech lived one hundred eighty-eight
name of the Lord God.

years and became the father of a son 29and named
his name Noe, saying, "This one shall give us respite

This is the book of the origin of human be-

from our labors and from the pains of our hands

5 ings. On the day that God made Adam, he and from the
earth that the Lord God has cursed."

30

made him according to divine image; 2male and

And Lamech lived after he became the father of

female he made them, and he blessed them. And Noe five
hundred sixty-five years and had sons and he named their
name "Adam" on the day that he daughters. 31And all the
days of Lamech amounted made them.

to seven hundred fifty-three years, and he died.

3 Now Adam lived two hundred thirty years

and became a father, according to his form and ac-

(5.32)And Noe was five hundred years of age,

according to his image and named his name Seth. 6 and Noe
became the father of three sons: Sem, 4And the days of
Adam after he became the father

Cham, Iapheth.

of Seth amounted to seven hundred years, and he

(6.1) And it came about when humans began

had sons and daughters. 5And all the days of to become numerous on the earth, that daughters Adam, that he lived, amounted to nine hundred also were born to them. 2Now when the sons of thirty years, and he died.

God saw the daughters of humans, that they were

6 Now Seth lived two hundred five years and fair, they took wives for themselves of all that they became the father of Enos. 7And Seth lived after he chose. 3And the Lord God said, "My spirit shall not become the father of Enos seven hundred seven abide in these humans forever, because they are years and had sons and daughters. 8And all the flesh, but their days shall be one hundred twenty days of Seth amounted to nine hundred twelve years." 4Now the giants were on the earth in those years, and he died.

days and afterward. When the sons of God used to

9 And Enos lived one hundred ninety years and

go in to the daughters of humans, then they pro-

became the father of Kainan. 10And Enos lived duced offspring for themselves. Those were the gi-after he became the father of Kainan seven hun- ants that were of old, the renowned humans.

dred fifteen years and had sons and daughters.

5 And when the Lord God saw that the wicked

11 And all the days of Enos amounted to nine hundred and five years, and he died.

thata all think attentively in their hearts on evil

12 And Kainan lived one hundred seventy years things all the days, 6 then God considered that he and became the father of Maleleel. 13 And Kainan had made humankind on the earth, and he

lived after he became the father of Maleleel seven thought it over. 7 And God said, "I will wipe out hundred forty years and had sons and daughters. from off the earth humankind which I have made, 14 And all the days of Kainan amounted to nine

from human to domestic animal and from creep- hundred ten years, and he died.

ing things to birds of the sky, for I have become

15 And Maleleel lived one hundred sixty-five angry that I have made them." 8 Yet Noe found years and became the father of Jared. 16 And favor before the Lord God.

Maleleel lived after he became the father of Jared

9 Now these are the generations of Noe. Noe

seven hundred thirty years and had sons and was a righteous man, being perfect in his era; Noe daughters. 17 And all the days of Maleleel amount- was well pleasing to God. 10 And Noe had three ed to eight hundred ninety-five years, and he died.

sons: Sem, Cham, Iapheth.

18 And Jared lived one hundred sixty-two years

11 Now the earth was corrupt before God, and

and became the father of Henoah. 19 And Jared the earth was full of wrongdoing. 12 And the Lord lived after he became the father of Henoah eight God saw the earth, and it was ruined, for all flesh hundred years and had sons and daughters. 20 And had ruined his way upon the earth. 13 And God said all the days of Jared amounted to nine hundred to Noe, "The time of all humankind has come be-sixty-two years, and he died.

fore me, for the earth has become full of wrongdo-

21 And Henoah lived one hundred sixty-five ing by reason of them, and see, I am going to ruin years and became the father of Mathousala. 22 Now them and the earth. 14 Therefore make yourself an Henoah was well pleasing to God after he became ark of squared lumber; you shall make the ark with the father of Mathousala, for two hundred years, nests and shall bituminize it within and without and had sons and daughters. 23 And all the days of with bitumen. 15 And thus you shall make the ark: Henoah amounted to three hundred sixty-five the length of the ark three hundred cubits and the years. 24 And Henoah was well pleasing to God, and width fifty cubits and its height thirty cubits. 16 You he was not found, because God transferred him.

shall make the ark, bringing it together, and shall

25 And Mathousala lived one hundred sixty- finish it to a cubit above, and the door you shall seven years and became the father of Lamech. make in the side; you shall

make it with ground 26And Mathousala lived after he became the father

floor, second story and third story chambers. 17And

of Lamech eight hundred two years and had sons

for my part, look, I am going to bring the flood,

aLacking in Gk

10

Genesis 6-8

water on the earth, to destroy under heaven all flesh that were coming in, male and female of all flesh, in which is a spirit of life, and as many as there are entered as God had commanded Noe. And the on the earth shall perish. 18And I will establish my Lord God closed the ark apart from hima.

covenant with you, and you shall come into the

17 And the flood came for forty days and forty

ark, you and your sons and your wife and your nights on the earth, and the water increased and sons' wives together with you. 19And of all the do- bore up the ark, and it was raised up from the mestic animals and of all the creeping things and of earth. 18And the water was prevailing and increas-all the wild animals and of all flesh, you shall bring ing greatly on the earth, and the ark was being car-some of them all two by two into the ark in order ried along over the water. 19So the water was pre-to sustain them together with yourself; they shall be vailing very greatly on the earth, and it covered all male and female. 20Of all the winged birds accord- the high mountains that were under heaven; 20the ing to kind and of all the domestic animals accord- water was raised up fifteen cubits above, and it cov-ing to kind and of all the creeping things that creep ered all the high mountains. 21And all flesh that upon the ground according to their kind, two by moves on the earth—of birds and of domestic an-two some of them all shall come in to you, to imals and of wild animals—died, and every creep-be sustained together with you, male and female. ing thing

that moves on the earth and every 21And you shall take for yourself some of all the human being. 22And all things that have a breath

provisions, which you will eat, and shall gather of life, and everyone who was on the dry land, them to yourself, and they shall be for you and for died. 23And he wiped out every thing that rises, them to eat.” 22And Noe did all things that the which was on the face of the whole earth, from Lord God commanded him; so he did.

human being to domestic animal and creeping

things and the birds of the sky, and they were

And the Lord God said to Noe, “Go into the

wiped out from the earth. And only Noe was left,

7 ark,youandallyourhousehold,forIhaveseen andthosewithhimintheark.24Andthewaterwas you as righteous before me in this generation. 2And raised up on the earth one hundred fifty days.

bring in to you seven by seven some of the clean do-

mestic animals, male and female, but two by two

And God remembered Noe and all the wild

some of the domestic animals that are not clean, 8 animals and all the domestic animals and all male and female, 3and seven by seven some of the the birds and all the creeping things that were with clean birds of the sky, male and female, and two by him in the ark, and God brought a wind upon the two some of the birds that are not clean, male and earth, and the water subsided, 2and the fountains female,

to sustain offspring upon all the earth. 4For of the abyss and the cataracts of heaven were cov-within seven more days I am going to bring rain on ered over, and the rain from heaven was restrained.

the earth for forty days and forty nights, and every 3And the water, as it was proceeding from the thing that rises up, which I have made, I will wipe earth, was giving way; after fifty and one hundred out from the face of the earth.” 5And Noe did all days the water was giving way and diminishing.

that the Lord God had commanded him.

4And in the seventh month, on the twenty-seventh

6 Now Noe was six hundred years of age, and of the month, the ark settled on the mountains of the flood of water came on the earth. 7And Noe Ararat. 5Now the water, as it was proceeding, was and his sons and his wife and his sons' wives went diminishing until the tenth month; then in the with him into the ark because of the water of the eleventh month, on the first of the month, the tops flood. 8And some of the birds and of the clean do- of the mountains appeared.

mestic animals and of the domestic animals that

6 And it came about after forty days that Noe

are not clean and of all the creeping things that are opened the window of the ark that he had made on the earth, 9two by two, male and female, went 7and sent out the raven to see if the water had sub-into the ark to Noe, as God had commanded him. sided, and after it had gone out it did not return 10And it came about after the seven days, that then until the water was dried up from the earth. 8And the water of the flood came on the earth.

he sent out the dove after it to see if the water had

11 In the six hundredth year in Noe's life, the subsided from the face of the earth. 9And the dove, second month, on the twenty-seventh of the because it could not find a resting place for its feet, month, on this day all the fountains of the abyss returned to him into the ark, for water was on the burst forth, and the cataracts of heaven were whole face of the whole earth, and extending his opened, 12and the rain came on the earth for forty hand he took it and brought it into the ark to him-days and forty nights. 13On this day Noe, Sem, self. 10And when he had waited yet another seven Cham, Iapheth, Noe's sons, and Noe's wife and the days, again he sent forth the dove from the ark, three wives of his sons with him, entered into the 11and the dove went back to him toward evening, ark. 14And all the wild animals according to kind and it had an olive leaf, a dry twig, in its mouth, and all the domestic animals according to kind and Noe knew that the water had subsided from and every creeping thing that moves on the earth the earth. 12And when he had waited yet another according to kind and every bird according to kind seven days, again he sent forth the dove, and it did 15entered into the ark to Noe, two by two of all not continue to turn back to him any more.

flesh in which there is a spirit of life. 16And those

13 And it came about in the six hundred first

al.e. *Noe*

Genesis 8-10

11

year in the life of Noe, the first month, on the first water to destroy all the earth." 12And the Lord God of the month,

that the water disappeared from the said to Noe, "This is the sign of the covenant, earth, and Noe uncovered the roof of the ark that he whichb I give, between me and you and between had made, and he saw that the water had disap- every living creature that is with you, for everlasting peared from the face of the earth. 14Then in the sec- generations: 13I set my bow in the cloud, and it ond month, on the twenty-seventh of the month, shall be for a covenant sign between me and the the earth was dry. 15And the Lord God spoke to earth. 14And it shall be that when I gather clouds Noe, saying, 16"Go out of the ark, you and your wife over the earth, my bow shall be seen in the cloud, and your sons and your sons' wives with you, 17and 15and I will remember my covenant that is be-bring out with yourself all the wild animals that are tween me and you and between every living crea-with you, and all flesh from birds to domestic ani- ture among all flesh, and the water shall no more mals and every creeping thing that moves on the become a flood so as to wipe out all flesh. 16And earth, and increase, and multiply on the earth." the bow shall be in the cloud, and I will see it to re-18And Noe went out, and his wife and his sons and member the everlasting covenant between me and

his sons' wives with him, 19and all the wild animals between every living creature among all flesh that and all the domestic animals and every bird and is on the earth." 17And God said to Noe, "This is every creeping thing that moves on the earth went the sign of the covenant that I have made between out of the ark according to their kind.

me and between all flesh that is on the earth."

20 And Noe built an altar to God and took of

18 Now the sons of Noe who went out of the

all the clean domestic animals and of all the clean ark were Sem, Cham, Iapheth; Cham was the father of the birds and offered whole burnt offerings on the altar of Chanaan. 19 These three are the sons of Noah. 21 And the Lord God smelled an odor of fragrance; from these they were scattered abroad over the earth, and the Lord God, when he had given it the whole earth.

thought, said, "I will not proceed hereafter to curse

20 And Noah was the first soil-tilling person,

the earth because of the deeds of humans, for he and he planted a vineyard. 21 And he drank some of the fruit of the vine; and he said, "I have drunk of the fruit of the vine, and my mind is altered; I have become drunk, and he was stripped of his garments from youth; so I will not proceed hereafter to curse the ground, for it has brought forth life for me. 22 And Cham, the father of Canaan, saw the nakedness of his father, and he went and told his two brothers outside.

Chanaan, saw the nakedness of his father, and

22

During all the days of the earth,

after he had gone out he told his two brothers outside

seed and harvest, cold and heat,

side. 23 And Sem and Iapheth, when they had taken

summer and spring shall not cease—

the garment, laid it on their two backs and walked

during day and night."

backward and covered the nakedness of their father.

ther, and their face was looking backward, and

And God blessed Noe and his sons and said to

they did not see their father's nakedness. 24 Then

9 them, "Increase, and multiply, and fill the
Noe sobered up from the wine, and he knew what earth, and
subdue it. 2 And the trembling and fear his younger son had
done to him, 25 and he said, of you shall be on all the
animals of the earth and

"Cursed be Chanaan;

on all the birds of the sky and on all the things that

a slave, a domestic, shall he be to his

move on the earth and on all the fish of the sea; I

brothers."

26

have given them under authority to you. 3 And

He also said,

every creeping thing that is alive you shall have for

"Blessed be the Lord, the God of Sem,

food; like the pasture land herbs, I have given you

and Chanaan shall be his slave.

all things. 4 Only you shall not eat meat with the 27

May God make space for Iapheth,
blood of life. 5 For truly, your blood of your lives I
and let him live in the houses of Sem,
will seek out: from the hand of all the animals I
and let Chanaan become their slave.”

will seek it out, and from the hand of a fellow
28 Now after the flood Noe lived three hun-
human I will seek out the life of the human.
dred fifty years. 29 And all the days of Noe amount-
6

As for the one who sheds a human's
ed to nine hundred fifty years, and he died.
blood,
in return for this blood shall ita be shed.

10 Now these are the generations of Noe's
For by divine image I made humankind.

sons, Sem, Cham, Iapheth, and sons were

7 But you, increase, and multiply, and fill the earth, born to
them after the flood.

and multiply on it.”

2 The sons of Iapheth: Gomer and Magog and

8 And God spoke to Noah and to his sons with Madai and Javan and Elipsa and Tubal and him, saying, 9 "As for me, see, I am instituting my covenant with you and your offspring after you: every creature that lives with you, from

sons of Javan: Elipsa and Tharsis, Kittians, Rhodians.

birds and from domestic animals, and for all the 5 From these the islands of the nations were separated: animals of the earth, from all those that came out bred in their land, each according to language, in of the ark. 11 And I will establish my covenant with their tribes and in their nations.

you, and no more shall all flesh die by the water of

6 And the sons of Ham: Cush and Mesraim,

the flood, and no more shall there be a flood of

Phoenicia and Canaan. 7 And the sons of Cush: Saba

al.e. *blood* bl.e. *the sign* cl.e. *people*

12

Genesis 10-11

and Hevila and Sabatha and Regma and Sabakatha. ourselves before we are scattered abroad upon the And the sons of Regma: Saba and Dadan. 8 Now face of the whole earth." 5 And the Lord came: Cush became the father of Nimrod. He was the first on earth to be a giant. 9 He was a giant

hunter of men had built. 6And the Lord said, "Look, one before the Lord God; therefore they will say, "Like race and one lip of all, and this they have begun to Nebrod a giant hunter before the Lord." 10And the do, and nothing that they undertake to do will beginning of his kingdom came to be Babylon, now be wanting from them. 7Come, and let us go Orech and Archad and Chalanne in the land of down, and confuse their tongue there so that they Sennaar. 11From that land he went forth to Assour will not hear, each one the speech of the next."

and built Nineue and Rooboth-city and Kalach, 8And the Lord scattered them abroad from there 12and Dasem between Nineue and between Kalach;

over the face of all the earth, and they left off

this is the great city. 13And Mesraim became the fa- building the city and the tower. 9Therefore its ther of the Loudieim and the Enemetieim and the name was called Confusion, because there the Labieim and the Nephthalieim 14and the Pa- Lord confused the lips of all the earth, and from trosonieim and the Chaslonieim, there where there the Lord God scattered them abroad over the Phylistieim came from, and the Kaphthorieim.

face of all the earth.

15 Now Chanaan became the father of Sidon

10 And these are the generations of Sem: Sem

as his firstborn and the Chettite 16 and the was a son of one hundred years when he became Iebousite and the Amorrite and the Gergesite the father of Arphaxad, in the second year after the 17and the Heuite and the Aroukite and the Hasen- flood. 11And Sem lived after he became the father

nite 18 and the Aradian and the Samarite and of Arphaxad five hundred years and had sons and Hamathi. And afterward the tribes of the daughters and died.

Chananites were scattered abroad. 19 And the

12 And Arphaxad lived one hundred thirty-five

boundaries of the Chananites extended from years and became the father of Kainan. 13 And Ar-Sidon until one came to Gerara and Gaza, until phaxad lived after he became the father of Kainan one came as far as Sodoma and Gomorra, Adama four hundred thirty years and had sons and daughters and Seboim, as far as Lasa. 20 These are the sons of ters and died.

Cham, in their tribes, according to their languages,

And Kainan lived one hundred thirty years and

in their countries and in their nations.

became the father of Sala. And Kainan lived after

21 And to Sem, also to him as father of all the he became the father of Sala three hundred thirty sons of Eber, brother of Iapheth the Greater, there years and had sons and daughters and died.

was procreation. 22 The sons of Sem: Ailam and As-

14 And Sala lived one hundred thirty years and

sour and Arphaxad and Loud and Aram and became the father of Eber. 15 And Sala lived after he Kainan. 23 And the sons of Aram: Os and Houl and became the father of Eber

three hundred thirty Gether and Mosoch. 24And Arphaxad became the years and had sons and daughters and died.

father of Kainan, and Kainan became the father of

16 And Eber lived one hundred thirty-four

Sala; then Sala became the father of Eber. 25And to years and became the father of Phalek. 17And Eber Eber were born two sons: the name of the one was lived after he became the father of Phalek three Phalek, for in his days the earth was divided, and hundred seventy years and had sons and daughters his brother's name was lektan. 26Now lektan be- and died.

came the father of Elmodad and Saleph and Hasar-

18 And Phalek lived one hundred thirty years

moth and Iarach 27and Hodorra and Aizel and and became the father of Ragau. 19And Phalek lived Dekla 28and Abimeel and Sabeu 29and Ouphir after he became the father of Ragau two hundred and Heuila and Iobab. All these were the sons of nine years and had sons and daughters and died.

lektan. 30And their abode extended from Masse

20 And Ragau lived one hundred thirty-two

until one came to Sophera, a mountain of the east. years and became the father of Serouch. 21And 31These are the sons of Sem, in their tribes, accord-Ragau lived after he became the father of Serouch

ing to their languages, in their countries and in two hundred seven years and had sons and daugh-their nations.

ters and died.

32 These are the tribes of Noe's sons, according

22 And Serouch lived one hundred thirty years

to their generations, according to their nations; and became the father of Nachor. 23 And Serouch from these the islands of the nations were scattered lived after he became the father of Nachor two hundred abroad on the earth after the flood.

hundred years and had sons and daughters and died.

24 And Nachor lived seventy-nine years and be-

And the whole earth was one lip, and there

came the father of Thara. 25 And Nachor lived after

he became the father of Thara one hundred twenty-

11 was one speech for all. 2 And it came about

as they moved from the east that they found a plain in the land of Sennaar and settled there.

26 And Thara lived seventy years and became

3 And one person said to the next, "Come, let us

the father of Abram and Nachor and Harran.

make bricks and bake them with fire." And the

27 These then are the generations of Thara:

brick became stone for them, and the clay for Thara was the father of Abram and Nachor and them was bitumen. 4And they said, "Come, let us Harran, and Harran was the father of Lot. 28And build ourselves a city and a tower whose top shall Harran died before his father Thara in the land in be as far as heaven, and let us make a name for

which he was born, in the country of the Chal-

Genesis 11-13

13

deans. 29And Abram and Nachor took wives for sheep and calves and donkeys, male and female themselves; Abram's wife's name was Sara, and Na-

chor's wife's name was Melcha, the daughter of

17 And God tried Pharaoh and his house with

Harran, the father of Melcha and the father of great and grievous trials because of Sara, Abram's lescha. 30And Sara was barren, and she was not wife. 18Now when Pharaoh had called Abram he bearing children.

said, "What is this you have done to me, that you

31 And Thara took his son Abram and his son's did not tell me that she is your wife? 19Why did son, Lot son of Harran, and his daughter-in-law you say, 'She is my sister'? And I took her to myself Sara, his son Abram's wife, and he brought them for a wife. And now here is your wife before you; out of the country of the Chaldeans to go into the take her; hurry off." 20And Pharaoh commanded land of Chanaan, and he came as far as Charran men concerning Abram to join in escorting him and settled there. 32And the days of

Thara in Char- and his wife and all that he had and Lot with him.

ran amounted to two hundred five years, and

Thara died in Charran.

13 Then Abram went up from Egypt, he and

his wife and all that was his and Lot with

12 And the Lord said to Abram, "Go forth

him, into the wilderness.

from your country and from your kindred

2 Now Abram was very rich in livestock and in

and from your father's house to the land that I will silver and in gold. 3 And he journeyed whence he show you. 2 And I will make you into a great nation, and I will bless you and make your name the place where formerly his tent had been, be-great, and you shall be one blessed. 3 And I will tween Baithel and between Haggai, 4 to the place of bless those who bless you, and those who curse the altar that he had made there at first, and there you I will curse, and in you all the tribes of the Abram invoked the name of the Lord. 5 And Lot, earth shall be blessed."

who was journeying together with Abram, had

4 And Abram went, as the Lord had told him sheep and cattle and tents. 6 And the land did not to, and Lot left with him. Now Abram was seven- have room for them to live together, for their pos-ty-five years of age when he

departed from Char- sessions were many, and they could not live to-ran. 5And Abram took his wife Sara and his broth-gether. 7And strife occurred between the herders of er's son Lot and all their possessions that they had Abram's livestock and between the herders of Lot's acquired and every person whom they had ac- livestock. Now at that time the Chananites and the quired in Charran, and they departed to go to the Pherезites used to inhabit the land.

land of Chanaan, and they came to the land of

8 So then Abram said to Lot, "Let there not be

Chanaan. 6And Abram passed through the land in strife between you and me and between your its length as far as the place Sychem, at the high herders and my herders, for we are kindred. 9See, oak. Now at that time the Chananites used to in- is not the whole land before you? Separate your-habit the land. 7And the Lord appeared to Abram self from me. If you goa to the left, I awill goa to and said to him, "To your offspring I will give this the right, but if you goa to the right, I awill goa to the land." And Abram built there an altar to the Lord left." 10And Lot, lifting up his eyes, saw all the re-who had appeared to him. 8And from there he gion round about the Jordan, that all was watered— withdrew to the mountain to the east of Baithel before God had overthrown Sodoma and Gomor-and set up his tent there—Baithel towards the sea ra—like the orchard of God and like the land of and Haggai to the east, and there he built an altar Egypt until one came to Zogora. 11And Lot chose to the Lord and called on the name of the Lord. for himself all the region round about the Jordan, 9And Abram set out, and as he traveled he enand Lot set out from the east, and they separated, camped in the wilderness.

each one from his kinsman. 12So then Abram set-

10 And a famine occurred upon the land, and tled in the land of Chanaan, but Lot settled in a city Abram went down to Egypt to reside there as an of the regionsb round about and tented in Sodoma.

13

alien, for the famine prevailed upon the land.

Now the people who were in Sodoma were

11And it came about when Abram drew near to

wicked and exceedingly sinful before God.

enter into Egypt that Abram said to his wife Sara, “I

14 And God said to Abram after Lot had sepa-

do know that you are a woman beautiful in coun-

rated from him, “Look up with your eyes; look

tenance; 12it will be, therefore, that should the

from the place where you are now, toward the

Egyptians see you, they will say, ‘This is his wife,’ north and southwest and east and sea. 15For all the and they will kill me, but you they will keep for land that you see, I will give it to you and to your themselves. 13Say, therefore, ‘I am his sister,’ so that offspring forever. 16And I will make your offspring it may go well with me because of you, and my soul like the sand of the earth; if anyone can count the will live on your account.” 14And it came about sand of the earth, your offspring also shall be when Abram entered into Egypt—as the Egyptians counted. 17Rise up, pass through the land, both in saw the woman, that she was very

beautiful—15that the length of it and in the breadth, for I will give it then the rulers of Pharaoh saw her and praised her to to you.” 18And moving his tent, Abram came and Pharaoh and brought her into Pharaoh’s house. 16And settled by the oak of Mambre, which was in Che-for her sake they dealt well with Abram, and he had bron, and there he built an altar to the Lord.

aLacking in Gk bOr *peoples*

14

Genesis 14-15

14 Nowitcameaboutinthekingshipof

the king of Sodoma said to Abram, “Give me the

Amarphal king of Sennaar, that Ariocho king

men, but take the cavalry for yourself.” 22But

of Ellasar and Chodollogomor king of Ailam and Abram said to the king of Sodoma, “I will extend Thargal king of nations 2made war with Bara king my hand to God Most High, who created the heav-of Sodoma and with Barsa king of Gomorra and en and the earth: 23if I shall take from a small cord Sennaar king of Adama and Symobor king of Se- to a sandal-thong of all the things that are yours—

boim and the king of Bala (this is Segor). 3All these lest you say, ‘I have made Abram rich,’ 24except the made an agreement at the salt ravine (this is the sea things that the young men have eaten and the of salt). 4Twelve years they were subject to Chodol- share of the men who went along with me—

logomor, but in the thirteenth year they rebelled. Eschol, Aunan, Mambre—these shall take a share.”

5Then in the fourteenth year Chodollogomor and the kings who were with him came and cut down

Now after these matters the Lord’s word

the giants who were in Astaroth Karnain and strong 15 came to Abram in a vision, saying, “Do not nations together with them and the Ommites who be afraid, Abram; I am shielding you; your reward were in the city Saue 6and the Chorrites who were shall be very great.” 2But Abram was saying, “O

in the mountains of Seir, as far as the terebinth of Master, what will you give me? And I, I am going Pharan which is in the wilderness. 7And after they away childless; as for the son of Masek, my female had turned back they came to the spring of judg- homebred, he is Damascus Eliezer.” 3And Abram ment (this is Kades) and cut down all the rulers of said, “Since you have given me no offspring, my Amalek and the Amorrites who live in Hasasan male homebred will be my heir.” 4And immedi-Thamar. 8Then the king of Sodoma and the king of ately a divine voice came to him, saying, “This one Gomorra and the king of Adama and the king of shall not be your heir, but one who shall come out Seboim and the king of Bala (this is Segor) went of you, he shall be your heir.” 5Then he brought out, and they drew up in battle array with them for him outside and said to him, “Look up to heaven, war in the salt valley, 9against Chodollogomor king and number the stars, if you will be able to count of Ailam and Thargal king of nations and them.” And he said, “So shall your offspring be.”

Amarphal king of Sennaar and Arioch king of Ella- 6And Abram believed God, and it was reckoned to sar, four kings

against five. 10 Now the salt valley him as righteousness.

was pits, pits of bitumen, and the king of Sodoma

7 Then he said to him, "I am the God who

and the king of Gomorra fled and fell in there, but brought you out of the country of the Chaldeans those who were left fled to the hill country. 11 Then so as to give you this land to possess." 8 But he said, theya took all the cavalry of Sodoma and Gomorra "O Master, Lord, how shall I know that I shall pos-and all their provisions and went away. 12 And they sess it?" 9 And he said to him, "Take for me a heifer also took Lot, the son of Abram's brother, and his three years old and a female goat three years old chattels and departed, for he was living in Sodoma.

and a ram three years old and a turtledove and a

13 And one of those who had been rescued, dove." 10 And he took for him all these and divided when he arrived, told Abram the emigrant. Now them in the middle and placed them facing one he, Amorim, used to live near the oak of Mambre, another, but he did not divide the birds. 11 And the brother of Eschol and brother of Aunan, who birds came down on the carcasses, their cut halves, were confederates of Abram. 14 And when Abram and Abram sat together with them.

heard that his kinsman Lot had been taken captive,

12 Then about sunset a trance fell upon Abram,

he counted his own homebreds, three hundred and look, a great dark fear was falling upon him.

eighteen, and chased after them as far as Dan. 13And it was said to Abram, "Knowledgeably you 15And he fell upon them during the night, he and

shall know that your offspring shall be alien in a

his servants, and smote them and chased them land not its own, and theyc shall enslave them and away to Choba, which is on the left of Damascus. maltreat them and humble them for four hundred 16Then he brought back all the cavalry of Sodoma,

years. 14But I will judge the nation that they are

and he brought back his kinsman Lot and his pos- subject to; then afterward they shall come out here sessions and the women and the people.

with much baggage. 15Now as for yourself, you

17 Now after he had returned from the slaugh- shall depart to your fathers in peace, buried in a ter of Chodollogomor and the kings who were good old age. 16Then in the fourth generation they with him, the king of Sodoma went out to meet shall be brought back here, for the sins of the him at the valley of Saue (this was the plain of a Amorrites are not yet, to the present, filled up."

king). 18And Melchisedek king of Salem brought

17 Now after the sun began to appear in the

out bread loaves and wine; now he was priest of west, a flame appeared, and look, a smoking oven God Most High. 19And he blessed Abram and said,

and torches of fire that passed through between

“Blessed be Abram to God Most High,
these cut halves. 18On that day the Lord made a
who created the heaven and the earth,
covenant with Abram, saying, “To your offspring I
20

and blessed be God Most High,
will give this land from the river of Egypt to the
who has delivered up your enemies as
great river, the river Euphrates: 19the Kenites and
subjects to you!”

the Kenezites and the Kedmonites 20and the Chet-
And heb gave him one tenth of everything. 21Then
tites and the Pherezites and the Rhaphain 21and

al.e. the four kings bl.e. Abram cl.e. inhabitants of the land

Genesis 16-17

15

the Amorrites and the Chananites and the Heuites
as for me, see, my covenant is with you, and you
and the Gergesites and the Iebousites.”

shall be an ancestor of a multitude of nations.

5And no longer shall your name be called Abram,

Now Sara, Abram's wife, was not giving

but your name shall be Abraam, for I have made

16 birth for him. She, however, had an Egyp- you an ancestor of many nations. 6And I will intian slave-girl whose name was Hagar. 2And Sara crease you very, very much, and I will make you said to Abram, "See, the Lord has shut me off from into nations, and kings shall come from you. 7And giving birth; so go in to my slave-girl in order that I will establish my covenant between me and be-you may beget children by her." And Abram lis- tween you and between your offspring after you tened to the voice of Sara. 3And after ten years of throughout their generations for an everlasting Abram's living in the land of Chanaan, Sara, covenant, to be your god and your offspring's after Abram's wife, took Hagar the Egyptian, her own you. 8And I will give to you and to your offspring slave-girl, and gave her to her husband Abram as a after you the land that you inhabit as a resident wife for him. 4And he went in to Hagar, and she alien, all the land of Chanaan, for a perpetual conceived. And she saw that she was pregnant, and holding, and I will be a god to them."

her mistress was dishonored before her. 5Then Sara

9 And God said to Abraam, "Now as for you,

said to Abram, "I am being wronged due to you! I you shall keep my covenant, you and your off-have given my slave-girl into your bosom, but when spring after you throughout their generations.

she saw that she was pregnant, I was dishonored

And this is the covenant, which you shall keep,

before her. May God judge between you and me!” between me and you and between your offspring 6But Abram said to Sara, “See, your slave-girl is in after you throughout their generations: Every male your hands; treat her as it may please you.” And of yours shall be circumcised, 11and you shall be Sara maltreated her, and she ran from her presence.

circumcised in the flesh of your foreskins, and it

7 But the Lord God’s angel found her by the shall exist as a covenant sign between me and you.

12

spring of water in the wilderness, by the spring on

And a youngster of eight days shall be circum-

the way to Sour. 8And the angel of the Lord said to cised among you—every male—throughout your her, “Hagar, slave-girl of Sara, where are you com- generations, the homebred of your household and ing from, and where are you going?” And she said, the one bought with money from any son of a for-

“I am running from the presence of my mistress eigner, who is not of your offspring. 13The home-Sara.” 9But the angel of the Lord said to her, “Re- bred of your household and the one bought with turn to your mistress, and humble yourself under money shall be circumcised with circumcision, her hands.” 10The angel of the Lord also said to and my covenant shall be on your flesh for an ever-her, “I will

multitudinously multiply your off- lasting covenant. 14And as for an uncircumcised spring, and it will not be counted for multitude.” male who shall not be circumcised in the flesh of 11And the angel of the Lord said to her, his foreskin on the eighth day, that soul shall be

“See, you are pregnant and shall bear a son destroyed from his kin, for he has scattered my and shall call his name Ismael. covenant.”

For the Lord has given heed to your

15 And God said to Abraam, “As for Sara your humiliation.

wife, her name shall not be called Sara, but Sarra 12

He shall be a rustic man;

shall be her name. 16And I will bless her, and I will his hands ashall bea against all,

give you a child by her. And I will bless her, and she and the hands of all against him,

shall become nations, and kings of nations shall and he shall live facing all his kinfolk.”

be from her.” 17And Abraam fell face down and

13And Hagar called the name of the Lord who was

laughed and spoke in his mind, saying, “Shall a son

speaking to her, “You-are-the-God-who-looks- be born to a hundred-year-old, and shall Sarra who upon-me,” because she said, “For truly I saw him is ninety years of age give birth?” 18And Abraam face to face when he appeared to me.” 14Therefore said to God, “As for Ismael, let him live before you!”

19

she called the well, “Well-of-the-one-whom-I-saw-

But God said to Abraam, “Indeed; see, your wife

face-to-face”; see, ait isa between Kades and be- Sarra shall bear you a son, and you shall call his tween Barad.

name Isaak, and I will establish my covenant with

15 And Hagar bore Abram a son, and Abram him as an everlasting covenant and for his offspring called the name of his son, whom Hagar bore him, after him. 20Now concerning Ismael, see, I heard Ismael. 16And Abram was eighty-six years of age you; see, I have blessed him and will make him in-when Hagar bore Abram Ismael.

crease and will make him very numerous; he shall

be the father of twelve nations, and I will appoint

Now Abram came to be ninety-nine years

him as a great nation. 21But my covenant I will es-

tablish with Isaak, whom Sarra shall bear to you at

17 of age, and the Lord appeared to Abram

and said to him, "I am your God; be well pleasing this season in another year." 22And he finished talk-before me, and become blameless, 2and I will set ing to him, and God went up from Abraam.

my covenant between me and between you and

23 And Abraam took his son Ismael and all his

will make you very numerous." 3And Abram fell

homebreds and all the ones bought with money

bface downb, and God spoke to him, saying, 4"And

and every male of the men that were in Abraam's

aLacking in Gk

b *on his face* = Weed

16

Genesis 17-19

house, and he circumcised their foreskins at the the things that he has talked about to him.”

opportune time of that day, as God had said to 20Then the Lord said, “The outcry concerning him. 24Now Abraam was ninety-nine years of age Sodoma and Gomorra has been increased, and when he circumcised the flesh of his foreskin. their sins are very great! 21So when I go down I 25And his son Ismael was thirteen years of age

shall see whether they are perpetrating according

when he was circumcised in the flesh of his fore- to the outcry concerning them that is coming to skin. 26At the opportune time of that day Abraam me, but if not—that I may know.”

and his son Ismael were circumcised, 27and as for

22 And after the men had turned away from

all the men of his house and the homebreds and there, they went to Sodoma, but Abraam was still the ones bought with money from alien nations, standing before the Lord. 23Then when Abraam he circumcised them.

had come near, he said, “Surely you will not de-

stroy the righteous with the ungodly, and the righ-

Now God appeared to him near the oak of

teous will be as the ungodly? 24If there should be

18 Mambre, while he was sitting at the door of fifty righteous in the city, will you destroy them?

his tent at midday. 2And looking up with his eyes Will you not let the whole place go free on account he saw, and see, three men stood over him. And of the fifty righteous, if they should be in it? 25By when he saw them, he ran forward from his tent no means will you do anything like this thing, to door to meet them and did obeisance upon the slay the righteous with the ungodly, and the righ-ground 3and said, "Lord, if perchance I have found teous will be like the ungodly! By no means! Shall favor before you, do not pass by your servant. 4Do not you, the one who judges all the earth, do what let water be taken, and let them wash your feet, is just?" 26Then the Lord said, "If I find in Sodoma and you cool off under the tree. 5And I shall take fifty righteous in the city, I will forgive the whole bread, and you will eat, and after that you will pass place for their sake." 27And Abraam said in reply, by on your way—inasmuch as you have turned "Now I have begun to speak to the Lord, though I aside to your servant." And they said, "So do, as am earth and ashes. 28But if the fifty righteous you have said." 6And Abraam hurried over to the should be diminished by five, will you destroy the tent to Sarra and said to her, "Hurry, and mix three whole city on account of the five?" And he said, "I measures of fine flour, and make loaves baked in will not destroy it, if I find forty-five there." 29And ashes." 7And Abraam ran to the cows and took a he continued still to speak to him and said, "But if little calf, tender and good, and gave it to the ser- forty should be found there?" And he said, "On ac-vant, and he hastened to prepare it. 8Then he took count of the forty I will not destroy it." 30And he butter

and milk and the little calf that he had pre- said, "Pardon, Lord, if I should speak. But if thirty pears and set it before them, and they ate, and he should be found there?" And he said, "I will not be destroyed by them under the tree.

destroy it, if I find thirty there." 31 And he said, "Since

9 And he said to him, "Where is your wife I am compelled to speak to the Lord—and if twenty-Sarra?" And he said in reply, "There, in the tent." Why should he be found there?" And he said, "On account of—10 And he said, "I will come to you, when I return,

count of the twenty I will not destroy it." 32 And he

during this season next year, and Sarra your wife said, "Pardon, Lord, if I should speak once more.

shall have a son." And Sarra, who was behind him, But if ten should be found there?" And he said, "On listened at the tent door. 11 Now Abraam and Sarra account of the ten I will not destroy it." 33 Then they were old, advanced in days, and menstruation had Lord went away, when he had left off speaking to ceased to happen to Sarra. 12 And Sarra laughed Abraam, and Abraam returned to his place.

within herself, saying, "It has not yet happened to

me up to the present, and my lord is rather old."

Now the two angels came to Sodoma at

13 And the Lord said to Abraam, "Why is it that

19 evening, and Lot was sitting beside the gate

Sarra laughed within herself, saying, 'Shall I then of Sodoma. And when Lot saw them he rose to indeed give

birth? But I have grown old.' 14Can it meet them and did obeisance with his face upon be that a matter is impossible with God? In this the ground 2and said, "Here, lords, turn aside to season I will come back to you next year, and Sarra your servant's house, and find lodging, and wash shall have a son." 15But Sarra denied, saying, "I did your feet, and when you have risen early you will not laugh," for she was afraid. And he said, "No, depart on your way." They, however, said, "No, but but you did laugh."

we will find lodging in the street." 3And he kept

16 And when the men had set out from there, constraining them, and they turned aside to him they looked down upon the face of Sodoma and and entered into his dwelling. And he made them Gomorra, and Abraam was going along with them a feast and baked them unleavened loaves, and as he joined in escorting them. 17And the Lord they ate (4)before they lay down. 4And the men of said, "Surely I shall not hide from my servant the city, the Sodomites, from young man to elder, Abraam what I am about to do? 18As for Abraam, all the people together, encircled the dwelling, he shall come to be a great and populous nation, 5and they were summoning Lot and were saying to and all the nations of the earth shall be blessed in him, "Where are the men who came in to you him. 19For I knew that he will instruct his sons and tonight? Bring them out to us in order that we may his household after him, and they will keep the have relations with them." 6And Lot went out to ways of the Lord by doing righteousness and jus- the doorway to them, but he shut the door after tice so that the Lord may bring upon Abraam all him. 7And he said to them, "By no means, broth-

Genesis 19-20

ers, do not act wickedly. 8Now I have two daughters who have not known a man. I shall bring them 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 land. And he gazed upon the face of Sodom and Gomorrah and saw, and the flame of the furnace was going up like the vapor of a furnace.

beams.” 9But they said, “Stand away from there! As

29 And it came about when God annihilated

one, you came to reside as an alien. Surely not also all the cities of the neighboring region that God is to pass judgment? So now we will maltreat you as you remembered Abraham and sent Lot out of the midst rather than them.” And they were pressing the man of the overthrow when the Lord overthrew the cities which Lot used to dwell in.

10But the men, extending their hands, drew Lot

30 Now Lot went up out of Segor and settled in

into the house to themselves and shut the door of the mountain, and his two daughters with him, for the house. 11And they struck with blindness the he was afraid to dwell in Segor. And he lived in the men who were at the door of the house, from cave, he and his two daughters with him. 31Now small to great, and they became exhausted searching the elder said to the younger, “Our father is elderly for the door.

ly, and there is no one on the earth who will come

12 Then the men said to Lot, "Have you anyone in to us, as is fitting in all the world. 32Come, and here, sons-in-law or sons or daughters? Or if you let us give our father wine to drink, and let us lie have anyone else in the city, bring that one out of with him and raise up offspring from our father."

this place. 13For we are about to destroy this place, 33And they gave their father wine to drink on this because the outcry concerning them has been night, and the elder, when she had gone in, lay raised before the Lord, and the Lord has sent us to with her father that night, and he did not know annihilate itb." 14Then Lot went out and spoke to when she lay down and got up. 34And it came his sons-in-law who had married his daughters about on the next day that then the elder said to and said, "Rise, and get out of this place, for the the younger, "Look, I lay yesterday with our father; Lord is about to annihilate the city." But he seemed let us give him wine to drink this night also, and before his sons-in-law to be jesting.

when you have gone in, lie with him, and let us

15 Now when dawn was breaking, the angels raise up offspring from our father." 35And they were urging Lot, saying, "Rise, take your wife and gave their father wine to drink on that night also, the two daughters whom you have, and get out, and the younger, when she had gone in, lay with lest you also be destroyed together with the law- her father, and he did not know when she lay lessness of the city." 16And they were confounded, down and got up. 36And the two daughters of Lot and the angels seized his hand and his wife's hand became pregnant by their father. 37And the elder and his two daughters' hands, as the Lord spared bore a son and called his name Moab: "From my him. 17And it came about when they had brought father"; he is the ancestor of the Moabites to the them outside, that then they

said, "In saving, save present day. 38And the younger bore a son too and your own soul; do not look around backwards or called his name Amman: "Son of my race"; he is stop in the whole region round about; get safely to the ancestor of the Ammanites to the present day.

the mountain, that you not be included." 18But

Lot said to them, "I pray, Lord, 19since your servant

And from there Abraam moved to the land

has found mercy before you and you have magni- 20 toward the southwest and lived between fied your righteousness—that which you bring Kades and between Sour and resided in Gerara as about with regard to me—to quicken my soul, but an alien. 2And Abraam said of his wife Sarra, "She I shall not be able to proceed safely to the moun- is my sister," for he was afraid to say, "She is my tain, for fear the disasters overtake me and I die; wife," lest perhaps the men of the city kill him on 20look, this city, which is small, is near enough for her account. Then Abimelech king of Gerara sent me to flee for refuge there; I shall escape there. Is it and took Sarra. 3And God came in to Abimelech in not small? And my soul will live!" 21And he said to hisc sleep during the night and said, "Look, you are him, "Look, I have indulged your person also in about to die by reason of the woman whom you reference to this matter, not to overthrow the city have taken, whereas she is married to a man."

concerning which you have spoken. 22So hurry to 4Now Abimelech had not touched her, and he escape there, for I shall not be able to do a thing said, "Lord, will you destroy an unwitting and righ-until you enter there." Therefore he called the teous nation? 5Did not he himself say to me, 'She name of the city Segor. 23The sun came out on the is my

sister'? And she herself said to me, 'He is my earth, and Lot entered into Segor, 24and the Lord brother.' I did this with a pure heart and righteous-rained on Sodoma and Gomorra sulfur and fire ness of hands." 6Then God said to him during hisc from the Lord out of heaven, 25and he overthrew sleep, "I too knew that you did this with a pure these cities and all the neighboring region and all heart, and I was the one who spared you so that the inhabitants in the cities and all the things that you did not sin in regard to me. Therefore I did not grow up out of the earth. 26And his wife gazed allow you to touch her. 7And now return the backwards, and she became a stele of salt.

woman to the man, for he is a prophet, and he will

27 And Abraam started early in the morning

pray for you, and you will live. If, however, you do

a.l.e. *the inhabitants* bl.e. *the city* cLacking in Gk

18

Genesis 20-21

not restore her, know that you shall die, you and ever Sarra says to you, obey her voice, for in Isaak all that are yours."

offspring shall be named for you. 13And as for the

8 And Abimelech rose early in the morning and son of the slave-girl, I will make him also into a called all his servants and spoke of all these mat- great nation, because he is your offspring." 14Then ters in their hearing; then all the men were very Abraam rose in the morning and took bread loaves much afraid. 9And Abimelech called Abraam and and a skin of water and gave them to Hagar and said to him,

“What is this you have done to us? put them on her shoulder, along with the child Surely we have not committed some sin in regard and sent her away. And when she departed she to you, that you have brought great sin on me and began wandering about the wilderness over against on my kingdom? You have done a deed to me that the well of the oath.

no one shall do.” 10 And Abimelech said

to

15 Then the water from the skin gave out, and

Abraam, "What did you observe that you did this?" she cast the child under a silver fir. 16And after de-11And Abraam said, "Because I said, It appears

parting she sat down opposite him a good way off,

there is no piety in this place, and so they will kill about a bowshot, for she said, "I will not look me because of my wife. 12For indeed, she is truly upon the death of my child." And she was seated my sister by my father, but not by my mother, and opposite him, and the child cried out and wept.

she became a wife to me. 13Now it came about 17And God listened to the voice of the child from when God brought me forth from my father's the place where he was, and God's angel called house, that then I said to her, 'This righteousness Hagar from heaven and said to her, "What is it, you shall do for me: in every place, there where we Hagar? Do not be afraid, for God has given ear to enter, say about me, He is my brother.' " 14Then the voice of your child from the place where he is.

Abimelech took a thousand didrachmas, sheep 18Rise, take the child, and hold it fast with your and calves and male and female slaves and gave hand, for I will make him into a great nation."

them to Abraam and restored his wife Sarra to 19And God opened her eyes, and she saw a well of him. 15And Abimelech said to Abraam, "Look, my living water. And she went and filled the skin with land is before you; settle where it may please you." water and gave the child a drink.

16 And to Sarra he said, "Look, I have given your

20 And God was with the child, and he grew

brother a thousand didrachmas; these shall be up. And he dwelt in the wilderness and became an to you for the honora of your person and to all archer. 21 And he dwelt in the wilderness of Pharan, thoseb with you, and tell the whole truth." 17 Then and his mother got a wife for him from the land of Abraam prayed to God, and God healed Abi-Egypt.

melech and his wife and his female slaves, and

22 And it came about at that time that then

they gave birth. 18 For the Lord had, in shutting off, Abimelech, with Ochozath his groomsman and shut off from the outside every womb in the house Phichol the commander-in-chief of his army, of Abimelech because of Sarra, Abraam's wife.

spoke to Abraam, saying, "God is with you in

everything that you do; 23 now then swear to me by

And the Lord visited Sarra as he had said,

God that you will not injure me nor my offspring

21 and the Lord did for Sarra as he had spoken, nor my name, but according to the righteousness 2 and when Sarra had conceived, she bore Abraam a

with which I have dealt with you, you will deal

son in his old age at the appointed time, as the Lord with me and the land that you have resided in as had spoken to

him. 3And Abraam called the name an alien.” 24And Abraam said, “I will swear.”

of his son who was born to him, whom Sarra bore

25 And Abraam rebuked Abimelech on ac-

him, Isaak. 4And Abraam circumcised Isaak on the count of the wells of water that Abimelech’s ser-eighth day, as God had commanded him. 5Now vants had taken away. 26And Abimelech said to Abraam was a hundred years of age when his son him, “I did not know who did this deed, neither Isaak was born to him. 6And Sarra said, “The Lord did you tell me, nor did I hear, except today.”

27

has made laughter for me, for anyone who hears

And Abraam took sheep and calves and gave

will congratulate me.” 7And she said, “Who will re- them to Abimelech, and both made a covenant.

28

port to Abraam that Sarra is nursing a child? For I

And Abraam made seven ewe lambs of the

have borne a son in my old age.”

sheep stand alone. 29And Abimelech said to

8 And the child grew and was weaned, and Abraam, “Why are there the seven ewe lambs of Abraam made a great banquet on the day his son these sheep that you have made stand alone?”

Isaak was weaned. 9But when Sarra saw the son of

And Abraam said, "Becausec these seven ewe

Hagar the Egyptian, who had been born to lambs you shall receive from me in order that they Abraam, playing with her son Isaak, 10then she may become a witness for me that I am the one said to Abraam, "Cast out this slave-girl and her who dug this well." 31Therefore he named the son; for the son of this slave-girl shall not inherit name of that place Well-of-adjunction, because together with my son Isaak." 11Now the matter there both swore an oath. 32And they made a cov-seemed very hard in the sight of Abraam on ac-enant at the well of the adjuration. Then Abi-count of his son. 12But God said to Abraam, "Do melech, with Ochozath his groomsman and Phi-not let the matter be hard in your sight on account chol the commander-in-chief of his army, rose and of the child and on account of the slave-girl; what-returned to the land of the Phylistieim. 33And aPerhaps *price bl.e. women cOm = Weed*

Genesis 21-23

19

Abraam planted aa ploughed fielda by the well of 19Then Abraam returned to his servants, and when the oath and there invoked the name of the Lord: they had risen, they went together to the well of the Everlasting-god. 34And Abraam resided as an alien oath. And Abraam lived at the well of the oath.

many days in the land of the Phylistieim.

20 Now it came about after these matters, that

then it was told Abraam—they were saying—”See,

And it came about after these matters that

Melcha, she too has borne sons to your brother

22 God tested Abraam and said to him,

Nachor: 21 Ox the firstborn and Baux his brother

”Abraam, Abraam!” And he said, “Here I am.” 2 And and Kamouel the ancestor of the Syrians 22 and he said, “Take your beloved son Isaak, whom you Chasad and Hazau and Phaldas and Iedlaph and love, and go into the high land, and offer him as a Bathouel.” 23 And Bathouel became the father of whole burnt offering on one of the mountains, Rebekka. These were eight sons whom Melcha whichever I mention to you.” 3 And when Abraam bore to Nachor, Abraam’s brother. 24 And as for his had risen in the morning, he saddled his donkey. concubine, whose name was Reema, she too bore Now he took along with himself two servants and Gaam and Tabech and Tochos and Mocha.

his son Isaak, and after he had split wood for a

whole burnt offering and risen, he went and came to

Now the life of Sarra amounted to one

the place that God had mentioned to him, (4) on the 23 hundred twenty-seven years. 2 And Sarra third day. 4 And when Abraam looked up with his died in the city of Arbok that is in the lowland eyes, he saw the place far away. 5 Then Abraam said (this is Chebron) in the land of Chanaan. And to his servants, “Sit right here with the donkey, and Abraam went to mourn for Sarra and to grieve.

the youngster and I will go through hither, and after 3And
Abraam rose up from his dead and spoke to we have done
obeisance, we will come back to you.” the sons of Chet,
saying, 4“I am a resident alien 6And Abraam took the wood
of the whole burnt of-and a sojourner among you; therefore
give me pos-

fering and laid it on his son Isaak; then he took both session
of a burying place among you, and I shall the fire and the
knife in hand, and the two walked on bury my dead away
from me.” 5And the sons of together. 7And Isaak spoke to
his father Abraam Chet replied to Abraam, saying, 6“Not so,
lord; but (when he had said, “Father!” and he had said,
“What hear us. You are a king from a god among us. Bury is
it, child?”), saying, “Look, the fire and the wood! your dead
in our choice tombs, for not one of us Where is the sheep for
a whole burnt offering?” 8And shall withhold from you any
tomb to bury your Abraam said, “God will see to a sheep as
a whole dead there.” 7And when he had risen Abraam did
burnt offering for himself, child.”

obeisance to the sons of Chet, the people of the

And as both walked on together 9they came to land, 8and
Abraam spoke to them, saying, “If you the place that God
had mentioned to him. And have it in your heart that I bury
my dead away from Abraam built the altar there and laid on
the wood, my presence, hear me, and speak on my behalf
to and when he had bound his son Isaak hand and Ephron
the son of Saar, 9and let him give me the foot, he laid him
on the altar atop the wood. double cave that he has, which
is in part of his 10Then Abraam reached out his hand to take
the field. For the money it is worth let him give it to

knife to slay his son. 11And the Lord’s angel called me
among you for possession of a tomb.” 10Now him from

heaven and said to him, "Abraam, Ephron was sitting among the sons of Chet, and in Abraam!" And he said, "Here I am."
12And he said, reply Ephron the Chettite spoke to Abraam, as the

"Do not lay your hand on the youngster nor do sons of Chet and all who were going into the city anything to him. For now I know that you do fear were listening, saying, 11"Be attentive to me, lord, God, and for my sake you have not spared your and hear me. I give you the field and the cave that beloved son." 13And as Abraam looked up with his is in it; before all my fellow citizens I have given it eyes he saw, and see, a ram held fast in a sabek to you; bury your dead." 12And Abraam did obei-plant by the horns. And Abraam went and took the sance before the people of the land, 13and he said ram and offered it up as a whole burnt offering in- to Ephron in the hearing of the people of the land, stead of his son Isaak. 14And Abraam called the "Since you are in my presence, listen to me! Accept name of that place "The-Lord-saw," that they might from me the money for the field, and I shall bury say today, "On the mountain the Lord appeared."

my dead there." 14Then Ephron answered Abraam,

15 And the Lord's angel called Abraam a second saying, 15"No, lord, for bl have heard of cfour hun-time from heaven, (16)saying, 16"By myself I have dred didrachmas of silverc; whatb would this be sworn, says the Lord: Inasmuch as you have carried between you and me? But as for you, bury your out this matter and for my sake have not spared dead." 16And Abraam listened to Ephron, and your beloved son, 17I will indeed bless you with Abraam handed over to Ephron the money that he blessings, and I will make your offspring as numer- had talked about in the hearing of the sons of ously numerous as the stars of heaven and as the

Chet, four hundred didrachmas of silver certified sand that is by the seashore, and your offspring by merchants.

shall possess the cities of their adversaries, 18and in

17 And the field of Ephron, which was at the

your offspring shall all the nations of the earth be double cave, whichd is facing Mambre, the field blessed, because you have obeyed my voice.”

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 b *I have heard. Land worth four hundred didrachmas of silver—what* = Weed c*.e. the estimated value* d*.e. the field*

20

Genesis 23-24

in the field, that is within its borders round about, your jar.”

18And she said, “Drink, lord.” And she were assigned 18to Abraam as a possession before hurried and lowered the jar upon her arm and gave the sons of Chet and all who were going into the him a drink (19)until he stopped drinking. 19And city. 19After this Abraam buried Sarra his wife in she said, “I will fetch water for your camels also the field’s double cave, which is opposite Mambre until they all have drunk.” 20And she hurried and (this is Chebron) in the land of Chanaan. 20And emptied the jar into the watering trough and ran the field and the cave that was in it were confirmed again to the well to draw and fetched water for all by the sons of Chet to Abraam for possession of a the camels. 21Now the man was observing her burying place.

closely and was keeping silent to learn whether or not the Lord had prospered his journey.

And Abraam was elderly, advanced in days,

22 And it came about when all the camels had

24 and the Lord blessed Abraam in regard to stopped drinking, that the man took gold earrings all things. 2 And Abraam said to his servant, the a drachma each in weight and two bracelets for her elder of his household, the ruler of all that was his, arms, their weight being ten gold pieces. 23 And he

“Put your hand under my thigh, 3 and I will make questioned her and said, “Whose daughter are you swear by the Lord, the God of heaven and the you? Tell me: Is there room at your father’s place God of earth, so that you do not get a wife for my for us to lodge?” 24 And she said to him, “I am a son Isaak from the daughters of the Chananites, daughter of Bathouel the son of Melcha, whom whom I live among, 4 but you shall go to my coun- she bore to Nachor.” 25 And she said to him, “We try, where I was born, and to my tribe, and get a have both straw and fodder in abundance and a wife for my son Isaak from there.” 5 And the ser- place to lodge.” 26 And the man, being content, did vant said to him, “Perhaps the woman is not will- obeisance to the Lord (27) and said, 27 “Blessed be ing to go with me, back to this land. Shall I bring the Lord, the God of my lord Abraam, who has not your son back to the land which you came from?” left behind righteousness and truth from my lord.

6 But Abraam said to him, “Take heed to yourself;

Me the Lord has prospered on the way to the house

do not bring my son back there. 7The Lord, the of my lord's kinsman."

God of heaven and the God of earth, who took me

28 And running off, the girl brought news to

from my father's house and from the land where I her mother's house about these matters. 29Now was born, who spoke to me and swore to me, say- Rebekka had a brother whose name was Laban, ing, 'To you I will give this land, and to your off- and Laban ran out to the man at the spring. 30And spring,' he will send his angel ahead of you, and it came about as soon as he saw the earrings and you shall take a wife for my son Isaak from there. the bracelets on his sister's arms, and when he 8If, however, the woman does not wish to go with heard the words of his sister Rebekka as she was

you to this land, you will be clear of this oath; only saying, "Thus the man has spoken to me," that do not bring my son back there." 9And the servant then he went to the man as he stood by the camels put his hand under the thigh of Abraam his lord at the spring 31and said to him, "Here, come in.

and swore to him concerning this matter.

Blessed be the Lord. Why do you stand outside? As

10 Then the servant took ten camels from his for me, I have prepared the dwelling and a place lord's camels and some of all his lord's goods with for the camels." 32Then the man came into the himself, and when he had risen, he went to Meso- dwelling and unloaded the camels. And he gave potamia to the city of Nachor. 11And he allowed the him straw and fodder for the camels and water for camels to

rest outside the city beside the well of his feet and the feet of the men who were with water toward evening, when the women who fetch him. 33And he set bread loaves before them to eat.

water go out. 12And he said, "O Lord, God of my And he said, "I will not eat until I have spoken my lord Abraam, prosper the way before me today, and piece." And they said, "Speak on."

do mercy with my lord Abraam. 13Here I stand by

34 And he said, "I am Abraam's servant. 35Now

the spring of water, and the daughters of those who the Lord has greatly blessed my lord, and he has live in the city are coming out to draw water, 14and been exalted, and he has given him sheep and it shall be that the maiden to whom I should say, calves and silver and gold and male and female

'Incline your jar to me in order that I may drink,' slaves, camels and donkeys. 36And Sarra my lord's and she should say to me 'Drink, and I will water wife bore one son to my lord after he had grown your camels until they stop drinking,' this one you old, and he gave him as much as he had. 37And my prepared for your servant Isaak, and by this I shall lord administered an oath to me, saying, 'You shall know that you did mercy toward my lord Abraam.'

not take a wife for my son from the daughters of

15 And it came about before he had finished the Chananites, whom I am living among in their speaking in his mind, that then, look, Rebekka, land, 38but you shall go to my father's house and who was born to Bathouel son of

Melcha the wife to my tribe and get a wife for my son from there.'

39

of Nachor—and he was Abraam's brother—was

Then I said to my lord, 'Perhaps the woman will

coming out with her water jar on her shoulders. not go with me.' 40And he said to me, 'The Lord, 16Now the maiden was very beautiful in appear-whom I have been well pleasing before, he will

ance; she was a maiden—no man had known her. send his angel with you and prosper your journey, So then going down to the spring she filled her jar and you shall get a wife for my son from my tribe and came up. 17Then the servant ran up to meet and from my father's house. 41Then you will be her and said, "Give me a little water to drink from

free from my curse; indeed, when perchance you

Genesis 24-25

21

come to my tribe and they do not give her to you,

and let your offspring gain possession

then you will be free from my adjuration.'

of the cities of their adversaries."

42 "And on coming today to the spring I said, 'O 61Then Rebekka and her maids, when they had Lord, the God of my lord Abraam, if only you pros- risen, mounted the camels

and went with the per my journey that I am now going on!
43Here I man, and taking along Rebekka, the servant de-
stand near the spring of water, and the daughters of parted.

the people of the city will come out to fetch water,

62 Now Isaak used to go through the wilder-

and it shall be that the maiden to whom I should ness over
against the well of the appearance, but he say, "Give me a
little water from your jar to drink," was dwelling in the land
that is toward the south-44and she should say to me, "You
drink, and I will

west. 63And Isaak went out toward evening to

fetch water for your camels too," may this be the meditate
in the plain, and looking up with his eyes woman whom the
Lord prepared for his own atten- he saw camels coming.
64And Rebekka, looking up dant Isaak, and by this I shall
know that you have with her eyes, saw Isaak and leaped
down from the done mercy toward my lord Abraam.'

camel 65and said to the servant, "Who is that man

45 "And it came about before I finished speak- who is
walking on the plain to meet us?" And the ing in my mind,
that at once Rebekka was coming servant said, "This is my
lord." Then taking her out with the water jar on her
shoulders, and she light summer garment she threw it
around herself.

went down to the spring and fetched water. Then I 66And
the servant recounted to Isaak all the mat-said to her, 'Give
me a drink.' 46And hurriedly she ters that he had carried
out. 67Then Isaak entered let down the jar from herself and
said, 'You drink, into his mother's house and took Rebekka,

and she and I will water your camels.' And I drank, and she became his wife, and he loved her. And Isaak was watered my camels. 47And I asked her and said, comforted concerning his mother Sarra.

'Whose daughter are you?' 'I am a daughter of Bathouel, Nachor's son,' said she, 'whom Melcha

Now Abraam again took a wife, whose

bore to him.' And I put the earrings on her and the 25 name was Chettoura. 2And she bore him bracelets around her arms. 48Then, being content, Zembran and Iexan and Madan and Madiam and I did obeisance to the Lord and blessed the Lord, Iesbok and Soye. 3And Iexan was the father of Saba the God of my lord Abraam, who had prospered and Thaiman and Daidan. And the sons of Daidan me on the way of truth to obtain the daughter of

were Ragouel and Nabdeel and Assourieim and La-

my lord's kinsman for his son. 49So if you are

tousieim and Loomieim. 4And the sons of Madi-

going to do mercy and righteousness toward my

am: Gaiphar and Apher and Henocha and Abira

lord, tell me; but if not, tell me in order that I may and Elraga. These all were the sons of Chettoura.

5

turn to the right hand or to the left."

And Abraam gave all his possessions to his son

50 Then Laban and Bathouel said in reply, Isaak, 6and to the sons of his concubines Abraam

“This ordinance has come from the Lord; therefore gave gifts, and while he was still living he sent we shall not be able to speak against you bad for them away from his son Isaak, eastward to the east good. 51Look, Rebekka is before you; take her, country.

leave quickly, and let her be wife to your lord’s son,

7 Now these are the years of the days of the life

as the Lord has spoken.”

of Abraam that he lived: one hundred seventy-five

52 Now it came about when the servant of years. 8And breathing his last, Abraam died at a Abraam heard their words that he did obeisance good old age, an old man and full of days, and was upon the ground to the Lord. 53And when the ser- added to his people. 9And his sons Isaak and Is-vant had brought out articles of silver and gold and mael buried him in the double cave in the field of clothing, he gave them to Rebekka, and he gave Ephron the son of Saar the Chettite, which is op-gifts to her brother and mother. 54And he and the posite Mambre, 10the field and the cave that men who were with him ate and drank, and they Abraam acquired from the sons of Chet; there they went to bed. And when he rose in the morning, he buried Abraam and his wife Sarra. 11And it came said, “Send me away in order that I may depart to about after Abraam died that God blessed his son my lord.” 55And her brothers and mother said, Isaak. And Isaak settled by the well of the appear-

“Let the maiden remain with us about ten days, ance.

and after that she shall depart.” 56But he said to

12 Now these are the generations of Ismael,

them, “Do not detain me, and the Lord has prospered my journey; send me away in order that I may depart to my lord.” 57Then they said, “Let us call the girl and ask her mouth.” 58And they called firstborn of Ismael, and Kedar and Nabdeel and Rebekka and said to her, “Will you go with this man?” 14and Masma and Idouma and Masse 15

man?” And she said, “I will go.” 59And they sent

and Choddad and Thaiman and Letour and

away their sister Rebekka and her possessions and Naphes and Kedma. 16These are the sons of Ismael, and these are their names in their tents and blessed their sister Rebekka and said to her,

in their encampments, twelve rulers according to

“You are our sister;

their nations. 17And these are the years of the life

become thousands of myriads,

of Ismael: one hundred thirty-seven years, and

a *Enoch* = Weed

Genesis 25-26

breathing his last he died and was added to his ordinances and my commandments and my statutes. 18 Now he settled from Hevilat to Sour, which is facing Egypt, until one comes to the Assyrians;

6 And Isaac settled in Gerar. 7 Then the men of the place asked about his wife Rebekka, and he

he settled facing all his kinfolk.

19 And these are the generations of Isaac, said, "She is my sister," for he was afraid to say, Abraham's son: Abraham was the father of Isaac. "She is my wife," lest perhaps the men of the place

20 Now Isaac was forty years of age when he took

kill him for the sake of Rebekka, because she was

Rebekka, daughter of Bathuel the Syrian of Mesopotamia, attractive in appearance. 8 And he stayed on there as a wife for quite some time. Now Abimelech the king of Gerar, when he peered through the window, saw Isaac playing around with his wife Rebekka. 9 Then God heard him, and his wife Rebekka became pregnant. 22 And the children were cavorting with her, then she is your wife! Why is it that you said, 'She is my sister'?" And Isaac said to him, "Because I was afraid, why do I have this?" Then she went to inquire said, 'Lest perhaps I die because of her.' " 10 And of

the Lord, 23and the Lord said to her, Abimelech said to him,
“What is this you have

“Two nations are in your womb,
done to us? Very nearly did someone of my kin lie
and two peoples from your uterus shall
with your wife, and you had brought ignorance
be divided,

upon us.” 11Then Abimelech instructed all his peo-
and a people shall excel over a people,
ple, saying, “Anyone who touches this man or his
and the greater shall be subject to the
wife shall be liable to the death penalty.”

lesser.”

12 And Isaak sowed seed in that land and in

24And the days for her to give birth were complet-
that year found barley bearing a hundredfold. And

ed, and she had twins in her uterus. 25And the the Lord
blessed him, 13and the man was exalted, firstborn son
came out red all over like a hairy and he kept getting
greater until he became very hide; then she named his
name Esau. 26And after- great. 14And he had flocks of
sheep and herds of ward his brother came out, with his hand
gripping cattle and many tilled fields. And the Phylistieim

Esau's heel, and she called his name Jakob. Now envied him, 15and all the wells that his father's ser-Isaak was sixty years of age when Rebekka bore vants had dug in the time of his father—the them.

Phylistieim stopped them up and filled them with

27 So the boys grew up, and Esau was a man earth. 16And Abimelech said to Isaak, "Go away who knew how to hunt, a rustic, while Jakob was from us, for you have become much more power-a simple man, living at home. 28And Isaak loved ful than we."

Esau, because his game was food for him; Rebekka,

17 And Isaak departed from there and lodged

however, loved Jakob.

in the ravine of Gerara and settled there. 18And

29 Now Jakob cooked a stew, and Esau came again Isaak dug the wells of water that the servants from the plain languishing, 30and Esau said to of his father Abraam had dug, and the Phylistieim Jakob, "Give me a taste of this red stew, for I am had stopped them up after his father Abraam had languishing!" Therefore his name was called died, and he gave them names in accordance with Edom. 31And Jakob said to Esau, "Sell to me today the names that his father had named. 19And your rights of primogeniture." 32And Esau said, Isaak's servants dug in the ravine of Gerara and "Look, I am going to perish, and why do I have found there a well of living water. 20And the these rights of primogeniture?" 33And Jakob said herders of Gerara quarreled with Isaak's herders, to him, "Swear to me today." And he swore to him, asserting that the water was theirs. And he called and Esau sold the rights of primogeniture to

lakob. the name of the well Injustice, for they did him in-
34And lakob gave Esau bread and lentil stew, and

justice. 21Then setting out from there he dug an-

he ate and drank, and getting up he went away. other well,
but they were disputing over that one And Esau trivialized
the rights of primogeniture.

also, and he named its name Enmity. 22Then set-

ting out from there he dug another well, and they

Now a famine occurred upon the land, be-

did not quarrel over it, and he named its name

Open-space, saying, "Inasmuch as now the Lord

26 sides theformerfaminethathadoccurred

in the time of Abraam. Then Isaak went to Gerara, has made
room for us and increased us on the to Abimelech, king of
Phylistieim. 2And the Lord land."

appeared to him and said, "Do not go down to

23 And from there he went up to the well of the

Egypt, but settle in the land about which I speak to oath.

24And on that night the Lord appeared to you. 3And reside
in this land as an alien, and I will him and said, "I am the
God of your father be with you and will bless you. For to you
and to Abraam; do not be afraid, for I am with you and your
offspring I will give all this land, and I will es- have blessed
you and will make your offspring nu- tablish my oath that I
swore to your father merous for your father Abraam's sake."

25And he Abraam. 4And I will make your offspring as nu-

built an altar there and invoked the name of the merous as the stars of heaven and will give to your Lord and pitched his tent there. And there Isaak's offspring all this land, and all the nations of the servants dug a well.

earth shall be blessed in your offspring, 5since

26 And Abimelech went to him from Gerara

your father Abraam obeyed my voice and kept my

with Ochozath his groomsman and Phichol the

Genesis 26-27

23

commander-in-chief of his army. 27And Isaak said younger son lakob, 16and she placed the skins of to them, "Why did you come to me? You are the the kids on his arms and on the bare parts of his ones who hated me and sent me away from you." neck, 17and she gave the victuals and the bread 28And they said, "Seeing, we have seen that the

loaves that she had prepared into the hands of her

Lord was with you, and we said, Let there come to son lakob.

be an oath between you and between us, and we

18 And he brought them in to his father. And

will make a covenant with you 29that you will not he said, "Father." And he said, "Here I am; who are do us harm, just as we did not loathe you, and as you, child?" 19And lakob said to his father, "I am we treated you well and sent you away in peace. Esau your firstborn; I have done according to

what And now you are blessed by the Lord.” 30And he you talked about to me; rise, sit, and eat of my made them a banquet, and they ate and drank. game, so that your soul may bless me.” 20But Isaak 31And when they had risen in the morning, they said to his son, “What is this that you have quick-

swore an oath, one person to the next, and Isaak ly found, O child?” And he said, “That which the sent them off, and they departed from him in safe- Lord your God delivered up before me.” 21Then ty. 32And it came about on that day that then Isaak said to lakob, “Come near to me, and I shall Isaak’s servants, when they arrived, told him about feel you, child, whether you are my son Esau or the well that they had dug and said, “We did not not.” 22And lakob drew near to his father Isaak, find water.” 33And he called it Oath; therefore he and he felt him and said, “The voice is lakob’s called the city’s name Well-of-oath, to the present voice, yet the hands are the hands of Esau.” 23And day.

he did not recognize him, for his hands were hairy

34 Now Esau was forty years of age, and he like his brother Esau’s hands, and he blessed him.

took as a wife loudin the daughter of Beer the 24And he said, “Are you my son Esau?” And he Chettite and Basemmath daughter of Ailon the said, “I am.” 25And he said, “Bring it to me, and I Heuite. 35And they were contending with Isaak shall eat of your game, child, in order that my soul and with Rebekka.

may bless you.” And he presented it to him, and he

ate, and he brought wine in to him, and he drank.

Now it came about after Isaak had grown

And his father Isaak said to him, "Come near to

me, child." 27 And coming near he saw, that then he called his elder son Esau and said, "Kiss me, and he smelled the scent of his clothes to him, "My son," and he said, "Here I am." 28 And he blessed him and said, "See, I have grown old, and I do not know

"See, my son's scent

the day of my death. 3 Now therefore take your

equipment, both quiver and bow, and go out into

the plain, and hunt game for me, 4 and prepare for 28

And may God give you of the dew of heaven

me victuals, such as I like, and bring them to me in

and of the fatness of the earth

order that I may eat, so that my soul may bless you

and an abundance of grain and wine.

before I die."

29

And let nations be subject to you,

5 Now Rebekka heard Isaak speaking to his son
and rulers shall do obeisance to you,
Esau. And Esau went into the plain to hunt game
and become lord over your brother,
for his father. 6Then Rebekka said to her lesser son
and your father's sons shall do obeisance
Iakob, "Look, I heard your father speaking to your
to you.

brother Esau, saying, 7'Bring me game, and prepare
Accursed is the one who curses you,
for me victuals in order that when I have eaten I
but blessed is the one who blesses you!"
may bless you in the presence of the Lord before I

30 And it came about after Isaak had left off

die.' 8Now then, son, listen to me, as I command blessing
his son Iakob, and it came about when you, 9and go to the
flocks; get me two kids from Iakob had gone out from the
presence of his father, tender and good, and I shall prepare
them as for Isaak, that then his brother Esau came from
victuals for your father, such as he likes, 10and you the
hunt. 31And he too prepared victuals and pre-shall bring
them in to your father, and he will eat, sented them to his
father and said to his father, so that your father may bless
you before he dies." "Let my father rise and eat of his son's

game, so 11But Iakob said to his mother Rebekka, "My that your soul may bless me." 32And his father

brother Esau is a hairy man, while I am a smooth I said to him, "Who are you?" And he said, "I am your firstborn son, Esau." 12Perhaps my father will feel me, and I shall be as a scolder and bring a curse on me instead of a blessing." 13But his mother said "So who was the one who hunted game for me to him, "Your curse be on me, child; only obey my command and brought it in to me? And I ate of everything voice, and go, bring them to me." 14And he went, before you came, and I blessed him, and let him get them and brought them to his mother, and he was blessed!" 34Now it came about when Esau's mother prepared victuals, just as his father used to hear his father Iakob's words, that then he uttered love them. 15And Rebekka, when she had taken a very great and bitter cry and said, "Do bless me the fine garment of my elder son Esau, which was also, father!" 35But he said to her, "Your brother, with her in the house, then she put it on her coming with deceit, took away your blessing."

aOr *great and very bitter*

24

Genesis 27-29

36And he said, "His name was rightly called Iakob,

that he was on his way to Mesopotamia of Syria to

for he has supplanted me now this second time. take a wife from there for himself, that as he was He has both taken away my rights of primogeniture, blessing him he also commanded him, saying, and now he has taken away

my blessing.” “You shall not take a wife from the daughters of Then Esau said to his father, “Did you not leave a Chanaan,” 7and that Iakob obeyed his father and blessing for me, father?” 37And in reply Isaak said mother and went to Mesopotamia, 8and Esau saw to Esau, “If I made him your lord, and I made all that the daughters of Chanaan were evil in the his brothers his domestics, with grain and wine I sight of his father Isaak, 9and Esau went to Ismael sustained him, then what shall I do for you, and took Maeleth daughter of Abraam’s son Is-child?” 38And Esau said to his father, “Surely you mael, sister of Nabaioth, as a wife in addition to do not have onlya one blessing, father? Do bless his wives.

me also, father!” And with Isaak cut to the quick,

10 And Iakob departed from the well of the

Esau uttered a cry and wept.

oath and went to Charran. 11And he came upon a

39 Then in reply his father Isaak said to him:

place and lay down there, for the sun had set. And

“See, away from the fatness of the earth

he took onea of the stones of the place and put it

shall your dwelling be,

at his head and lay down in that place. 12And he

and away from the dew of heaven on

dreamed, and see, a ladder set firmly in the earth,

high.

whose top was reaching into heaven, and the an-

40

And by your dagger you shall live,

gels of God were ascending and descending on it.

13

and you shall be subject to your brother,

And the Lord leaned on it and said, "I am the

but it shall be that when perchance you

Lord, the God of Abraam your father and the God

bring him down,

of Isaak; do not be afraid; as for the land which

then you shall loose his yoke from your

you are sleeping on, I will give it to you and to

neck."

your offspring. 14And your offspring shall be like

41 And Esau was indignant at Iakob because of the sand of the earth, and it shall widen out to the the blessing with which his father had blessed sea and to the southwest and to the north and to him. Then Esau said in his mind, "Let the days of the east, and all the tribes of the earth shall be mourning for my father come near in order that I blessed in

you and in your offspring. 15And see, I may kill my brother Jakob.” 42But the words of her am with you, carefully guarding you in every way elder son Esau were told to Rebekka, and she sent where you might go, and I will bring you back to and called her younger son Jakob and said to him, this land, for I will not leave you until I have done “See, your brother Esau is threatening you to kill all the things that I talked about to you.” 16And you. 43Now then, child, listen to my voice, and Jakob woke from his sleep and said, “The Lord is rise, escape to Mesopotamia to my brother Laban in this place—yet I did not know it!” 17And he was in Charran, 44and dwell with him some days afraid and said, “How awesome is this place! This 45until your brother’s wrath and anger turn away

is nothing other than a divine house, and this is

from you, and he forgets what you have done to the gate of heaven.”

him, and I will send for and summon you from

18 And Jakob rose in the morning, and he took

there—lest perhaps I be bereaved of you two chil- the stone that he had put down there at his head dren in one day.”

and set it up for a stele and poured oil on the top

46 Then Rebekka said to Isaak, “I have become

of it. 19And Jakob called the name of that place

irritated with my life because of the daughters of Divine-house, and the city’s name was formerly the sons of Chet. If Jakob will take a wife from the Oulamouz. 20And Jakob

made a vow, saying, "If daughters of this land, why shall I live?"

the Lord God should be with me and should carefully guard me in this way that I go and should give

Then Isaak, having called for Jakob, blessed

me bread to eat and clothing to put on ²¹and

should bring me back to my father's house in safe-

²⁸ him and commanded him, saying, "You

shall not take a wife from the daughters of ty, then the Lord shall become god to me, ²²and Chanaan. ²Rise, escape to Mesopotamia to the this stone, which I have set up for a stele, shall be house of Bathouel, your mother's father, and take a divine house to me, and of all things that you a wife for yourself from there from the daughters might give me, as a tithe I will tithe them to you."

of Laban, your mother's brother. ³And may my

God bless you and make you increase and make

And Jakob, lifting up his feet, went to the

you numerous, and you shall become gatherings ²⁹ land of the east, to Laban the son of of nations. ⁴And may he give to you the blessing of Bathouel the Syrian and brother of Rebekka, my father Abraam, to you and to your offspring mother of Jakob and Esau. ²And he was looking, after you, to possess the land of your living as an and there was a well in the plain, and three flocks alien, which God gave to Abraam." ⁵And Isaak sent of sheep were resting there near

it, for out of that Jakob away, and he went to Mesopotamia, to well they would water the flocks. Now a large stone Laban the son of Bathouel the Syrian and brother was on the well's mouth, 3and all the flocks would of Rebekka the mother of Jakob and Esau.

be gathered there, and theyb would roll the stone

6 Now Esau saw that Isaak blessed Jakob and

from the mouth of the well and water the sheep

aLacking in Gk bl.e. *shepherds*

Genesis 29-30

25

and restore the stone to its place on the mouth of
27Therefore finish the heptada of this one, and I the well.

will give you this one also in return for work that

4 And Jakob said to them, "Brothers, where are you shall do at my place for yet another seven you from?" And they said, "We are from Charran." years." 28And Jakob did so and fulfilled her hep-5Then he said to them, "Do you know Laban the

tada, and Laban gave him his daughter Rachel as a

son of Nachor?" And they said, "We know him." wife for him. 29Now Laban gave his maid Balla to 6And he said to them, "Is he well?" And they said,

his daughter Rachel as a maid for her. 30And he

“He is well.” And see, his daughter Rachel was went in to Rachel, and he loved Rachel more than coming with the sheep. 7And Iakob said, “There is Leia. And he was subject to him another seven still much daylight; it is not yet time for the live- years.

stock to be gathered together. Water the sheep; go

31 Now when the Lord saw that Leia was hated,

off, and pasture them.” 8But they said, “We shall he opened her womb, but Rachel was barren.

not be able to until all the shepherds have been 32And Leia conceived and bore a son to Iakob, and gathered together, and they roll the stone from the she called his name Rouben, saying, “Inasmuch as mouth of the well, and we shall water the sheep.”

the Lord has seen my humiliation, now it is me my

9 While he was still speaking with them, then husband will love.” 33And Leia conceived again Laban’s daughter Rachel was coming with her fa- and bore a second son to Iakob and said, “Because ther’s sheep, for she was tending her father’s sheep. the Lord has heard that I am hated, he has also in 10Now it came about when Iakob saw Rachel,

addition given me this one too,” and she called his

daughter of his mother’s brother Laban, and the name Symeon. 34And yet again she conceived and sheep of his mother’s brother Laban, that then bore a son and said, “At the present time my hus-Iakob, drawing near, rolled the stone from the band will be on my side, for I have borne him well’s mouth and watered the sheep of his moth- three sons”; therefore she called his name Leui.

er's brother Laban. 11And Jakob kissed Rachel, and 35And after she had conceived yet again, she bore crying out with his voice he wept. 12And he told a son and said, "Now yet again with respect to this Rachel that he was her father's kinsman and that I will acknowledge the Lord"; therefore she called he was Rebekka's son, and running off, she report- his name loudasb; then she ceased to bear.

ed to her father concerning these matters.

13 And it came about when Laban heard the

Now when Rachel saw that she had not

name of his sister's son Jakob, that he ran to meet 30 given birth for Jakob, then Rachel envied him and, embracing him, kissed him and brought her sister, and she said to Jakob, "Give me chil-him into his house. And he related to Laban all dren; otherwise, I shall die!" 2And Jakob became these particulars. 14And Laban said to him, "You angry with Rachel and said, "Surely I am not in the are of my bones and of my flesh!" And he was with place of a god who has deprived you with respect him a month of days.

to the fruit of the womb?" 3Then she said to Jakob,

15 Then Laban said to Jakob, "Indeed, because "Here is my female slave Balla; go in to her, and you are my kinsman, you shall not be subject to she shall bear upon my knees, and I too shall have me for nothing. Tell me what your wage is." 16Now children by her." 4And she gave him her female Laban had two daughters; the name of the bigger slave Balla as a wife for him, and Jakob went in to was Leia, and the name of the younger was Rachel. her. 5And Rachel's female slave Balla conceived 17And Leia's eyes were weak, but Rachel was shape-and bore Jakob a son. 6And Rachel said, "God has ly in figure and lovely in appearance. 18Now

lakob judged me and heard my voice and given me a loved Rachel, and he said, "I will be subject to you son"; therefore she called his name Dan. 7And Ra-seven years for your younger daughter Rachel." chel's female slave Balla conceived yet again, and 19And Laban said to him, "It is better that I give

she bore lakob a second son. 8And Rachel said,

her to you than that I give her to another man; "God has assisted me, and I have lived together dwell with me." 20And lakob was subject seven with my sister and have been strong enough," and years for Rachel, and they were in his sight like a she called his name Nephthali.

few days because he loved her.

9 Now Leia saw that she had ceased to bear,

21 Then lakob said to Laban, "Give up my wife, and she took her female slave Zelpha and gave her that I may go in to her, for my days have been com- to lakob as a wife. 10Then lakob went in to her, and pleted." 22And Laban gathered together all the Leia's female slave Zelpha conceived and bore men of the place and made a wedding feast. 23And lakob a son. 11And Leia said, "By fortune!" and she evening came, and Laban, taking his daughter Leia, named his name Gad. 12And Leia's female slave brought her in to lakob, and lakob went in to her. Zelpha conceived and bore lakob a second son as 24Now Laban gave to his daughter Leia his maid well. 13And Leia said, "Happy am I! For the

Zelpha as a maid for her. 25Then morning came, women pronounce me happy," and she called his and there was Leia! And lakob said to Laban, name Aser.

"What is this you have done to me? Was I not sub-

14 Now in the days of wheat harvest Rouben

ject to you for Rachel? And why have you deceived went and found mandrake apples in the field and me?" 26And Laban said, "It is not possible thus in brought them to his mother Leia. Then Rachel said our locality to give the younger before the elder.

to Leia, "Give me some of your son's mandrakes."

aPossibly *seven-day feast* b *louda* = Weed

26

Genesis 30-31

15But Leia said, "Is it not enough for you that you

ney between them and between Iakob. Now Iakob

have taken away my husband? Surely you will not was shepherding Laban's remaining sheep.

also take away my son's mandrakes?" Then Rachel

37 And Iakob took for himself a green rod of

said, "Not so; let him lie with you through this styrax and walnut and one of a plane tree, and night in exchange for your son's mandrakes." Iakob stripped white stripes in them, tearing away 16And Iakob came in from a field at evening, and

the green. And the white that he had stripped ap-

Leia went out to meet him and said, "You shall peared variegated on the rods. 38And he set the come in to me today, for I have hired you in ex- rods that he had stripped

in the channels of the change for my son's mandrakes." And he lay with watering troughs of water in order that, when the her through that night. 17And God heard Leia, and sheep would come to drink in front of the rods, as after she had conceived she bore lakob a fifth son. they came for drinking, (39)the sheep would come 18And Leia said, "God has given me my hire, since into heat at the rods, 39and the sheep would pro-

I gave my female slave to my husband," and she duce pure white and variegated and ash-colored called his name Issachar, which is Hire. 19And Leia spotted young. 40And lakob set apart the lambs conceived yet again, and she bore lakob a sixth and set before the sheep a pure white ram and son. 20Then Leia said, "God has given a good gift every variegated one among the lambs, and he to me; at the present time my husband will choose separated flocks for himself on his own and did me, for I have borne him six sons," and she called not mix them with Laban's sheep. 41Now it came his name Zaboulon. 21And afterwards she bore a about in the season in which the sheep came into daughter and called her name Dina.

heat, as they were conceiving, that lakob placed

22 Then God remembered Rachel, and God the rods in the channels before the sheep that they heard her and opened her uterus, 23and after she might come into heat opposite the rods, 42but had conceived she bore lakob a son. And Rachel when the sheep would give birth, he would not said, "God has taken away my reproach," 24and place them; so then the unmarked were Laban's, she called his name Ioseph, saying, "Let God add and the marked lakob's. 43And the man became to me another son!"

very, very rich and had large herds and cattle

25 Now it came about when Rachel had borne and male slaves and female slaves and camels and Joseph, that Jacob said to Laban, "Send me away donkeys.

in order that I may depart to my region and to my country. 26 Give up my wives and children, on ac-

Now Jacob heard the words of the sons of

count of whom I was subject to you, in order that 31 Laban, saying, "Jacob has taken all that was I may depart, for you know very well the servitude our father's, and he has made all this glory from with which I have served you." 27 But Laban said to what was our father's." 2 And Jacob saw Laban's him, "If I had found favor before you, I would have face, and see, it was not towards him as it was yes-learned it by orinthomancy. Indeed, God blessed terday and the third day. 3 Then the Lord said to me by your coming. 28 Specify your wage to me, Jacob, "Return to the land of your father and to and I will give it." 29 Then Jacob said to him, "You your kindred, and I will be with you." 4 And Jacob do know in what things I was subject to you and sent for and called Leah and Rachel into the plain how numerous your cattle have been with me. where his flocks were 5 and said to them, "I see 30 For what you had before me was little, and it in your father's face, that it is not in favor of me as creased to a multitude, and the Lord blessed you at yesterday and the third day, but the God of my fa-my foot. Now then when shall I too prepare a ther has been with me. 6 Now you yourselves too household for myself?" 31 And Laban said to him, know that I was subject to your father with all my

"What shall I give to you?" And Jacob said to him, strength. 7 Yet your father cheated me, and aex-

“You shall not give me anything; if you carry out changed my wage for ten lambs, and God did not this matter for me, I will again shepherd your give him leave to harm me. 8 If he should say thus, sheep, and I will keep them. 32 Let your sheep pass ‘The variegated shall be your wage,’ then all the by today, and separate thence every grey sheep sheep will bear variegated, but if he should say, among the lambs and every pure white and spot- ‘The white shall be your wage,’ then all the sheep ted one among the goats; such shall be my wage. will bear white. 9 And God took away all the live-33 And my righteousness will hearken to me to- stock of your father and gave them to me.

morrow, because my wage is before you. Any one

10 “And it came about when the sheep were

that is not spotted and pure white among the goats coming into heat, that then I saw them with my and grey among the lambs shall, in my judgment, eyes in my sleep, and see, the male goats and the have been stolen.” 34 Then Laban said to him, “Let rams—pure white and variegated and ash-colored it be according to your word.” 35 And on that day spotted—were mounting the sheep and the female he set apart the male goats that were spotted and goats. 11 And the angel of God said to me during pure white and all the female goats that were spot- sleep, ‘Iakob.’ And I said, ‘What is it?’ 12 And he ted and pure white and every one that was white said, ‘Look up with your eyes, and see the male among them and every one that was grey among goats and the rams—pure white and variegated the lambs and gave them into the control of his and ash-colored spotted—mounting the sheep sons. 36 And he put a distance of three days’ jour-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 ap- 34Now Rachel had taken the idols and put them peared to you at a divine place, there where you into the camel's packsaddles and sat on them.

anointed a stele to me and made a vow to me there. 35And she said to her father, "Do not take it ill, Now therefore rise, and go forth from this land, lord; I cannot rise before you, for I have what is and depart to the land of your origin, and I will be customary with women." And Laban searched in with you.' " 14And Rachel and Leia said to him in the whole house and did not find the idols.

reply, "Surely there is no longer a portion or an in-

36 Then Iakob became angry and quarreled

heritance in our father's house? 15Have we not with Laban. And Iakob said to Laban in reply, been regarded by him as foreigners? For he has sold "What is my crime, and what is my fault, that you us, and he consumed our money by a devouring. have followed hard after me 37and that you have 16All the wealth and the glory that God took away

searched all my effects? What have you found of all

from our father shall belong to us and to our chil- the effects of your house? Set it here before your dren. Now therefore do what God has said to you."

kinsfolk and my kinsfolk, and let them decide be-

17 Then Jakob, when he had arisen, took his two wives and his youngsters on the camels, 18and he with you; your sheep and your female goats were carried off all his possessions and all his chattels not barren; I did not consume the rams of your that he had procured in Mesopotamia and all that sheep; 39that which was caught by wild beasts I was his, to go off to his father Isaac in the land of Canaan; I would exact from Canaan.

myself what was stolen by day and what was stolen

19 Now Laban went away to shear his sheep, by night; 40by day I would become inflamed by and Rachel stole her father's idols. 20And Jakob heat and by frost by night, and sleep would with-concealed his intention from Laban the Syrian so draw from my eyes. 41These twenty years of mine I as not to tell him that he was fleeing, 21and he fled was in your household; I was subject to you four-with all that was his and crossed the river and set seven years in exchange for your two daughters and out for the mountain of Galaad.

six years among your sheep, and you falsified my

22 Then on the third day it was told to Laban wage with ten ewe lambs. 42If the God of my father the Syrian that Jakob had fled, 23and taking along Abraham had not been with me—even the Fear of all his kinsfolk with himself he followed hard after Isaac—you would now have sent me away empty-him a seven days' journey, and he caught up with handed; God saw my humiliation and the labor of him at the mountain of Galaad. 24But God came my hands and rebuked you yesterday.”

to Laban the Syrian in his sleep during the night

43 Then in reply Laban said to Jakob, “The

and said to him, "Watch yourself, that you not daughters are my daughters, and the sons are my speak evil with lakob."

sons, and the livestock are my livestock, and all

25 And Laban caught up with lakob. Now things that you see are mine and my daughters'.

lakob pitched his tent on the mountain, and What shall I do today for these or for their children Laban stationed his kinsfolk on the mountain of whom they have borne? 44Now therefore, come, Galaad. 26And Laban said to lakob, "What have let us make a covenant, you and I, and it shall be-you done? (27)Why did you flee secretly and rob come an attestation between you and me." And he me (26)and carry off my daughters like those cap- said to him, "Look, no one is with us; see, God is tured by dagger? 27And if you had told me, I would a witness between you and me." 45Then lakob, tak-have sent you away with mirth and with music, ing a stone, set it up as a stele. 46And lakob said to drums and lyre. 28I was not deemed worthy to kiss his kinsfolk, "Gather stones." And they gathered my youngsters and daughters. Now then, you have stones and made a mound, and they ate and drank acted senselessly. 29And now my hand is strong to there by the mound. (48a)And Laban said to him, harm you, but the God of your father spoke to me "This mound bears witness between you and me yesterday, saying, 'Watch yourself, that you do not today.'" 47And Laban called it Mound-of-the-wit-speak evil with lakob.' 30So now you have gone, for ness, but lakob called it Mound-witness.

with longing you longed to go off to your father's

48(51) Then Laban said to lakob, "Here is this

house. Why did you steal my gods?" 31And Jakob mound and the stele that I have set up between said to Laban in reply, "Because I said, 'Lest per- you and me; (52a)this mound bears witness, and haps you take away your daughters from me, and this stele bears witness.'" (48b)Therefore its name all that is mine.' 32Discover what I have of yours, was called Mound-bears-witness, 49and The-act-of-and take it." And he did not discover anything with seeing, about which he said, "May God oversee be-him. And Jakob said, "Anyone with whom you tween you and me, that we shall withdraw one should find your gods shall not live in the presence from the other. 50If you shall humiliate my daugh-of our kinsfolk." Now Jakob did not know that his ters, if you shall take wives in addition to my wife Rachel had stolen them.

daughters, beware, no one is with us. 52 For

33 And Laban, when he had gone in, searched whether I do not cross over to you, or you do not in Leia's house and found nothing. And he went cross over this mound and this stele to me for out of Leia's house and searched in Jakob's house harm, 53the God of Abraam and the God of Naand in the house of the two maids and found chor will judge between us." 54And Jakob swore by nothing. Then he also entered into Rachel's house.

the Fear of his father Isaak. (54)And Jakob offered a

aLacking in Gk

28

Genesis 31-33

sacrifice on the mountain and called his kinsfolk, him. 20(21)And you shall say, 'There is your servant and they ate and drank and slept on the mountain. Iakob coming behind us.' " For he said, "I shall 55(32.1) Then in the morning when Laban propitiate his face with the presents that go on be-had risen, he kissed his sons and his daughters and fore him, and afterwards I shall see his face, for blessed them, and Laban, turning back, departed perhaps he will accept my face." 21(22)And the pres-to his region.

ents passed by opposite his face, but he himself slept that night in the camp.

(2)And Iakob departed on his own way. And

22(23) And that night, after he had gotten up,

32 lookinguphesawadivinecampencamped, he took his two wives and his two maids and his and the angels of God met him. 2(3)Now Iakob, eleven youngsters and crossed the ford of the when he saw them, said, "This is a divine camp!" Iabok. 23(24)And he took them and crossed the And he called the name of that place Camps.

wadi and carried over all that was his. 24(25)And

3(4) And Iakob sent messengers ahead of him Iakob was left alone, and a man was wrestling with to his brother Esau in the land of Seir in the terri- him until morning. 25(26)And he

saw that he was tory of Edom, 4(5)and he commanded them, say- not powerful against him, and he touched the flat ing, “Thus you shall say to my lord Esau: Thus says part of his thigh, and the flat part of lakob’s thigh your servant lakob, ‘I have lived with Laban as an became numb as he wrestled with him. 26(27)And alien and stayed until now, 5(6)and cattle and don- he said to him, “Send me away, for the dawn has keys and sheep and male and female slaves have come up.” But he said, “I will not send you away, come into my possession, and I have sent to tell unless you bless me.” 27(28)And he said to him, my lord Esau in order that your servant may find “What is your name?” And he said, “lakob.”

favor before you.’ “

28(29)Then he said to him, “Your name shall no

6(7) And the messengers returned to iacob, longer be called lakob, but Israel shall be your saying, “We came to your brother Esau, and he is name, because you have prevailed with a god, and coming to meet you, and four hundred men are with humans you are powerful.” 29(30)Then lakob with him.” 7(8)Then lakob was greatly afraid and asked and said, “Tell me your name.” And he said, perplexed. And he divided the people that were “Why do you ask this, my name?” And there he with him and the cattle and the sheep into two blessed him. 30(31)And lakob called the name of

companies, 8(9)and lakob said, “If Esau should

that place Divine-form, “For I have seen a god face

come to one company and eradicate it, then there

to face, and my life has been preserved.” 31(32)And

will be the second company to save itself.”

the sun rose upon him when he passed by Form-

9(10) And Jakob said, “God of my father of-God; now he was limping upon his thigh.

32(33)

Abraam and God of my father Isaak, O Lord who

Therefore to this day the sons of Israel shall

said to me, ‘Hurry off to the country of your origin, not eat the sinew that became numb, that is on the and I will do you good,’ 10(11)it is sufficient for me flat part of the thigh, because he touched the flat because of all the righteousness and because of all part of Jakob’s thigh, the sinew, and it became the truth that you have brought about for your ser- numb.

vant, for with my staff I crossed this Jordan, but

now I have become two companies. 11(12)Deliver

Now when Jakob looked up he saw, and

me from the hand of my brother Esau—because I 33 see, his brother Esau was coming, and four am afraid of him—that he not come smite me and hundred men with him. And Jakob distributed the mother with children. 12(13)Yet you said, ‘I will do youngsters to Leia and Rachel and the two maids you great good and make your offspring as the 2and put the two maids with their sons out front, sand of the sea, which shall not be counted for and Leia with her youngsters behind, and Rachel multitude.’ “

and Joseph last. 3But he himself advanced ahead

13(14) And he slept there that night. And from of them and did obeisance upon the ground seven what he was bringing he took presents and sent times until he came near his brother.

them off to his brother Esau, 14(15)two hundred fe-

4 And Esau ran forward to meet him, and em-

male goats, twenty male goats, two hundred sheep, bracing him he kissed him and fell upon his neck, twenty rams, 15(16)thirty milch camels and their and they both wept. 5And looking up he saw the young, forty cows, ten bulls, twenty donkeys and women and youngsters and said, "What are these ten foals. 16(17)And he gave them under control to to you?" And he said, "The youngsters by which his servants, a flock separately. And he said to his God has shown mercy to your servant." 6And the servants, "Go on ahead of me, and put a space be- maids and their children drew near and bowed tween drove and drove." 17(18)And he commanded down, 7and Leah and her children drew near and the first, saying, "If Esau my brother should meet did obeisance, and afterwards Rachel and Joseph you and ask you, saying, 'Whose are you and where drew near, and they did obeisance. 8And he said, are you going, and whose are these going on ahead "What are these to you, all these companies that I of you?' 18(19)you shall say, 'Your servant Jakob's; have met?" And he said, "That your servant may he has sent presents to my lord Esau, and there he find favor before you, lord." 9But Esau said, "I is behind us.' " 19(20)And he commanded the first have much, brother; let your property be yours."

and the second and the third and all who were 10But Jakob said, "If I have found favor before going on behind these flocks, saying, "Speak in ac- you, accept my presents through my hands; with cordance with this word to Esau when you find

regard to this I saw your face, as someone might

Genesis 33-34

29

see a divine face, and you will be pleased with me. cbride pricec very much, and I will give it, just as 11Receive my blessings that I have brought to you,

you tell me, and you shall give me this girl for a

because God has shown mercy to me and I have wife."

everything." And he urged him, and he received

13 But the sons of Jakob answered Sychem and

them.

his father Hemmora with deceit and spoke with

12 And he said, "When we depart, we shall go them, because they had defiled their sister Dina, a direct route."

13But he said to him, "My lord 14and Symeon and Leui, Dina's brothers, Leia's knows that the youngsters are rather delicate, and sons, said to them, "We will not be able to carry the sheep and cows are giving birth for me; so if I out this matter, to give our sister to a man who has should drive them hard for one day, all the cattle a foreskin, for it is a disgrace to us. 15In this we will will die. 14Let my lord

advance ahead of his ser- become like you and settle among you, if you, even vant, whereas I will regain strength on the way in you, become like us when every male of yours has accordance with the leisure of the journey that is been circumcised, 16and we will give our daughters before me and in accordance with the pace of the to you, and we will take some of your daughters young children until I come to my lord in Seir.”

as wives for us, and we will live beside you, and

15 Then Esau said, “I shall leave behind with we will be as one clan. 17But if you do not listen to you some of the people who are with me.” But he us to be circumcised, we will depart, taking our said, “Why is this? It is enough that I have found daughters.”

favor before you, lord.” 16Then Esau turned back

18 And their words were pleasing before

on that day to his way to Seir. 17And Iakob was set- Hemmora and before Sychem, the son of Hem-ting out for Tents, and he made himself dwellings mora. 19And the young man did not delay to carry there and made tents for his cattle; therefore he out this matter, for he was devoted to Iakob’s called the name of that place Tents.

daughter. Now he was the most honored of all

18 And Iakob came to Salem, a city of Sikima, those in his father’s house. 20So then Hemmora which is in the land of Chanaan, when he came and his son Sychem came to the gate of their city from Mesopotamia of Syria, and he encamped fac- and spoke to the men of their city, saying, 21“These ing the city. 19And from Hemmora, Sychem’s fa- people are peaceable with us; let them live on the ther, he

acquired for one hundred lambs the por- land and travel it for business, and as for the land, tion of the field, there where he had set up his tent, see, it is broad before them. We will take their 20and there he set up an altar and invoked the God daughters as wives for us, and we will give them of Israel.

our daughters. 22Only in this will the people become like us to live with us so as to be one people,

Now Dina the daughter of Leia, whom she

when every male of ours is circumcised, as they

34 had borne to Iakob, went out to observe also have been circumcised. 23And will not their the daughters of the inhabitants. 2And Sychem the livestock and their possessions and their

son of Hemmora the Chorrite, the ruler of the quadrupeds be ours? Only in this let us become land, saw her, and seizing her he lay with her and like them, and they will live with us.” 24And all humbled her. 3And he attended to the personb of those going out the gate of their city listened to Dina the daughter of Iakob, and he loved the Hemmora and his son Sychem, and they had the maiden and spoke with her according to the maid- flesh of their foreskin circumcised, every male.

en’s mind. 4And Sychem spoke to his father

25 Now it came about on the third day, when

Hemmora, saying, “Get me this girl for a wife.”

they were in pain, that the two sons of Iakob,

5 Now Jakob heard that the son of Hemmora Simeon and Leui, Dina's brothers, took each one had defiled his daughter Dina, but his sons were his dagger and entered into the city safely and with his livestock in the plain, and Jakob kept killed every male. 26They killed both Hemmora silent until they came. 6And Hemmora the father and his son Sychem with a dagger's edge and took of Sychem went out to Jakob to speak with him. Dina out of Sychem's house and went away.

7

27

And the sons of Jakob came from the plain. And

Then the sons of Jakob came upon the casualties

when they heard, the men were cut to the quick, and plundered the city in which theyd had defiled and it was very painful to them because he had their sister Dina, 28and they took their sheep and done an unseemly thing in Israel by lying with their cattle and their donkeys, both as many as Jakob's daughter, and it shall not be thus.

were in the city and as many as were in the plain.

29

8 And Hemmora spoke with them, saying, "My

And all their slaves and all their chattels and

son Sychem has selected your daughter with his their wives they captured, and they plundered soul; give her to him as a wife. 9Make marriages both as many things as were in the city and as with us; give your daughters to us, and take our

many things as were in the dwellings. 30Then daughters for your sons. 10And settle among us, Iakob said to Symeon and Leui, "You have made and as for the land, see, it is broad before you; set- me hateful so that I am evil to all those inhabiting tle, and travel for business in it, and acquire prop- the land, both among the Chananites and the erty in it." 11Then Sychem said to her father and to Pherezites. But as for me, I am few in number, and her brothers, "May I find favor before you, and they, gathering together against me, will chop me whatever you say, we will give. 12Increase the up, and I shall be annihilated, I and my house-

a *Emmor* = Weed bOr *soul* cPerhaps *dowry* dl.e. *city residents*

30

Genesis 34-36

hold." 31Nevertheless they said, "But shall they that land that Rouben went and lay with Balla his treat our sister like a whore?"

father's concubine, and Israel heard, and it seemed evil in his sight.

Now God said to Iakob, "Arise, go up to the

22 Now the sons of Iakob were twelve. 23The

35 place Baithel, and reside there, and make sonsofLeia:Rouben(Iakob'sfirstborn),Symeon, an altar there to the God who appeared to you Leui, loudas, Issachar,

Zaboulon. 24And the sons when you were fleeing from the presence of your of Rachel: Ioseph and Benjamin. 25And the sons of brother Esau.” 2Then Iakob said to his household Balla, Rachel’s maid: Dan and Nephthali. 26And and to all those who were with him, “Remove the sons of Zelpha, Leia’s maid: Gad and Aser.

from your midst the foreign gods that are with These were the sons of Iakob who were born to you, and purify yourselves, and change your gar- him in Mesopotamia of Syria.

ments, 3and arise, let us go up to Baithel, and let

27 Now Iakob came to his father Isaak at Mam-

us make an altar there to the God who hearkened bre, at a city of the plain (this is Chebron) in the to me in a day of distress, who was with me and land of Chanaan, where Abraam and Isaak had preserved me on the road that I traveled.” 4And resided as aliens. 28And the days of Isaak that he they gave to Iakob the foreign gods that were in lived amounted to one hundred eighty years.

29

their hands and the earrings in their ears, and

And breathing his last he died and was added to

Iakob hid them under the terebinth in Sikima, and his kin, old and full of days, and his sons Esau and he destroyed them to the present day.

Iakob buried him.

5 And Israel rose up from Sikima, and a divine

fear came upon the cities all around them, and

And these are the generations of Esau (he is

they did not go in pursuit after the sons of Israel. 36 Edom).
2Now Esau took wives for himself 6Then Iakob came to
Louza, which is Baithel,

from the daughters of the Chananites: Ada daugh-

which is in the land of Chanaan, he and all the ter of Ailon
the Chettite and Olibema daughter of people who were with
him. 7And there he built an Ana the son of Sebegon the
Heuite 3and Basem-altar and called the name of the place
Baithel, for math, Ismael's daughter, sister of Nabaioth.
4And there God had revealed himself to him when he Ada
bore Eliphaz to Esau, and Basemmath bore was fleeing from
the presence of his brother Esau. Ragouel, 5and Olibema
bore leous and leglom 8Now Debbora, Rebekka's nurse,
died under the and Kore; these are the sons of Esau who
were

acorn tree below Baithel, and he called its name born to him
in the land of Chanaan.

Acorn-tree-of-mourning.

6 Then Esau took his wives and his sons and

9 And God appeared to Iakob again in Louza, his daughters
and all the slaves of his household when he arrived from
Mesopotamia of Syria, and and all his possessions and all
his livestock and all God blessed him. 10And God said to
him, "Your that he had acquired and that he had procured in
name is Iakob; no longer shall it be called Iakob, the land of
Chanaan, and he went out of the land but Israel shall be
your name." 11And God said to of Chanaan away from the

presence of his brother him, "I am your God: increase, and multiply; na- lakob. 7For their possessions were many so as to tions and gatherings of nations shall be from you, live together, and the land of their sojourning and kings shall come from your loins. 12And the could not bear them because of the multitude of land that I have given to Abraam and Isaak, I have their possessions. 8And Esau lived on the moun-given it to you; it shall be yours, and I will give this tain of Seir (as for Esau, he is Edom).

land to your offspring after you." 13Then God went

9 Now these are the generations of Esau, ances-

up from him out of the place where he had spoken tor of Edom, on the mountain of Seir, 10and these with him. 14And lakob set up a stele in the place in are the names of the sons of Esau: Eliphaz son of which he had spoken with him, a stone stele, and Ada the wife of Esau, and Ragouel son of Basem-he poured out a libation on it and poured oil on math the wife of Esau. 11And the sons of Eliphaz it. 15And lakob called the name of the place, there were: Thaiman, Omar, Sophar, Gothom and at which God had spoken with him, Baithel.

Kenez. 12Now Thamna was a concubine of Eliphaz

16(21) Then after lakob had set out

from

the son of Esau, and she bore Amalek to Eliphaz;

Baithel, he pitched his tent beyond the tower of these were the sons of Ada, Esau's wife. 13And Gader. (16)Now it came about when he drew near these were the sons of Ragouel: Nachoth, Zare, Chabratha to go to the land of Ephratha, that Ra- Some and Moze; these were the sons of Esau's wife, chel gave birth, and she experienced severe birth Basemmath. 14And these were the sons of Esau's pangs in the birth. 17And it came about while she wife Olibema daughter of Ana the son of Sebegon: was giving birth with difficulty that the midwife now she bore to Esau leous and leglom and Kore.

said to her, "Take courage, for this one also is a son

15 These are the chieftains, the sons of Esau.

for you." 18And it came about as she was giving up The sons of Eliphaz the firstborn of Esau: chieftain her soul, for she was dying, that she called his Thaiman, chieftain Omar, chieftain Sophar, chief-name Son-of-my-pain, but his father called him

tain Kenez, 16chieftain Kore, chieftain Gothom,

Beniamin. 19So then Rachel died, and she was

chieftain Amalek; these are the chieftains of Eli-

buried on the way to Ephratha (this is Bethleem).

phaz in the land of Idumea; they are the sons of

20And Iakob set up a stele at her tomb; this is the

Ada. 17And these are the sons of Esau's son
stele of Rachel's tomb to the present day.

Ragouel: chieftain Nachoth, chieftain Zare, chief-

21(22) And it came about when Israel dwelt in
tain Some, chieftain Moze; these are the chieftains

Genesis 36-37

31

of Ragouel in the land of Edom; they are the sons his
father's wives. And Ioseph brought back griev-of Esau's wife
Basemmath. 18And these are the ous censure to their
father Israel. 3Now Iakob sons of Esau's wife Olibema:
chieftain leous, chief- loved Ioseph more than all his sons,
because he tain Ieglom, chieftain Kore; these are the
chieftains was a son of old age to him, and he made him a
of Olibema. 19These are the sons of Esau, and variegated
tunic. 4But when his brothers saw that these are their
chieftains. These are the sons of their father was cherishing
him above all his sons, Edom.

they hated him and could not speak anything

20 And these are the sons of Seir the Chorrite peaceable to
him.

who inhabits the land: Lotan, Sobal, Sebegon, Ana

5 And when Ioseph had dreamed a dream, he

21and Deson and Asar and Rison; these are the

told it to his brothers, 6and he said to them, "Hear

chieftains of the Chorrite the son of Seir in the this dream that I dreamed. 7I imagined we were land of Edom. 22And the sons of Lotan were: binding sheaves in the middle of the plain, and my Chorri and Haiman; now Lotan's sister was Tham- sheaf rose and stood upright; then your sheaves, na. 23And these are the sons of Sobal: Golon and turning around, did obeisance to my sheaf." 8And Manachath and Gaibel, Soph and Onam. 24And his brothers said to him, "Surely you will not, these are the sons of Sebegon: Aie and Onan; this when reigning, reign over us, or, when exercising is the Onas who found lamin in the wilderness, dominion, exercise dominion over us?" And they when he was pasturing the draft animals of his fa- proceeded to hate him more because of his dreams ther Sebegon. 25And these are the sons of Ana: and because of his words.

Deson and Olibema daughter of Ana. 26And these

9 And he saw another dream and related it to

are the sons of Deson: Hamada and Asban and his father and to his brothers and said, "See, I have lethran and Charran. 27And these are the sons dreamed another dream, as though the sun and of Asar: Balaan and Zoukam and loykam and the moon and eleven stars were doing obeisance to Oukan. 28And these are the sons of Rison: Os and me." 10And his father rebuked him and said to Aram. 29These are the chieftains of Chorri: chief- him, "What is this dream that you have dreamed?

tain Lotan, chieftain Sobal, chieftain Sebegon, Shall we indeed, I and your mother and your chieftain Ana, 30chieftain Deson, chieftain Asar, brothers, when we come, come to do obeisance chieftain Rison. These are the chieftains of Chorri upon the ground to you?" 11And his brothers were by their chieftainships in the land of Edom.

jealous of him, but his father closely watched the

31 And these are the kings who reigned in matter.

Edom before a king reigned in Israel. 32And Bala

12 Now his brothers went to Sychem to pasture

son of Beor reigned in Edom, and his city's name their father's sheep. 13And Israel said to Ioseph, was Dennaba. 33Then Bala died, and Iobab son of "Are not your brothers herding sheep at Sychem?

Zara of Bosorra reigned in his stead. 34Then Iobab Come, let me send you to them." And he said to Ioseph, "Here I am." 14And Israel said to him, "Go, reigned in his stead. 35Then Hasom died, and see if your brothers and the sheep are well, and tell Hadad son of Barad, who eradicated Madiam in me." And he sent him from the valley of Chebron, the plain of Moab, reigned in his stead, and his and he came to Sychem. 15And a man found him city's name was Geththaim. 36Then Hadad died, wandering in the plain, and the man asked him, and Samala of Masekka reigned in his stead. saying, "What are you seeking?" 16And he said, "I 37Then Samala died, and Saoul of Rooboth which seek my brothers; tell me where they are pastur-

is beside a river reigned in his stead. 38Then Saoul ing." 17And the man said to him, "They have dedied, and Balaennon son of Achobor reigned in his parted from here, for I heard them say, 'Let us go to stead. 39Then Balaennon son of Achobor died, and Dothaim.' " And Ioseph went after his brothers and Hadad son of Barad reigned in his stead, and his found them at Dothaim. 18Now they saw him becity's name was Phogor; now his wife's name was

forehand from a distance before he came near to Metebeel daughter of Matraith son of Maizoob.

them, and they intended to act wickedly to kill

40 These are the names of the chieftains of him. 19And they said, each one to his brother, Esau, in their tribes according to their locality, in “Here comes that dreamer. 20So come now, let us their countries and in their nations: chieftain kill him and cast him into one of the pits, and we Thamna, chieftain Gola, chieftain Iether, 41chief- shall say, ‘An evil animal has devoured him,’ and tain Olibemas, chieftain Elas, chieftain Phinon, we shall see what his dreams will be.” 21But when 42chieftain Kenez, chieftain Thaiman, chieftain Rouben heard it, he delivered him out of their Mazar, 43chieftain Megediel, chieftain Zaphoin. hands and said, “We shall not smite him in regard These are the chieftains of Edom in the built places to life.” 22And Rouben said to them, “Shed no in the land of their possession.

blood; throw him into this pit in the wilderness,

This is Esau, the father of Edom.

but lay no hand on him”—that he might rescue

him out of their hands and restore him to his fa-

Now Iakob settled in the land where his fa-

ther. 23Now it came about when Ioseph came to

his brothers, that they stripped Ioseph of the varie-

37 therhadresidedasanalien,inthelandof

Chanaan. 2And these are the generations of Iakob. girded
tunic that was around him, 24and, taking Ioseph, seventeen
years of age, used to shepherd him, they cast him into the
pit. Now the pit was empty; it had no water.

the sheep with his brothers, when he was young,
with the sons of Balla and with the sons of Zelpha,

25 Then they sat down to eat bread, and look-

32

Genesis 37-38

ing up with their eyes, they saw, and see, Ismaelite die just
like his brothers.” And Tamar, after she wayfarers were
coming from Galaad, and their had departed, stayed in the
house of her father.

camels were laden with fragrant substances and a

12 Now the days were multiplied, and the wife

pine resin and oil of myrrh. Now they were travel- of Ioudas,
Sua, died, and after Ioudas had been ing to bring them
down to Egypt. 26Then Ioudas comforted, he went up to
Thamna to those shear-said to his brothers, “What
advantage is it if we kill ing his sheep, he and his shepherd
Hiras the Odol-our brother and conceal his blood? 27Come,
let us lamite. 13And it was reported to his daughter-in-sell
him to these Ismaelites, but let our hands not law Tamar—
they were saying—“See, your be upon him, because he is
our brother and our father-in-law is going up to Thamna to
shear his flesh.” And his brothers listened. 28And some
sheep.” 14And taking off from herself the garments
Madienite traders were passing by, and they drew of her

widowhood, she clothed herself with a light out and brought up Joseph from the pit and sold summer garment and adorned herself and sat Joseph to the Ismaelites for twenty gold pieces, down near the gates of Ainan, which is on the way and they brought Joseph down to Egypt.

past Tamna, for she saw that Selom had become

29 Then Rouben returned to the pit, and he did full-grown, yet he did not give her to him as a wife.

not see Joseph in the pit, and he tore his clothes. 15And when Judas saw her he thought she was a 30And he returned to his brothers and said, "The

prostitute, for she had covered her face, and he did

youngster is not there, and I, where shall I yet not recognize her. 16Then he turned aside to her go?" 31Then taking Joseph's tunic, they slaughtered from the way and said to her, "Allow me to come a kid of the goats and stained the tunic with the in to you," for he did not know that she was his blood. 32And they sent the variegated tunic, and daughter-in-law. And she said, "What will you give they brought it in to their father and said, "This we me, if you come in to me?" 17And he said, "I will have found; observe whether it is your son's tunic send to you a kid of the goats from the flocks."

or not." 33And he recognized it and said, "It is my And she said, "If you give a pledge until you send son's tunic! An evil animal has devoured him, an it." 18And he said, "What pledge shall I give to animal has seized Joseph." 34Then Jakob tore his you?" And she said, "Your ring and your small clothes and put sackcloth on his loins, and he was necklace and the staff that is in your hand." And he mourning for his son many days. 35And all his gave them to her and went in

to her, and she besons and daughters gathered together and came to came pregnant by him. 19And getting up she went comfort him, and he would not be comforted, say- away and took off from herself her light summer ing, "I shall go down to Hades to my son, mourn- garment and put on the garments of her widow-ing." And his father bewailed him. 36Now the hood.

Madienites had sold Ioseph in Egypt to Petephres,

20 Now loudas sent the kid from the goats by

Pharao's gelding, a chief butcher.

the hand of his shepherd the Odollamite, to re-

cover the pledge from the woman, and he did not

Now it came about at that time that loudas

find her. 21Then he asked the men of the place,

38 wentdownfromhisbrothersandcameas
"WhereistheprostitutewhowasatAinanbythefar as to a
certain Odollamite man whose name road?" And they said,
"There was no prostitute was Hiras. 2And there loudas saw
a Chananite here." 22And he returned to loudas and said, "I
did man's daughter whose name was Saua, and he not find
her, and the people of the place say that took her and went
in to her. 3And after she had there was no prostitute there."
23And loudas said, conceived she bore a son and called his
name Er. "Let her have them, but let us not be laughed at; I,
4And after she had conceived again she bore a son for my
part, have sent this kid, whereas you have

and called his name Aunan. 5And yet again she not found
her."

bore a son, and she called his name Selom. Now

24 Now it came about after a period of three

she was in Chasbi when she bore them. 6And months that it was reported to loudas—they were loudas took for Er his firstborn a wife whose name saying—“Your daughter-in-law Thamar has played was Thamar. 7But Er, loudas’ firstborn, became the whore, and see, she is with child by whore-wicked in the sight of the Lord, and God killed dom.” Then loudas said, “Bring her out, and let him. 8Then loudas said to Aunan, “Go in to your her be burned.” 25But as she was being brought brother’s wife, and act the part of a brother-in-law, she sent to her father-in-law, saying, “By the man and raise up offspring for your brother.” 9But be- whose things these are, I am with child.” And she cause Aunan knew that the offspring would not be said, “Take note whose is the ring and the small his, it would come about that he would pour out necklace and this staff.” 26Then loudas recognized bhis semenb upon the ground when he would go them and said, “Thamar has been justified rather

in to his brother’s wife so that he would not give than I, inasmuch as I did not give her to my son offspring to his brother. 10Now it seemed evil in Selom.” And he did not continue to know her any the sight of God that he did this, and he put him more.

to death also. 11Then loudas said to his daughter-

27 Now it came about at the time she was giv-

in-law Thamar, “Stay as a widow in the house of ing birth, that then she had twins in her womb.

your father until my son Selom becomes full-
And it came about as she was giving birth that
grown”—for he said, “Lest perhaps he too should
the one put forth his hand, and taking it, the mid-
aOr *both* bLacking in Gk

Genesis 38-40

33

wife bound scarlet material on his hand, saying, to me to
mock me and said to me, ‘I will lie with

“This one will come out earlier.” 29But when he re- you.’
18But when he heard that I raised my voice tracted his
hand, then immediately out came his and cried out, he left
his garments behind with me brother. And she said, “Why
has a barrier been cut and fled and went outside.”

through because of you?” And she called his name

19 Now it came about when his lord heard the

Phares. 30And afterward his brother came out, words of his
wife that she spoke to him, saying, upon whom was the
scarlet material upon his “Thus your servant did to me,”
that then he was in-hand, and she called his name Zara.

censed with anger. 20And Ioseph’s lord, taking

him, put him into the stronghold, into the place in

Now Ioseph was brought down to Egypt,

which the king's prisoners are confined, there in

39 and Petephres, the eunuch of Pharaoh, at the stronghold.
21 And the Lord was with Joseph, chief butler, an Egyptian,
acquired him from the king and poured down mercy upon him,
and he gave hand of the Israelites, who had brought him
him favor before the chief jailer, 22 and the chief down
there. 2 And the Lord was with Joseph, and the jailer gave the
prison into Joseph's control, and all he was a successful
man, and he was in the house who had been led away, who
were in the prison, with his Egyptian lord. 3 And his lord
knew that the king and everything that they were doing there.
23 The Lord was with him and the Lord was prospering chief
jailer of the prison had no knowledge of any-whatsoever he
did. 4 And Joseph found favor before the king because of him,
for everything was under his lord, and he was well pleased
with him and Joseph's control, because the Lord was with
him, appointed him over his house and gave everything
and whatever he would do, the Lord would prosper that he had
into Joseph's control. 5 Now it came to pass in his hands.

about after he had been appointed over his house

and over everything that he had, that then the Lord

Now it came about after these matters that

blessed the Egyptian's house for Joseph's sake, and 40 the
chief cupbearer of the king of Egypt the Lord's blessing was
on all that belonged to him and the chief baker transgressed
against their lord in the house and in the field. 6 And he
entrusted the king of Egypt. 2 And Pharaoh became angry
with everything that he had into Joseph's hands, and he his
two eunuchs—with the chief cupbearer and had no
knowledge of any of his own affairs except with the chief

baker—3and he put them in custody the bread that he would eat.

at the chief butcher's place in the prison, in the

And Ioseph was handsome in physique and very place, there where Ioseph had been led away. 4And pleasing in appearance. 7And it came about after the chief jailer put them together with Ioseph, and these matters, that then his lord's wife cast her eyes he came to their aid, and they were in the jail for upon Ioseph and said, "Lie with me." 8But he some days. 5And both saw a dream—the chief cup-bearer and the chief baker, who belonged to the cause of me, my lord has no knowledge of any- king of Egypt, who were in the prison —each one a thing in his house and he gave everything that he dream, in a single night was the appearance of his has into my hands 9and nothing in this household dream. 6And Ioseph came in to them in the mornis above me and he has not excluded anything ing, and he saw them, and they were troubled.

from me except you, because you are his wife, then 7And he was asking Pharao's eunuchs, who were how shall I carry out this evil matter and sin with him in the jail at his lord's place, saying, against God?" 10And when she would speak to "Why is it that your faces are gloomy today?" 8And Ioseph day after day, then he would not submit to they said to him, "We have seen a dream, and there her to sleep with her in order to have relations is no one to interpret it." Then Ioseph said to with her. 11Now some such day came: Ioseph went them, "Is not the clarification of them through into the house to perform his tasks, and no one of God? So relate them to me."

those in the household was inside, 12and she drew

9 And the chief cupbearer related his dream to

him by his garments, saying, "Lie with me!" And Ioseph and said, "In my sleep a vine was before leaving his garments behind in her hands he fled me. 10And on the vine were three stems, and it was and went outside. 13Nowb it came about when she flourishing, having produced shoots; the grapes of saw that he had left his garments behind in her a bunch of grapes were ripe. 11And Pharao's cup hands and had fled and gone outside, 14that then was in my hand, and I took the bunch of grapes she called those who were in her household and and squeezed it out into the cup and gave the cup spoke to them, saying, "See, hec has brought into Pharao's hands." 12And Ioseph said to him, among us a Hebrew servant to mock us! He came "This is its interpretation: the three stems are three in to me, saying, 'Lie with me,' and I cried out with days; 13yet three days and Pharao will remember a loud voice. 15And as soon as he heard that I your office and restore you to your chief cupbear-raised my voice and cried out, he fled and went ership, and you shall give Pharao's cup into his outside, leaving his garments behind with me." hand in accordance with your former office, when 16And she left his garments with herself until the you used to pour wine. 14But remember me lord came into his house. 17And she spoke with through yourself, when it should go well with you, him according to these words, saying, "The He- and you shall do mercy with me and make men-brew servant, whom you brought in to us, came in tion of me to Pharao and bring me out of this

aPossibly *was well pleasing to him, and he appointed b And = Weed cl.e. my husband*

Genesis 40-41

stronghold. 15For by stealth I was stolen out of the

14 Then Pharaoh sent for and called Joseph, and

land of the Hebrews, and here I did nothing, but they brought him out of the stronghold and shaved they put me into this pit.”

him and changed his apparel, and he came to

16 And the chief baker saw that he interpreted Pharaoh. 15And Pharaoh said to Joseph, “I have seen a rightly, and he said to Joseph, “I also saw a dream, dream, and there is no one to interpret it. But I have and I imagined I was taking up on my head three heard them saying of you that you, on hearing baskets of coarse meal loaves. 17Now in the top-dreams, interpret them.” 16And Joseph said to most basket was baker’s work of all sorts, which Pharaoh in reply, “Without God the safety of Pharaoh the king, Pharaoh, eats, and the fowl of the sky were will not be answered.” 17Then Pharaoh spoke to devouring them from the basket that was atop my Joseph, saying, “In my dream I imagined I was head.” 18Then Joseph said to him in reply, “This is standing by the bank of the river, 18and seven cows, its interpretation: the three baskets are three days; choice in flesh and fair in form, were coming up as 19within three more days Pharaoh will take away it were out of the river and were feeding in the reed

your head from you and hang you on a pole, and grass. 19And look, seven other cows were coming up the birds of the sky will eat your pieces of flesh after them out of the river, worthless and ugly in from you.”

form and scrawny in flesh, such that I had not seen

20 Now it came about on the third day that uglier in the whole land of Egypt. 20And the seven Pharaoh had a birthday, and he was making a feast scrawny and ugly cows ate up the first seven fair and for all his servants. And he remembered the office choice cows, 21and they entered into their bellies, of the chief cupbearer and the office of the chief and they did not become distinguishable consider-baker among his servants. 21And he restored the thing that they entered into their bellies, and their ap-chief cupbearer to his office, and he gave the cuppearances were ugly as also at first. And after I into Pharaoh's hand, 22but the chief baker he awoke, I fell asleep. 22And I saw again in my sleep, hanged, just as Ioseph had interpreted to them. and as it were seven ears of grain, full and fair, were 23But the chief cupbearer did not remember coming up on one stalk; 23then seven other ears of

Ioseph; rather, he forgot him.

grain, scrawny and wind-blasted, were growing up

in proximity to them, 24and the seven scrawny and

Now it came about after two years of days

wind-blasted ears of grain swallowed up the seven

41 that Pharaoh saw a dream. He imagined he fair and full ears of grain. So I spoke to the ex-was standing by the river, 2and look, coming up as pounders, and there was no one to tell me."

it were out of the river were seven cows, fair in

25 And Ioseph said to Pharaoh, "Pharaoh's dream

form and choice in flesh, and they were grazing in it is one; God has shown to Pharaoh what he is about the reed grass. 3And seven other cows, ugly in form to do. 26The seven fair cows are seven years, and the seven scrawny in flesh, were coming up out of the seven fair ears of grain are seven years; Pharaoh's river after them and were feeding by the cows by dream is one. 27And the seven scrawny cows that the bank of the river. 4And the seven cows that were coming up after them are seven years, and the seven ugly and scrawny in flesh ate up the seven seven scrawny and wind-blasted ears of grain shall cows that were fair in form and choice. Then be seven years of famine. 28Now as for the word Pharaoh awoke. 5And he dreamed for the second that I have spoken to Pharaoh, 'God showed to time, and look, seven ears of grain, choice and fair, Pharaoh what he is about to do,' 29look, seven years were coming up on one stalk. 6And look, seven are coming, great plenty in all the land of Egypt.

30

ears of grain, scrawny and wind-blasted, were

Then afterwards will come seven years of famine,

growing up after them. 7And the seven ears of and they will forget the abundance in the whole grain, scrawny and wind-blasted, swallowed up the land of Egypt, and the famine will consume the seven choice and full ears of grain. Then Pharaoh land, 31and the plenty will not be observed on the awoke, and it was a dream.

land because of the famine that will be afterwards,

8 Now morning came, and his soul was troubled for it will be very severe. 32And as for Pharaoh's bed, and he sent for and called all the expounders dream being repeated twice:

because the matter of Egypt and all its wise men, and Pharaoh related that is from God will be real, and God will hasten his dream to them, and there was no one to tell it to do it. 33Now then search out a man, sensible to Pharaoh. 9And the chief cupbearer spoke to and intelligent, and appoint him over the land of Pharaoh, saying, "I recall my fault today. 10Pharaoh Egypt. 34And let Pharaoh make and appoint district became angry with his servants and put us in cus- governors over the land, and let them take one-tody in the house of the chief butcher, both me fifth of all the produce of the land of Egypt in the and the chief baker. 11And we saw a dream in one seven years of plenty, 35and let them gather all the night, he and I; we saw, each one, in accordance provisions of these seven good years that are com-with his own dream. 12Now a young man was ing, and let the grain be gathered under the au-there with us, a Hebrew servant of the chief butch- thority of Pharaoh; let provisions be kept in the cit-er, and we related them to him, and he interpreted ies. 36And the provisions shall be kept for the land them to us. 13And it came about that just as he in- in regard to the seven years of famine that will be terpreted to us, so also it happened, and thus I was in the land of Egypt, and the land will not be an-restored to my office, but he was hanged."

nihilated by the famine."

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

Genesis 41-42

35

37 And the words were pleasing before Pharaoh ten brothers of Ioseph went down to purchase grain and before all his servants, 38and Pharaoh said to all from Egypt. 4But he did

not send Joseph's brother his servants, "Surely we shall not find such a person, who has a divine spirit within?" 39Then sickness befall him." 5And the sons of Israel Pharaoh said to Joseph, "Seeing that God has shown himself to be above you, there is no person more sensible and intelligent than you. 40You shall be over my house, and all my people shall comply with your commands to all the people of the land. And when your mouth shall be opened, only with regard to the throne will I do obeisance to him as he is above you." 41And Pharaoh said to Joseph, "Face down on the ground." 7And Joseph, when he

ble and intelligent than you. 40You shall be over

6 Now Joseph was ruler of the land; he was sell-

my house, and all my people shall comply with your commands to all the people of the land. And when your mouth shall be opened, only with regard to the throne will I do obeisance to him as he is above you." 41And Pharaoh said to Joseph, "Face down on the ground." 7And Joseph, when he

"Look, I am appointing you today over all the land of Egypt." 42And removing his ring from his hand, keeping himself estranged from them and spoke 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 preceded his brothers, but they did not recognize him.

cried out in front of him. And he appointed him over the whole land of Egypt. 44And Pharaoh said to Joseph, "You are spies; I have come to scrutinize the tracks of the conspiracy against me. I am Pharaoh; without you no one shall lift up a hand in reference to all the land of Egypt." try!"

10But they said, “No, lord, your servants came 45And Pharaoh called Joseph’s name Psonthom-to purchase provisions. 11We are all sons of one pharaoh, and he gave him Aseneth daughter of man. We are peaceable; your servants are not Petephres, priest of Heliopolis, as a wife for him.

spies.” 12Nevertheless he said to them, “No, but

46 Now Joseph was thirty years of age when he you came to see the tracks of the land!” 13Then stood before Pharaoh king of Egypt. And Joseph they said, “We, your servants, are twelve brothers in went out from the presence of Pharaoh and went the land of Chanaan, and see, the younger is with through all the land of Egypt. 47And in the seven our father today, and the other is no more.” 14But years of plenty the earth produced sheaves. 48And Joseph said to them, “This is what I have said to he gathered up all the provisions of the seven you, saying, ‘You are spies!’ 15In this you shall years, in which there was plenty in the land of manifest yourselves: by the health of Pharaoh, you Egypt, and put the provisions in the cities; provi- shall not depart from this place unless your sions of the plains of the city which were around it younger brother comes here! 16Send one of you, he put in it. 49And Joseph gathered up very much and take your brother, but as for you, be led away grain—like the sand of the sea—until they were until your words become manifest, whether you unable to count, for there was no counting.

are telling the truth or not; otherwise, by the health

50 Now before the seven years of famine came, of Pharaoh, surely you are spies.” 17And he put Joseph had two sons, whom Aseneth daughter of them in custody for three days.

Petephres, priest of Heliopolis, bore to him. 51And

18 Then on the third day he said to them, "Do

Joseph called the name of the firstborn Manasse, this, and you will live, for I fear God. 19If you are because "God has caused me to forget all my hard- peaceable, let one brother of you be confined in ships and all my father's affairs." 52And the name the jail, but you yourselves go, and carry away the of the second he called Ephraim, because "God has purchase of your grain allowance, 20and bring your made me increase in the land of my humiliation."

younger brother to me, and your words will be be-

53 So the seven years of plenty that occurred in lieved; otherwise, you shall die." And they did so.

the land of Egypt passed, 54and the seven years of 21And each one said to his brother, "Indeed, for we famine began to come, just as Joseph had said. are at fault concerning our brother, because we dis-And famine occurred in all the earth, yet in all the regarded the affliction of his soul, when he plead-land of Egypt there were bread loaves. 55And all ed with us, and we did not listen to him. This is the land of Egypt was hungry, and the people cried why this affliction has come upon us." 22Then to Pharaoh for bread loaves. Then Pharaoh said to all Rouben said to them in reply, "Did I not speak to the Egyptians, "Go to Joseph, and whatever he says you, saying, 'Do not injure the youngster'? And to you, do." 56And the famine was over the face of you did not listen to me. And see, his blood is all the land, and Joseph opened all the granaries being sought out." 23Now they did not know that and was selling to all the Egyptians. 57And all the Joseph was listening, for the interpreter was be- countries came into Egypt to Joseph to buy, for the tween

them. 24And turning away from them famine prevailed in all the earth.

Joseph wept. And again he came to them and spoke to them, and he took Simeon from them

Now Jacob, when he saw that there was a

and bound him before them. 25Then Joseph com-

42 said in Egypt, said to his sons, "Why are you manding that they fill their containers with grain idle? 2See, I have heard that there is grain in Egypt; and to return the money to each one in his sack go down there, and purchase a few provisions for and to give them a stock of provisions for the journey in order that we may live and not die." 3And the

ney. And thus it happened to them.

aOr *handfuls*

36

Genesis 42-43

26 And after they had put their grain upon a brother?' And we reported to him in accordance their donkeys, they departed from there. 27Now with this questioning. Surely we did not know when one loosened his bag to give the donkeys whether he would say to us, 'Bring your brother.'

fodder where they had lodged, he saw his bundle " 8Then Judas said to his father Israel, "Send the money, and it was at the mouth of the bag. youngster with me, and rising, we will go in order 28And he said to his brothers, "The money has

that we may live and not die—both you and we

been returned to me, and, look, this is in my bag!” and our dependants. 9And I am the one who is And their heart was confounded, and they were surety for him; demand him from my hand. If I do mutually troubled, saying, “What is this that God not bring him to you and set him before you, I will has done to us?”

have failed in regard to you for all days. 10For if we

29 And they came to their father Iakob in the had not delayed, we would already have returned land of Chanaan, and they told him all that had twice.”

befallen them, saying, 30“The man, the lord of the

11 Then their father Israel said to them, “If it is

land, has spoken harshly to us, and he put us in so, do this: take some of the fruits of the land in custody as ones spying out the land. 31But we said your containers, and bring down presents to the to him, ‘We are peaceable, we are not spies. 32We man, some pine resin and some honey, incense are twelve brothers, sons of our father; the one is and oil of myrrh and terebinth and nuts. 12And no more, and the smaller one is with our father take twice the money in your hands; bring back today in the land of Chanaan.’ 33Then the man, the with you the money that was returned in your lord of the land, said to us, ‘By this I shall know bags; perhaps it is a mistake. 13Take your brother that you are peaceable: leave one brother here with also and rise, go down to the man. 14And may my me, and go off, taking the purchase of your house- God grant you favor before the man, and may he hold’s grain allowance, 34and bring your younger send off your one brother and Benjamin. For in-brother to me—and I shall know that you are not deed, as for me, just as I

have been bereaved of spies, but that you are peaceable, and I will return children, I have been bereaved of children.”
15 Now your brother to you—and travel in the land for when the men took these presents at they also took business.’ “

double the money in their hands, and Benjamin,

35 Now it came about as they were emptying and rising, they went down into Egypt and stood their sacks that then each one’s bundle of money before Joseph.

was in their sack. And they saw their bundles of

16 And Joseph saw them and his brother Ben-

jamin, and they were afraid. Benjamin, and he said to the one in charge of his 36 And their father Jacob said to them, “I am the

household, “Bring the men in to the house, and

one you have bereaved of children: Joseph is not, slaughter animals, and make ready, for the men Simeon is not, and you will take Benjamin. All shall eat bread loaves with me during the noon this has come upon me!” 37 Then Reuben spoke to Joseph, saying, “Kill my two sons, if I do not he brought the men in to the house of Joseph.

bring him to you. Give him into my hand, and I 18 Now when the men saw that they had been will bring him back to you.”
38 But he said, “My brother shall not go down with you, because his brother of the money that was returned in our bags at first he died and he alone has been left. And it will turn we are being brought in so that he may accuse us out that he becomes sick on the journey that you falsely and set upon us, to take

us as slaves with travel, and you will bring down my old age with our donkeys.” 19And going to the man who was in sorrow to Hades.”

charge of Joseph’s house, they spoke with him in

the gateway of the house, 20saying, “We plead,

Now the famine prevailed upon the land.

lord; we came down at first to purchase provisions.

21

43 2And it came about when they had finished eating up the grain that they had brought and opened our bags, that then there was the from Egypt, that then their father said to them, money of each one in his bag! Our money by

“Again go purchase a few provisions for us.” 3But weight we have now brought back in our hands, 22

loudas spoke to him, saying, “With a solemn dec-

and we have brought with ourselves other

laration the man has solemnly declared to us, say- money to buy provisions. We do not know who ing, ‘You shall not see my face unless your younger put our money into our bags.’ 23But he said to brother be with you.’ 4If, therefore, you send our them, “May he be gracious to you; do not be brother with us, we will go down and buy you pro- afraid; your God and the God of your fathers gave visions, 5but if you do not send our brother with you treasures in your bags, but I have your good us, we will not go, for the man spoke to us, saying, money in full.” And he brought Symeon out to

'You shall not see my face unless your younger men come with you. 24 And he brought water to wash their feet, and he said to them, "Be with me, and I will wash your feet." 6 And Israel said, "Why did you do this to me, and gave their donkeys fodder. 25 And they made you treat me badly by telling the man, "Whether you have the presents ready until Joseph came at noon, for have a brother?" 7 And they said, "As he was in- they had heard that he was going to have lunch, and the man asked questions about us and our there.

kindred, saying, 'Is your father still alive? Have you

26 And Joseph came into the dwelling, and

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

Genesis 43-44

37

they brought to him the presents that they had in, and he opened his bag. 12 And he was searching, and he put his hands—into the house—and did obeisance to him from the elder until he came to the younger, to him face down on the ground. 27 And he asked, and he found the cup in the bag of Benjamin.

them, "How are you?" And he said to them, "Is your father well, the old man of whom you spoke? 13 And they tore their clothes, and each one put his bag on his donkey, and they returned to the city.

Is he still alive?" 28 And they said, "Your servant our

14 Then Judah and his brothers came in to

father is well; he is still alive." And he said, Joseph while he was still there, and they fell on the

“Blessed be that man to God.” And bending for- ground before him. 15And Ioseph said to them, ward they did obeisance to him. 29Then looking “What is this deed that you have done? Do you not up with his eyes, he saw his brother Benjamin, know that a person such as I will practice or-born of the same mother, and said, “Is this your nithomancy by ornithomancy?” 16And loudas younger brother, whom you said you would bring said, “What shall we say in answer to our lord or to me?” And he said, “May God show mercy to what should we speak or how should we justify you, child!” 30And Ioseph was troubled, for his in-ourselves? But God has found out the injustice of sides were twisting up over his brother, and he was your servants. Here we are, our lord’s domestics, seeking to weep. And going into the chamber he both we and the one with whom the cup has been wept there. 31Then washing his face and coming found.” 17But Ioseph said, “Heaven forbid for me out he controlled himself and said, “Serve bread to carry out this matter! The person with whom loaves.” 32And they served him alone and them by the cup was found, he shall be my slave, but as for themselves and the Egyptians who were dining you, go up in safety to your father.”

with him by themselves, for the Egyptians could

18 Then loudas, drawing near to him, said, “I

not eat bread loaves together with the Hebrews, for plead, lord, let your servant speak a word before it is an abomination to the Egyptians. 33And they you, and do not become angry with your servant, were seated before him, the firstborn according to because you are after Pharao. 19Lord, it was you his seniority and the younger according to his who asked your servants, saying, ‘Do you have a fa-youth, and the men were amazed, each one to his ther or a brother?’ 20And we said to our lord, ‘We brother. 34And

they carried portions to them from have an elderly father, and he has a younger child him, but Benjamin's portion was magnified be- of his old age, and his brother died, and he alone yond the portions of all, five-fold in comparison to was left to his mother, and his father loved him.'

the ones of those. And they drank and became in- 21Then you said to your servants, 'Bring him down toxicated with him.

to me, and I am going to take care of him.' 22And

we said to our lord, 'The youngster will not be able

And Ioseph commanded the one who was

to leave his father behind, and if he should leave

44 inchargeofhishousehold,saying,"Fillthe his father behind, he will die.' 23Then it was you men's bags with provisions, as much as they can who said to your servants, 'Unless your younger carry, and put each one's money at the mouth of his brother comes down with you, you shall not con-bag, 2and put my silver cup into the bag of the tinue still to see my face.' 24And it came about younger one, with the price of his grain." And it when we went up to your servant, our father, that happened according to the word of Ioseph, just as we told him the words of our lord. 25Then our fa-he said. 3The morning dawned, and the men were ther said to us, 'Go again; buy us a few provisions.'

26

sent off, they and their donkeys. 4Now when they

But we said, 'We shall not be able to go down;

had gone from the city, they were not far off, and yet if indeed our younger brother goes down with Ioseph said to the one in charge of his household, us, we will go down, for we shall not be able to see

“Rise, pursue after the men, and you shall overtake the man’s face, if our younger brother is not with them and say to them, ‘Why is it that you returned us.’ 27Then your servant our father said to us, ‘You evil for good? Why did you steal my silver cup? 5Is know that my wife bore me two. 28And the one it not this with which my lord drinks? And by or- went away from me, and you said that he had nithomancy he practices ornithomancy with it. You come to be eaten by wild beasts, and I have not have perpetrated evil in what you have done.’ “

seen him ever since. 29So if you take this one also

6 And when he found them, he spoke to them from my presence and sickness befall him on the according to these words. 7Then they said to him, way, then you will bring down my old age with

“Why does our lord speak according to these sorrow to Hades.’ 30So now if I go in to your ser-words? Heaven forbid for your servants to do ac- vant, our father, and the youngster be not with us cording to this word! 8If indeed the money that we (now his soul depends upon the soul of this one), 31

found in our bags we brought back to you from the

then it shall be that when he sees the youngster

land of Chanaan, how would we steal silver or is not with us, he will perish, and your servants gold from your lord’s house? 9As for the one will bring down the old age of your

servant, our father among your servants with whom the cup should be found, with grief to Hades. 32For your servant has been found, let him die, but as for us, we will be come surety for the child with my father, saying, 'If slaves to our lord.' 10And he said, "Even now, as I do not bring him to you and set him before you, you say thus it shall be: the one with whom the I will have failed towards my father for all days.'

33

cup should be found shall be my slave, but as for

So now I will remain with you as a slave, my

you, you shall be clear." 11And each one hurried lord's domestic, in place of the child, but let the and lowered his bag to the ground, and each

child go up with his brothers. 34For how shall I go

38

Genesis 45-46

up to my father, if the child is not with us?—lest I said by Pharaoh the king, and he gave them a stock see the evils that will find my father!"

of provisions for the journey, 22and to all he gave

two garments, but to Benjamin he gave three

And Joseph could not bear with all those

hundred gold pieces and five exceptional gar-

45 who were standing by him, but said, "Send me to my father; he will send me." And he sent his brothers with him, and ten donkeys carrying some of all the goods of Egypt, and ten mules carrying bread for his brothers. 23 And he let go his voice with weeping to his father for the journey. 24 Then he said to his brothers, "Do not be angry with me, for I was sent here to save life. Now therefore do not be distressed nor let it seem

said to his brothers, "I am Joseph. Is my father still

25 And they went up out of Egypt and came

alive?" And his brothers could not answer him, for they were into the land of Canaan to their father Jacob, 26

they were troubled.

and they told him, saying, "Your son Joseph is

4 Then Joseph said to his brothers, "Come near to me, and I will tell you what he has said to me." And they came near. And he said, "I am Jacob's son, whom you sold into Egypt. Do not be distressed nor let it seem

said by Joseph, as many as he had said to them.

hard to you that you sold me here, for God sent me before you. And when he saw the wagons that Joseph had sent before you for life. 6 For famine is on the earth this year and the next year, and there are still five years remaining. 28 Then Israel said,

“It is a great in which there will be neither plowing nor harvest. thing for me if my son Ioseph is still alive. I will go
7For God sent me before you, to leave behind a

see him before I die.”

remnant of you on the earth and to nourish a great

posterity of you. 8Now therefore it is not you who

Now after Israel had set out, he and all that

have sent me here, but rather God, and he made 46 was his, he came to the well of the oath me as a father to Pharaoh and lord of all his house and offered a sacrifice to the God of his father and ruler over all the land of Egypt. 9So hurry, go Isaac. 2Then God said to Israel in a vision of the up to my father, and say to him, ‘This is what your night (when he had said, “Iakob, Iakob,” and he son Ioseph says, God made me lord of all the land had said, “What is it?”), 3saying, “I am the God of of Egypt; so come down to me, and do not remain. your fathers; do not be afraid to go down to Egypt, 10And you shall settle in the land of Gesem of Arafor I will make you into a great nation there, 4and bia, and you shall be near me, you and your sons it is I who will go down with you to Egypt, and it and your son’s sons, your sheep and your cattle is I who will bring you up totallyya, and Ioseph and as much as you have, 11and I will nourish you shall lay his hands on your eyes.”

there—for there is famine for five more years—lest

5 Then Iakob rose up from the well of the oath,

you be annihilated, you and your sons and all your and the sons of Iakob took up their father Israel possessions.’

12Look, your eyes and the eyes of and their chattels and

their wives on the wagons Benjamin my brother see that it is my mouth that that Ioseph had sent to carry him, 6and when they speak to you. 13So report to my father all my glory had taken up their possessions and every acquisition in Egypt and how much you have seen and make mention that they had acquired in the land of haste; bring my father down here.” 14And falling Chanaan, then he came into Egypt, Iakob and all upon his brother Benjamin’s neck, he wept on his offspring with him, 7sons and his sons’ sons him, and Benjamin wept on his neck. 15And kiss- with him, daughters and his sons’ daughters, and among all his brothers, he wept on them, and after all his offspring he brought into Egypt.

that his brothers spoke to him.

8 Now these are the names of the sons of Isra-

16 And the utterance was proclaimed in el who came into Egypt. Iakob and his sons: Pharaoh’s house—they were saying—“Ioseph’s Rouben, Iakob’s firstborn. 9 And the sons of brothers have come.” And Pharaoh and his retinue Rouben: Henoch and Phallousb, Hasron and Char-were delighted. 17Then Pharaoh said to Ioseph, “Say mi. 10And the sons of Symeon: Iemouel and Iamin to your brothers, ‘Do this: load your transport ani- and Oadc and Iachin and Saar and Saoul, son of mals, and go off to the land of Chanaan, 18and the Chananite woman. 11And the sons of Leui: come to me, taking along your father and your Gedsond, Kaath and Merari. 12And the sons of possessions, and I will give you some of all the loudas: Er and Aunan and Selom and Phares good things of Egypt, and you shall eat the marrow and Zara, but Er and Aunan died in the land of of the land.’ 19And as for you, command these Chanaan; now the sons of Phares were Hasron and things, to take wagons for them from the land of Iemouel. 13And the sons of Issachar: Thola

and Egypt—for your children and wives—and when Phoua and lasoub and Zambram. 14And the sons you have taken up your father, come. 20Do not of Zaboulon: Sered and Allon and Haloel. 15These spare your accoutrements with your eyes, for all are the sons of Leia, whom she bore to Iakob in the good things of Egypt shall be yours.”

Mesopotamia of Syria, and Dina his daughter; all

21 And the sons of Israel did so. And Ioseph the persons, sons and daughters, were thirty-three.

gave them wagons in accordance with what was

16And the sons of Gad: Saphon and Haggis and

aOr *eventually* b *Phallou* = Weed c *Aod* = Weed d *Gerson* = Weed

Genesis 46-47

39

Saunis and Thasoban and Aedis and Aroedis and Pharao said to Ioseph’s brothers, “What is your oc-Arielis. 17And the sons of Aser: lemna and Iesoua cupation?” And they said to Pharao, “Your servants and Ieoul and Baria and their sister Sara. And the are shepherds of sheep, both we and our fathers.”

sons of Baria: Chobor and Melchiel. 18These are 4And they said to Pharao, “We have come to reside the sons of Zelpha, whom Laban gave to his as aliens in the land, for there is no pasture for the daughter Leia, who bore these to Iakob, sixteen livestock of your servants, because the famine has persons. 19And the sons of Iakob’s wife Rachel: prevailed in the land of Chanaan. Now therefore Ioseph and Benjamin.

20And as to Joseph in the your servants will settle in the land of Gesem.”

land of Egypt were born sonsa, Manasse and 5Then Pharaoh said to Joseph, (6)“Let them settle in Ephraim, whom Asenneth daughter of Petephres, the land of Gesem, and if you know that there are priest of Heliopolis, bore to him. And bto Manasse capable men among them, appoint them as rulers were born sonsb, whom the Syrian concubine bore of my livestock.” And Jakob and his sons came to him: Machir, and Machir became the father of into Egypt to Joseph, and Pharaoh king of Egypt Galaad. And the sons of Manasse’s brother Ephra- heard. (5)And Pharaoh spoke to Joseph, saying, im: Southalaam and Taam. And the sons of “Your father and your brothers have come to you.

Southalaam: Edem. 21And the sons of Benjamin: 6See, the land of Egypt is before you; settle your fa-Bala and Chobor and Asbel. And cto Bala were ther and your brothers in the best land.”

born sonsc: Gera and Noeman and Anchis and Ros

7 Then Joseph brought in his father Jakob and

and Mamphin and Hophim, and Gera became the set him before Pharaoh, and Jakob blessed Pharaoh.

father of Arad. 22These are the sons of Rachel, 8And Pharaoh said to Jakob, “How many are the whom she bore to Jakob— all eighteen persons. years of the days of your life?” 9And Jakob said to 23And the sons of Dan: Hasom. 24And the sons of

Pharaoh, “The days of the years of my life during

Nephthali: Iasiel and Goyni and Isaard and Syllem. which I am sojourning are one hundred thirty 25These are the sons of Balla, whom Laban gave to

years. Few and grievous have been the days of the

his daughter Rachel, who bore these to Iakob—all years of my life; they did not attain to the days of seven persons. 26And all the persons who came the years of the life of my fathers, during which with Iakob into Egypt, who came out from his days they sojourned.” 10And when Iakob had thighs, not including the wives of Iakob’s sons, all blessed Pharao, he departed from him. 11And the persons were sixty-six. 27And the sons of Ioseph settled his father and brothers and granted Ioseph who were born to him in the land of Egypt them a holding in the land of Egypt, in the best were nine persons. All the persons of Iakob’s house land, in the land of Ramesses, as Pharao had or-who came into Egypt were seventy-five.

dered. 12And Ioseph would measure out grain to

28 And he sent Ioudas ahead of him to Ioseph his father and brothers and all his father’s house-in order to meet him over against Heroonpolis in hold, grain per person.

the land of Ramesses. 29And when Ioseph had

13 Now there was no grain in all the land, for

hitched up his chariots, he went up to meet his fa- the famine prevailed greatly, and the land of Egypt ther Israel over against Heroonpolis. And when he and the land of Chanaan failed because of the appeared to him, he fell upon his neck and wept famine. 14Then Ioseph collected all the money that with much weeping. 30And Israel said to Ioseph, was found in the land of Egypt and in the land of

“Henceforth I shall die, since I have seen your face, Chanaan for the grain that they would buy, and he for you are still alive.” 31And Ioseph said to his would measure out grain to them, and Ioseph brothers, “When I go up, I will tell Pharao and will brought all the money into Pharao’s house. 15And say to him, ‘My brothers and my father’s house- the money from the land of Egypt and from the hold, who were in the land of Chanaan, have come land of Chanaan failed. Then all the Egyptians to me. 32Now the men are shepherds, for they have came to Ioseph, saying, “Give us bread loaves, and been stockmen, and they have brought their live- why are we dying in your presence? For our money stock and their cattle and all that is theirs.’ 33So if has failed.” 16And Ioseph said to them, “Bring Pharao should call you and say to you, ‘What is your livestock, and I will give you bread loaves in your occupation?’ 34you shall say, ‘We your ser- exchange for your livestock, if the money has vants are stockmen from childhood until now, failed.” 17Then they brought their livestock to both we and our fathers’—in order that you may Ioseph, and Ioseph gave them bread loaves in ex-settle in the land of Gesem ofe Arabia, for every change for the horses and in exchange for the shepherd of sheep is an abomination to Egyp- sheep and in exchange for the cattle and in ex-tians.”

change for the donkeys, and in that year he nour-

ished them with bread loaves in exchange for all

And Ioseph went and told Pharao, saying,

their livestock. 18And that year came to an end,

47 “Myfatherandmybrotherswiththeirlive- and they came to him in the second year and said stock and cattle and all that is theirs have come to him, “Let us not be wiped out by our

lord, for if from the land of Chanaan, and see, they are in the the money has failed and the possessions and the land of Gesem.” 2And of his brothers he took livestock are with you, our lord, then there is noth-along five men and set them before Pharao. 3And

ing 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* d *Issaar = Weed* e *in = Weed*

40

Genesis 47-48

own body and our land. 19So lest we die in your mine. 6But the descendants that you may produce presence and the land be desolated, acquire us and hereafter shall be yours; they shall be called after our land in exchange for bread loaves, and we with the name of their brothers in their allotments.

our land will be Pharao’s slaves; grant seed in order 7Now as for me, when I was coming from Meso-that we may sow and live and not die, and the land potamia of Syria, your mother Rachel died in the will not be desolated.”

land of Chanaan, while I was drawing near, by the

20 And Ioseph acquired all the land of the hippodrome of aChabratha, of the landa, to go to Egyptians for Pharao. For the Egyptians sold their Ephratha, and I buried her on the way to the hip-land to Pharao, because the famine gained mastery podrome,” this is Bethleem.

over them. And the land became Pharao’s—21and

8 And Israel, when he saw Joseph's sons, said,

the people he subjugated to him as slaves from the "Who are these to you?" 9And Joseph said to his furthest boundaries of Egypt to the furthest—22ex- father, "They are my sons, whom God has given Egypt for the land of the priests alone. Joseph did me here." And Jacob said, "Bring them to me in not acquire it, for by a grant Pharaoh gave a gift to order that I may bless them." 10Now his eyes were the priests, and they would eat the grant that heavy-sighted because of old age, and they could Pharaoh gave them; therefore they did not sell their not see. And he brought them near to him, and he land. 23So then Joseph said to all the Egyptians, kissed them and embraced them. 11And Israel said "See, I have acquired you and your land today for to Joseph, "See, I was not deprived of your face, Pharaoh. Take seed for yourselves, and sow the land, and see, God has shown me your offspring also."

24and there will be produce from it; you shall give

12And Joseph brought them from his knees, and

the fifth part to Pharaoh, but the four parts shall be they did obeisance to him face down upon the your very own as seed for the land and as food for earth. 13Then when Joseph had taken his two sons, you and all those in your households." 25And they both Ephraim in his right hand but on Israel's left, said, "You have saved us; we found favor before and Manasse in his left hand but on Israel's right, our lord, and we will be slaves to Pharaoh." 26And he brought them near him. 14But Israel, stretching Joseph imposed it for them as an ordinance upon out his right hand, laid it on the head of Ephraim—the land of Egypt, to this day, to give one-fifth to him—now he was the younger—and his left on the Pharaoh, except

for the land of the priests alone; it head of Manasse, his hands crosswise. 15And he was not Pharaoh's.

blessed them and said,

27 So then Israel settled in the land of Egypt on

“The God whom my fathers Abraham and

the land of Goshen, and they gained an inheritance

Isaac were well pleasing before,

on it and increased and multiplied exceedingly.

the God who sustains me from my youth to

28And Jacob survived in the land of Egypt seven-

this day,

teen years, and Jacob's days of the years of his life 16

the angel who rescues me from all evils,

amounted to one hundred forty-seven years.

bless these youngsters,

29Now the days for Israel to die drew near, and he

and in them my name will be invoked, and

called his son Joseph and said to him, “If I have

the name of my fathers Abraham and

found favor before you, put your hand under my

Isaak,

thigh, and you shall bring about mercy and truth

and may they be multiplied into a great

for me so as not to bury me in Egypt, 30but I will lie

multitude upon the earth.”

down with my fathers, and you shall carry me out

17 Now when Ioseph saw that his father laid

of Egypt and bury me in their burial place.” And he his right hand on the head of Ephraim, it seemed said, “I will do according to your word.” 31Then he grievous to him, and Ioseph took hold of his fa-said, “Swear to me.” And he swore to him. And Is-ther’s hand to remove it from Ephraim’s head to rael did obeisance upon the top of his staff.

Manasse’s head. 18And Ioseph said to his father,

“Not so, father; for this one is the firstborn. Put

Now it came about after these matters that

your right hand on his head.” 19And he would not,

48 then it was told to Ioseph, “Your father is butsaid, “I know, child, I know; this one also shall ill.” And taking along his two sons, Manasse and become a people, and this one shall be exalted, but Ephraim, he went to Iakob. 2And it was reported to his younger brother shall be greater than he, and Iakob—they were saying—“See, your son Ioseph is his offspring shall become a multitude of nations.”

coming to you.” And summoning his strength, Is-
And he blessed them on that day, saying,
rael sat upon the bed. 3And Iakob said to Ioseph,
“In you Israel will be blessed when they say,
“My God appeared to me in Louza in the land of
'God make you like Ephraim and like
Chanaan, and he blessed me 4and said to me, 'See,
Manasse.' “

I will make you increase and will multiply you and And he
put Ephraim ahead of Manasse. 21Then Is-will make you
into gatherings of nations and will rael said to Ioseph, “Look,
I am about to die, and give to you this land, and to your
offspring after God will be with you, and God will bring you
back you, for a perpetual holding.’ 5Now therefore your
from this land to the land of your fathers. 22Now I two sons,
who were born to you in Egypt before I am giving you
Sikima, as something special became into Egypt to you, are
mine, Ephraim and yond your brothers, which I took from
the hand of Manasse; like Rouben and Symeon they shall be
the Amorrites with my dagger and bow.”

aPerhaps *the land of Chabratha*

Genesis 49

41

49 ThenIakobsummonedhissonsandsaid:

he subjected his shoulder to toil

“Gather together in order that I may tell
and became a tiller of the ground.
you what will happen to you at the last of the
days.

16

Dan shall judge his own people,

2

Assemble, and hear, O sons of Iakob;

as also one tribe in Israel.

hear Israel your father.

17

And let Dan become a snake on the road

lying in ambush on the path,

3

Rouben, you are my firstborn,

biting a horse's heel,

my might and beginning of my children,

and the rider shall fall backwards,

hard to bear and hard, self-centered.

18

awaiting the deliverance of the Lord.

4

You became wanton like water; do not boil
over.

19

Gad, a raider gang shall raid him,
For you went up upon your father's bed;
but he shall raid close on their heels.
then you defiled the couch where you
went up!

20

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

5

Symeon and Leui are brothers;

they perpetrated injustice by their

21

Nephthali is a stem let loose,

choicea.

bestowing beauty by the produce.

6

May my soul not come into their council,

and may my inward parts not press in on

22

loseph is a grown son,

their company,

an enviable grown son,

because in their anger they killed men

my youngest son; return to me;

and in their passion they hamstrung a

23

one at whom, while deliberating, they

bull.

would rail,

7

Cursed be their anger, because it is self-
and masters of arrows would have it in
centered,
for him.

and their wrath, because it has grown

24

And their bows were crushed with force,
hard!

and the sinews of the arms of their hands

I will divide them in Iakob

gave way

and scatter them in Israel.

because of the hand of a mighty one of
Iakob;

8

loudas, may your brothers praise you;

thenceforward he was the one who

your hands were on the back of your

strengthened Israel,

enemies;

(25)

on the part of your father's god,

your father's sons shall do obeisance to

25

and my God helped you,

you.

and he blessed you with a blessing of

9

A lion's whelp you are, loudas;

heaven above

from a shoot, my son, you went up.

and a blessing of earth containing

When you reclined, you slept like a lion

everything,

and like a whelp. Who will rouse him?

for the sake of a blessing of breasts and of

10

A ruler shall not be wanting from loudas

womb,

and a leader from his thighs

26

a blessing of your father and of your

until the things stored up for him come,

mother;

and he is the expectation of nations.

itd has prevailed, in blessings, over stable

11

Binding his foal to a vine

mountains,
and his donkey's foal to the tendril,
and, in blessings, over everlasting dunes;
he shall wash his robe in wine
they shall be upon the head of Joseph
and his garment in the blood of a bunch
and on the crown of the brothers whom
of grapes;
he led.

12

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

27

Benjamin is a rapacious wolf;
in the early morning he shall still be

13

Zabulon by the sea shall settle,
devouring,
and he shall be near a haven of ships,
and at evening he shall distribute food."

and he shall extend as far as Sidon.

28 All these are the twelve sons of Iakob, and

14

Issachar desired the good,

these things their father spoke to them, and he

resting between the allotments;

blessed them; each one according to his blessing

15

and when he saw the resting place—that it

he blessed them.

was good,

29 And he said to them, “I am about to be

and the land—that it was rich,

added to my people. Bury me with my fathers in

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

42

Genesis 49-50

the cave which is in the field of Ephron the Chet- 12And his
sons did thus for him just as he had tite, 30in the double

cave that is opposite Mambre commanded them, and they buried him there.

in the land of Chanaan, which cave Abraam ac- 13And his sons took him up into the land of quired from Ephron the Chettite in acquisition of Chanaan and buried him in the double cave over a tomb. 31There they buried Abraam and his wife against Mambre, which cave Abraam acquired in Sarra, and there they buried Isaak and his wife Re-acquisition of a tomb from Ephron the Chettite.

bekka, and there they buried Leia, 32in thea acqui- 14And Ioseph returned to Egypt, he and his broth-sition of the field and the cave that is in it from the ers and those who had gone up together to bury sons of Chet." 33And Iakob ceased issuing orders his father.

to his sons, and lifting his feet onto the bed he

15 Now when Ioseph's brothers saw that their

breathed his last and was added to his people.

father had died, they said, "Perhaps Ioseph may

bear a grudge against us and requite us a requital

And Ioseph, falling on his father's face,

for all the evils that we showed him." 16And ap-

50 wept over him and kissed him. 2And proaching Ioseph they said, "Your father adminis-Ioseph ordered his servants, the undertakers, to tered an oath before he expired, saying, 17'Say thus prepare his father for burial, and the undertakers to Ioseph: Forgive them their injustice and fault, prepared Israel for burial. 3And they completed

his seeing that they showed you painful things.' And forty days, for so the days of burial are reckoned. now accept the injustice of the attendants of the And Egypt mourned for him seventy days.

God of your father." And Ioseph wept as they were

4 Then after the days of mourning had passed, speaking to him. 18And coming to him they said, Ioseph spoke to the chief men of Pharao, saying, "We here are your domestics." 19And Ioseph said

"If I have found favor before you, speak into the to them, "Do not be afraid, for I am God's. 20You ears of Pharao, saying: 5My father made me swear deliberated against me for painful things, but God an oath, saying, 'In the tomb that I dug out for my- deliberated concerning me for good things in self in the land of Chanaan, there you shall bury order that a numerous people might be sustained, me.' Now then I will go up and bury my father, and so that it might come to be as today." 21And he I will return." 6And Pharao said, "Go up; bury your said to them, "Have no fear; it is I who will sustain father, as he made you swear."

you and your households." And he reassured them

7 And Ioseph went up to bury his father, and and spoke to their heart.

together with him went up all the servants of

22 And Ioseph dwelt in Egypt, he and his

Pharao and the elders of his house and all the el- brothers and his father's whole entire household.

ders of the land of Egypt 8and the whole entire And Ioseph lived one hundred ten years. 23And household of Ioseph and his brothers and all his Ioseph saw the children of Ephraim to the third paternal household. And their kindred and their generation, and the sons of Machir the son of sheep and their cattle they left behind in the land Manasse were born on Ioseph's thighs.

of Gesem. 9And both chariots and horsemen went

24 And Ioseph spoke to his brothers, saying, "I

up together with him, and the company was very am about to die, but with a visitation God will visit great. 10And they arrived at the threshing floor of you and bring you up out of this land to the land Atad, which is beyond the Jordan, and they la- that God swore to our fathers Abraam and Isaak mented him with a bvery great and strongb lamen- and lakob." 25And Ioseph made the sons of Israel tation, and he made mourning for his father seven swear, saying, "In the time of the visitation with days. 11And the inhabitants of the land of Chanaan which God will visit you, you shall also carry up saw the mourning on the threshing floor of Atad my bones from here together with you." 26And and said, "This is a great mourning to the Egyp- Ioseph expired at one hundred ten years of age, tians." Therefore one called the name of the place and they honored him with funeral rites and Mourning-of-Egypt, which is beyond the Jordan.

placed him in the coffin in Egypt.

aOm = Weed bOr *great and very strong*

[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.

hxp#m ge/nesij (vv. 24, 25)

patria/ (vv. 15, 19)

sugge/nea (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 hxp#m. So within the space of ten verses 1 Some examples of apparent expansions:

10.22

kai\ e)ge/neto sko/toj gno/foj qu/el a

hlp) K#x yhyw

and there was darkness, gloom, hurricane

and there was dense darkness

13.2

pa~n prwto/tokon prwtogejne

rwkb lk

every firstborn, first-produced

all the firstborn

16.29

th\n h(me/ran tau/thn ta\ sa/bbata

tb#h

this day, the sabbaths

the sabbath

25.16(17) i9lasth/rion e)pi/qema xrusi/ou kaqarou=

rwh+ bhz trpk

a propitiatory as a cover of pure gold

a mercy seat of pure gold

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

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

Murder

Greek: Adultery

Adultery

Theft

Theft

Murder

4 Pietersma, "Paradigm."

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to the reader of exodus

we find three different terms rendering hxp#m. Another example would be in 2.7 where the MT reads tqnym (“nurse”) and qnyt (“to nurse”), using the same Hebrew root. The translator chose the participle trofeu/ousan (“a nursing woman”) and qhla/sei (“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 kai/ as the Greek equivalent. However, where a change in subject occurs or some other emphasis may be warranted, he selected de/. Aejmelaeus observes that in the case of the translation of Exodus “[c]oordination of clauses by w has been rendered by the use of various literal and free renderings, but total omission of w—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 (w) + 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 Krpb . . . wdb(yw kai\ kateduna/steuon . . . bi/a| (imperfect tense) v. 14 Krpb . . . wdb(

katadoulou~nto . . . metbai/aj (imperfect tense)

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

v. 13-14 kateduna/steuon . . . katwdu/nwn . . .
katadoulou~nt.o

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 *trpk* (i9lasth/rion), the gold plate placed at the top of the ark, as a “cover” (e0pi/qema), a term that has no equivalent in the Hebrew text.

Others 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.

to the reader of exodus

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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 *rbd* in Exodus is *lalei=n*, whereas *le/gein* normally renders *rm*). However, in one case (31.12, where there is no textual variant in the Septuagint tradition) *lalei=n* renders *rm*), and out of the three hundred occurrences of *le/gein*, it translates *rbd* about seventeen times. *lalei=n* would seem to constitute the default rendering of *rbd*. 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 *a(marti/a* as the usual equivalent for *t)+x* (eleven times) and *Nw(* (three times) provides an interesting example. *t)+x* 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 *a(marti/a* is "failure, fault or

sin.” It does not carry the sense of “sin offering.” When the translator uses a(marti/a as the stereotypical gloss for t)+x, the Greek term no longer makes sense in those contexts where t)+x 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 kai\ to\ mosxa/rion th~v a(marti/aj poih/seij thm~

e/rah| tou~ kaqarismo(u“and

the young calf for the sin you shall do on the day of the purification” [NETS]). In these contexts a(marti/a becomes an isolate, i.e., being the default rendering for t)+x 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 diaqh/kh (27.21; 31.7; 39.15) as the standard equivalent for tyrb is a well-known example. Others commonly found in the Septuagint also occur in Exodus—i0dou/ for hnh, ku/rioj for hwhy and do/ca for dwbk.

At times the translator has recourse to transliteration as his only viable strategy. Some of these become standard Greek terms. These would include sa/bbata (Sabbata), pa/sxa (passover), ma/n (Man), xerou/b/xeroubi/m (cheroub/cheroubim) and terms of measurement such as go/mor and i3n.

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 Moses for the construction of the tent of witness and Moses has it built, the MT has *Mynp Mxl* (25.30) or *Mynph Mxl t)w* (35.13; 39.36). The Septuagint renderings are various:

25.29(30)

a!rtouj e0nwpj/ouj e0nanti/on mou (facing loaves in front of me, NETS)

35.13

(no equivalent in Septuagint)

39.18 (39.36) *kai\ tou\j a!rtouj tou\j prokeime/nouj* (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 *Mxl Kr(* (lit. “an arrangement of bread”). NRSV renders the sentence “and set the bread in order on it.” This clause is rendered by the translator: *Kai\ proe/qhken e)p)au)th~j!ratouj th~j proqe/sewj e1nanti kuri/ou*

(*hwhy ynpl Mxl Kr(wyl(Kr(yw)* (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

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somewhat standard (used in Supplements [Chronicles] for example), i.e., *artouj th~j proqe/sew*, 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 (*hwhy*) in Exodus is *ku/rioj*, as in the other sections of the Septuagint. Four times (3.4; 13.19; 18.1; 20.1), however, the translator uses *ku/rioj* to render *Myhl*).

Why the translator glossed *Myhl*) with *ku/rioj* is not altogether clear, but the variation does not seem to be textually based. *ku/rioj* as a translation of the tetragrammaton renders the *qere* of the Hebrew text (i.e., what the vowel marks indicate, *ynd*)), 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 *Nwd*) (“Lord” or “Master”), the translator renders it as *ku/rioj*. In these cases *ku/rioj* renders the Hebrew term appropriately. In ten contexts the translation has *ku/rioj* 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 a!ggeløj kuri/ou to render hwhy. Perhaps the translator did not want to attribute directly to “the Lord” this attempt on Moyses’ life. Several times the double term hwhy Myhl) was rendered by ku/riøj alone (8.10; 9.30), and hwhy alone was rendered by ku/riøj o9 qeo/j u9mw~n

/ sou (12.31; 13.5, 11). Whether these anomalies were textually based or occurred for some other reason is uncertain.

In the Septuagint of Exodus ku/riøj 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 ku/riøj to represent hwhy. There does not appear to be any specific pattern.

Qeo/j usually translates Myhl) (about 129 times in Exodus). However, in 41 contexts it rendered hwhy (almost a quarter of the occurrences of qeo/j). The only occurrence of yd# l) (6.3, preposed by the preposition b) is rendered as qeo\j w2n au)tw~(n“being their God,” NETS). Several times (3.18 [2 x]; 5.3b) the translator rendered the combined Myhl) hwhy by qeo/j alone. Perhaps the translator thought that the use of ku/riøj would not be appropriate because of the way God’s personal name was being revealed to Israel (3.18), or perhaps, because Moyses was making his first appeal to Pharao (5.3b), the more generic term seemed appropriate. There are also several contexts where the Hebrew text has l) as the reference to God, and the translator normally used qeo/j as his gloss. In a number of contexts qeo/j apparently has no Hebrew equivalent, usually in conjunction with cases of ku/riøj to render hwhy.

The translator's use of qeo/j, 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 qeo/j is rendered as 'G/god' and ku/rioj as 'L/lord.' The capitalized forms refer to Israel's deity.

In Ex 3.13-14, when God appears to Moyses through the burning bush, Moyses asks God to tell him his name. The translator rendered the difficult Hebrew as)Egw& ei)mi o(w!n ("I am The One Who Is,"

NETS8). The translator repeated (14b) this expression (o(w!n = hyh)) as the name for the God of Israel, who has sent Moyses. The similar form of hwhy (proper name) and hyh (first person singular, prefix form of the Qal stem of hyh = "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 Nwd) 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[2 x], 5, 6[2 x], 8, 32). This same convention is used to represent l(b (21.28, 29[2 x], 34[2 x]; 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 (tw~| kuri/w| atuou~).

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.

dbk

h#q

qzx

qzx

baru/nw

sklhru/nw

sklhru/nw

katisxu/w

Qal form: 7.149; 9.7

Hiphil form: 7.3;

Piel form: 4.21; 9.12;

Qal form: 7.13

Hiphil form:

13.15

10.20, 27; 11.10; 14.4,

8.11(15), 28(32);

8, 17

9.34; 10.110

Qal form: 7.3, 22;

8.15(19); 9.35

In these choices the translator sought to reflect the different emphases in the Hebrew terms—heaviness or weightiness in the equivalence of baru/nw for dbk and hardness in the equivalence of sklhru/nw for h#q. However, the equivalence

of *sklhru/nw* and *katisxu/w* for *qzx* (“make strong, strengthen”) is notable, but for different reasons. In the case of *sklhru/nw*, the semantic overlap in Exodus with *qzx* focuses on the idea of firmness = stubbornness. The Hebrew term generally means, “to be strong or firm”

and in the Piel form “to make strong or firm.” When related to the noun *bl* (“heart”), it signifies positively devotion (a firm conviction), but negatively stubbornness. *sklhru/nw* represents the latter in Exodus as it defines Pharaoh’s response to God’s activities through the plagues or the catastrophe at the Red Sea. If the evidence in LSJ is correct and complete, this usage of the verb *sklhru/nw* to signify stubbornness may have emerged initially in the Septuagint of Exodus.¹¹

The singular use of *katisxu/w* at 7.13 as the rendering of *qzx* with the sense of “prevail” is also interesting (“and the heart of Pharaoh prevailed, and he did not listen to them” [NETS]). Wevers suggests that

“presumably Exod here used *kati/sxusen* to set the scene of the struggle between the divine signs and the stubborn heart of Pharaoh.”¹² In other words the translator purposely changed the stereotypical rendering of *qzx* by *sklhru/nw* to *kati/sxusen*, probably to emphasize this aspect of contest. In this context God performs the first sign through Moses and Aaron to convince Pharaoh to release Israel (the rod becoming a dragon) (7.8-13), and it follows the explanation that God provides to Moses concerning the series of events that is about to unfold and result in Israel’s release. Only in this context (7.1-13) do we find all three terms (*baru/nw*, *sklhru/nw*, *katisxu/w*) used to define God’s influence on Pharaoh and Pharaoh’s response to Moses’ demands as God’s representative.

4. "Seeing God"

Exodus is unusual in the narratives of the Old Testament with respect to the number of times when people, either individually or as a group, ask to "see God" or are permitted by God's initiative to see him.

In addition to the times that 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 beba/rhtai, 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 bare/w does not occur elsewhere in Exodus (nor in the Septuagint other than as a variant at 2 Makk 13.9) and baru/nw is the usual rendering for dbk in Exodus, when it has this sense, Wevers opts for beba/runtai as the original reading.

10 In 10.1 there are significant Greek texts that have the alternative reading e)sklh/runa. 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 baru/nw for dbk in reference to Pharaoh's

stubbornness would urge us to accept e)ba/runa as the original text.

11 The adjective sklhro/j 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.

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MT:

Myhl)h l) +ybhm)ry yk wynp h#m rtsyw

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

LXX

a)pe/streyen de\ Mwush~jtporo/swpon au)tou~: leuabei~to
grakatable/yai e)nw&pion tou~

qeou~.

NETS: And Moses turned his face away, for he was afraid to look down before God.

This singular use of katemble/yai in Exodus as the rendering of +ybh^m here indicates that the translator was avoiding the implication that Moses actually “looked at,” i.e., saw, God. Wevers also notes that the preposition e0nw&pion “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:

Myhl)h t) wzxyw (11) . . . l)r#y yhl) t) w)ryw (10)

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

LXX:

kai\ ei]don to\n to/pon, ou[ei9sth/kei e)kei= o(qeo\j tou=
)Israh/l . . . kai\ w!fqhsan e)n tw~| to/pw tou

qeou=.

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 Moses 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, Moses asks for some visible sign that God will stand by his word. Moses 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 Moses'

sake. While many things in this narrative context deserve comment, I will focus on 33.23.

MT:

w)ry)l ynpw yrx) t) ty)rw ypk t) ytrshw

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

LXX:

kai\ a)felw~ tnhxei=ra, kai\ to/te o!yh| ta\ o)pi/sw mou, to\
de\ pro/swpo/n mou ou)k o)fqh/setai/ soi.

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 Moses 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 d(y, 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; 30.36). However, in each of these settings the translator “quite intentionally”¹⁴ understood this root as the verb (dy, which means “to know.”

¹³ Wevers, *Notes*, 28.

¹⁴ Wevers, *Notes*, 401.

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Text

MT

NRSV

LXX

NETS

25.22(21)

M# Kl ytd(wnw There I will meet

kai\ gnwsqh/somai/ And I will be

with you

soi e)kei~qen

known to you

from there

29.42

Mkl d(w) r#) where I will meet e0n oi[j

by which I will

hm# with you

gnwsqh/somai/ soi be known to you

e)kei~qen

there

30.36

Kl d(w) r#) where I shall

o3qen

there where I

hm# meet with you

gnwsqh/somai/ soi shall be known

e)kei~qen

to you.

29.43

hm# ytd(nw

I will meet with

kai\ ta/comai e)kei~ And I will there

l)r#y ynbl

the Israelites

toi~j(oui~j

prescribe for the

there

0Israh/I

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 ta/comai in 29.43 reinforces this idea that God’s meeting was the occasion when his commands were communicated.

5. The Ten Commandments

The translator’s rendering of the traditionally named “ten commandments” (Ex 20.1-17) was very close to the Hebrew text as we have it today. However, characteristically the Greek text is expansionist: 20.10 ο(bou~j sou katio\ u(po)zu/gio/n sou (“your ox and your draft animal”) 20.12 i3na eu] soi ge/nhtai (“so that it may be well with you”)¹⁵

20.12 (e0pi\ th~j gh~

thj~

) j)gaqh~(j “[on] the good [land]”).

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

MT

NRSV

LXX

NETS

20.13

xcrt)l

You shall not

Ou) moixeu/seij

You shall not

murder.

commit adultery.

20.14

P)nt)l

You shall not

Ou) kle/yeij

You shall not
commit adultery.

steal.

20.15

bngt)l

You shall not

Use a phone

You shall not

steal.

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 *qx*, which is rendered by four different terms, and *hwcm*, which was translated primarily by *e)ntolh/*, but once by *pro/stagma*. What nuance *pro/stagma* 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.

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No/moj

No/mimoi ai)w/nioj

'Entolh/

Dikai/wma

Pro/stagma

(law)

(perpetual

(commandment)

(statute)

(ordinance)

precept)

qx 12.43;13.10

MI(tqx 12.14,

hwcm 12.17;

qx 15.25, 26

qx 18.16, 20

17; 27.21;

15.26; 16.28;

28.43(39)

24.12

hrwt 12.49;

Mlw(qx 29.28;

+pmm 21.1, 9,

hwmm 20.6

13.9; 16.4, 28;

30.21

31; 24.3

18.16, 20; 24.12

qx 12.24

The use of the adjective no/mimoj in the singular as a substantive to\ no/mimon,¹⁶ although infrequently documented in the third century BCE, became the stereotyped rendering for (t)qx Mlw(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:

ei)j to\n to/pon tw~n Xananai/wn kaXiettai/wn kai\
0Amorrai/wn kai\ Ferezai/wn kai\ Eu9ai/wn kai\ Gergesai/wn

k \

ai Olebousai/wn (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) Gergesai/wn 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 (d(wm lh)), skhnh\ tou~ marturi/ou, "tent of witness,"

or Nk#m/skhnh/ "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 fire-pans that belonged to the men who revolted with the gathering of Kore” (38.22).¹⁸

16 W. Gutbrod, “no/mimoi,” in TDNT IV, 1088 notes “As a noun to\ no/mimon 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 Sandevour in *L'Exode BA* (1989) has been helpful in many instances. The earlier translation by Brenton has also provided assistance from time to time.

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

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

LARRY J. PERKINS

19 Wevers, *Notes*, 144.

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exodus 1-2

1 These are the names of the sons of Israel who and plastered it with a mixture of pitch and tar, had entered into Egypt with Jakob their father.

and she put the child in it and placed it in the

Each with their whole household went in: 2Rouben, marsh beside the river. 4And his sister was watch-Symeon, Leui, loudas, 3Issachar, Zaboulon and ing from a distance to learn what would happen to Benjamin, 4Dan and Nephthali, Gad and Aser. him.

5But Ioseph was in Egypt. Now all souls from

5 Now Pharaoh's daughter came down to the

Iakob were seventy-five. 6Then Ioseph died, and all river to bathe, and her attendants were walking behis brothers and all that generation. 7But the sons side the river. And when she saw the basket in the of Israel increased and multiplied and became marsh, she sent her attendant, and she picked it common and were growing very, very strong. Now up. 6Now when she opened it, she saw a child cry-the land kept multiplying them.

ing in the basket, and Pharaoh's daughter spared it

8 Now another king arose over Egypt, who did and said, "This is one of the Hebrews' children."

7

not know Ioseph. 9Now he said to his nation,

And his sister said to Pharaoh's daughter, "Do you

"Look, the race of the sons of Israel is a great mul- wish that I summon for you a nursing woman titude and is becoming stronger than we. 10Come from the Hebrews, and she shall suckle the child then, let us deal shrewdly with them, lest it be mul- for you?" 8Then she, Pharaoh's daughter, said to her, tiplied, and, whenever war happens to us, these "Go!" But the girl went and summoned the child's also shall be added

to the opponents, and after mother. 9And Pharaoh's daughter said to her, "Take going to war against us, they shall depart from the care of this child for me, and suckle it for me, and land." 11And he set over them overseers of tasks in I will give you your pay." Then the woman took the order to afflict them in the tasks. And they built child and kept suckling it. 10Now when the child fortified cities for Pharaoh, both Pithom and grew up, she brought it to Pharaoh's daughter, and Ramesses and On, which is Heliopolisa. 12But as it became to her for a son. And she named his much as they were humbling them, by so much name Moses, saying, "I drew him out of the water."

the more they kept becoming more numerous and

11 Now it came to pass in the course of those

stronger, and the Egyptians were disgusted with many days, when he had fully grown, Moses went the sons of Israel. 13And the Egyptians were op- out to his brothers, the sons of Israel. And as he pressing the sons of Israel forcefully 14and were observed their toil, he saw an Egyptian man beat-grievously afflicting their life by the hard tasks in ing some Hebrew from his own brothers, the sons clay and brick making and all the tasks in the of Israel. 12Now when he looked around this way plains, according to all the tasks in which they and that, he saw no one, and he struck the Egyp- were enslaving them with force.

tian and hid him in the sand. 13Now when he

15 And the king of the Egyptians spoke to the went out on the next day, he saw two Hebrew men Hebrews' midwives, to one of them whose name fighting, and he said to the one who was in the was Sepphora, and the name of the second was wrong, "Why do you beat your fellow?" 14But he Phoua,

16and he said, "Whenever you act as mid- said, "Who appointed you ruler and judge over us?"

wives to the Hebrew women and they should be at You do not intend to kill me, do you, in the same the birthing stage, if then it be male, kill it, but if way you killed the Egyptian yesterday?" Then female, preserve it alive." 17But the midwives Moses was afraid and said, "Has this matter per- feared God, and they did not do as the king of haps become so well known?" 15Now Pharaoh Egypt instructed them and tried to keep the males heard about this matter, and he was seeking to kill alive. 18Then the king of Egypt summoned the Moses.

midwives and said to them, "Why is it that you

Then Moses withdrew from Pharaoh's presence

have done this thing and tried to keep the males and settled in the land of Madian. Now when he alive?" 19The midwives then said to Pharaoh, "The came into the land of Madian, he sat upon the Hebrew women are not like the women of Egypt, well. 16Now the priest of Madian had seven daughters for they give birth before the midwives go in to ters who were tending their father's sheep. So them," and they were already giving birth. 20Now when they arrived, they were drawing water until God was dealing well with the midwives, and the they filled the receptacles in order to water their fa- people kept on multiplying and becoming very ther's sheep. 17But when the shepherds arrived, strong. 21Because the midwives were fearing God, they were driving them away. But Moses got up they made families for themselves. 22Then Pharaoh and rescued them and drew water for them and instructed all his people, saying, "Every male that watered their sheep. 18Now they arrived back to might be born to the Hebrews, throw into the river, Ragouel, their

father, and he said to them, "Why is and every female, keep it alive."

it that you were quick to arrive today?" 19And they

said, "An Egyptian man rescued us from the shep-

Now there was a certain man from the tribe of

herds and drew water for us and watered the

sheep." 20And he said to his daughters, "And

2 Leui who took one of the daughters of Leui

and married her. 2And she conceived and bore a where is he? And for what reason have you left this male child. Now when they saw it was handsome, man behind like this? Invite him then in order that they sheltered it for three months. 3But when they he might eat bread." 21Now Moses stayed with the could hide it no longer, its mother took a basket

man, and he gave Sepphora, his daughter, to Moy-

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exodus 2-4

53

ses for a wife. 22Now when she became pregnant, of your fathers, God of Abraam and God of Isaak the woman bore a son, and Moses called his and God of Iakob, has sent me to you.'

name Gersam, saying, "Because I am a resident

This is an everlasting name of mine
alien in a foreign land.”

and a memorial of generations to

23 Now after those many days the king of
generations.

Egypt died, and the sons of Israel groaned from the

16 “Therefore, go, and assemble the elders’

tasks and cried out, and their cry rose up to God council of
the sons of Israel, and you shall say to from the tasks.
24 And God listened to their groan- them, ‘The Lord, the God
of your fathers, has aping, and God remembered his
covenant with peared to me, God of Abraam and God of
Isaak Abraam and Isaak and Iakob. 25 And God looked and
God of Iakob, saying, “With concern I have upon the sons of
Israel, and he became known to concerned myself with you
and what has hap-them.

pened to you in Egypt.” 17 And I said, “I will bring

you up from the affliction of the Egyptians into the

And Moses was tending the sheep of Iothor,

land of the Chananites and Chettites and Heuites

3 his father-in-law, the priest of Madian, and he and
Amorrites and Pherezites and Gergesites and led the sheep
beyond the wilderness and came to Iebousites, into a land
flowing with milk and the mountain, Choreb. 2 Now an angel
of the Lord honey.” ‘ 18 And they will listen to your voice,
and appeared to him in a fire of flame out of the bush, you

and the elders' council of Israel shall go in to and he saw that the bush was burning with fire, Pharaoh, king of Egypt, and you shall say to him, but the bush was not burning up. 3Then Moses 'The God of the Hebrews has summoned us.

said, "When I pass by, I will look at this great sight, Therefore, let us go a three days' journey into the why it is that the bush is not burning up." 4Now wilderness so that we may sacrifice to our God.'

19

when the Lord saw that he was drawing near to see,

Now I know that Pharaoh, king of Egypt, will not

the Lord called him from the bush, saying, "Moses- permit you to go, except with a mighty hand.

20

ses, Moses." And he said, "What is it?" 5And he

And when I stretch out my hand, I will strike the

said, "Do not come near here! Loose the sandals Egyptians with all my wonders that I will perform from your feet! For the place on which you are among them, and after these things he will send standing is holy ground." 6And he said to him, "I will send you away. 21And I will give favor to this people because I am the God of your father, God of Abraham and before the Egyptians. Now whenever you depart, you are the God of Isaac and God of Jacob." And Moses will not go away empty-handed. 22But a woman turned his face away, for he was afraid to look will ask from a neighbor and tent mate of hers sit-down before God.

ver and gold articles and clothing, and you shall

7 Then the Lord said to Moyses, “When I put them on your sons and on your daughters, and looked, I saw the affliction of my people in Egypt, you shall plunder the Egyptians.”

and I have heard their cry on account of the

taskmasters. For I know their pain. 8And I came

Then Moyses answered and said, “If then they

down to deliver them from the hand of the Egyp- 4 should not believe me or listen to my voice, tians and to bring them out of that land and to for they will say, ‘God has not appeared to you!’

bring them into a good and spacious land, into a what shall I say to them?” 2Then the Lord said to land flowing with milk and honey, into the place him, “What is this in your hand?” And he said, “A of the Chananites and Chettites and Amorrithes rod.” 3And he said, “Throw it on the ground!” And and Pherezites and Heuites and Gergesites and he threw it on the ground, and it became a snake, Iebousites. 9And now, look, the cry of the sons of and Moyses fled from it. 4And the Lord said to Israel has come to me, and I have seen the oppres- Moyses, “Stretch out your hand, and seize the tail!

sion with which the Egyptians oppress them. (then he stretched out his hand and seized the tail, 10And now come, let me send you to Pharao, king

and it became a rod in his hand) 5—so that they

of Egypt, and you will bring my people, the sons of may believe you, that the Lord, the God of their fa-Israel, out of

the land of Egypt. 11And Moyses said thers, God of Abraam and God of Isaak and God to God, "Who am I that I should go to Pharao, of Iakob, has appeared to you."

king of Egypt, and that I should bring the sons of

6 Now the Lord said to him again, "Put your

Israel out of the land of Egypt?" 12But God spoke hand into your bosom!" And he put the hand into to Moyses, saying, "I will be with you, and this his bosom, and he brought his hand out of his shall be the sign for you that I am sending you: bosom, and his hand became as snow. 7And he when you have brought my people out of Egypt, said, "Again put your hand into your bosom!" And you shall also serve God at this mountain."

he put the hand into his bosom and brought it out

13 And Moyses said to God, "Look, I shall of his bosom, and again it was restored to the color come to the sons of Israel and shall say to them, of his flesh. 8"Now if they should not believe you

'The God of your fathers has sent me to you'; they or listen to the voice of the first sign, they will be-will ask me, 'What is his name?' What shall I say to lieve you because of the voice of the last sign. 9And them?" 14And God said to Moyses, "I am The One it will be if they should not believe you for these Who Is." And he said, "Thus shall you say to the two signs or listen to your voice, you shall take sons of Israel, 'The One Who Is has sent me to some of the river's water and pour it on the dry you.' " 15And God said again to Moyses, "Thus you ground, and the water, whatever you take from the shall say to the sons of Israel, 'The Lord, the God river, will be blood on the dry ground."

exodus 4-5

10 But Moses said to the Lord, "Please, Lord, I served the sons of Israel and because he had seen an incompetent—before yesterday or the third their oppression. Then the people bowed down day or since you began to speak to your attendant. and did obeisance.

I am weak-voiced and slow-tongued." 11Then the

Lord said to Moses, "Who gave a mouth to a per-

And after these things Moses and Aaron went

son, and who made him deaf and mute, seeing 5 in to Pharaoh and said to him, "This is what the and blind? Is it not I, the Lord God? 12And now go, Lord, the God of Israel, says, 'Send away my people and I will open your mouth and teach you what so that they may celebrate a feast to me in the you are going to speak.'" 13And Moses said, wilderness.' " 2And Pharaoh said, "Who is this

"Please, Lord, appoint another capable person, whose voice I shall listen to so that I send away the whom you will send." 14And enraged with anger sons of Israel? I do not know the Lord, and I am towards Moses the Lord said, "Look, is not Aaron not sending Israel away!" 3And they say to him, your brother, the Leuite? I know that when he "The God of the Hebrews has summoned us. We speaks, he will speak for you. And look, he will will travel then a three days' journey into the come out to meet you, and when he sees you, he wilderness in order to sacrifice to our God, lest will be glad in himself. 15And you shall speak to death or murder meet us." 4And the king of Egypt him and put my words in his mouth. And I will said to them, "Moses and Aaron, why are

you di-open your mouth and his mouth and will teach
verting my people from their tasks? Each of you, go you
what you shall do. 16And he shall speak for back to his
tasks.” 5And Pharaoh said, “Look, the you to the people, and
he shall be your mouth, but people of the land now are very
numerous. There-you shall be to him the things pertaining
to God. fore, let us not give them relief from their tasks.”

17And this rod, which was turned into a snake, you

6Then Pharaoh instructed the people’s taskmasters

shall take in your hand, with which you shall per- and
recorders, saying, 7“No longer will straw conform the signs
with it.”

tinue to be given to the people for brick-making, as

18 Now Moyses went and returned to Iothor, it was
yesterday and the third day. Let them go his father-in-law,
and said, “I shall go and return to themselves and gather
straw for themselves. 8And my brothers in Egypt and see
whether they are still the levy of brick-making that they
themselves living.” And Iothor said to Moyses, “Go in
health.” make each day, you shall impose on them; you Now
after those many days the king of Egypt had shall not
remove anything. For they have spare died. 19And the Lord
said to Moyses in Madian, time! For this reason they have
cried out, saying, “Go! Return to Egypt! For all those who
were seek- ‘Let us go and offer sacrifice to our God.’ 9Let
the ing your soul are dead.” 20Then Moyses took his tasks
of these people be made heavy, and let them wife and
children and put them on draft animals, be preoccupied with
these things and let them not and he went back to Egypt.
And Moyses took the be preoccupied by empty words.”

rod from God in his hand.

10 Then the taskmasters and recorders kept urg-

21 And the Lord said to Moyses, "As you go and ing them on and telling the people, saying, "This is return to Egypt, see, all the wonders which I put in what Pharao says, 'I am no longer giving you straw.

your hands, you shall perform them before 11As you yourselves go, gather for yourselves straw Pharao. But I will harden his heart, and he will not wherever you may find it, for nothing is being re-send the people away. 22Then you shall say to moved from your levy.' " 12And the people were Pharao, 'This is what the Lord says, "My firstborn scattered in the whole of Egypt to gather stubble son is Israel." 23And I said to you, "Send my peo- for straw. 13Now the taskmasters kept urging them ple away so that they might serve me." Now then, on, saying, "Complete the customary tasks daily if you are unwilling to send them away, see then, I even as when the straw was being given to you."

will kill your firstborn son.' "

14And the recorders of the race of the sons of Isra-

24 Now it happened on the way at the lodging, el, who had been set over them by the overseers of an angel of the Lord met him and was seeking to Pharao, were beaten, saying, "Why did you not fin-kill him. 25And Sepphora took a pebble and cir- ish your levies of brick-making, just as yesterday cumcised the foreskin of her son, and she fell at his and the third day, also today?"

feet and said, "The blood of the circumcision of

15 Then the recorders of the sons of Israel, they

my child is staunched.” 26And he went away from came in and cried out to Pharao, saying, “Why are him, because she said, “The blood of the circumci- you acting like this to your domestics? 16Straw is sion of my child is staunched.”

not being given to your domestics, and they tell us

27 And the Lord said to Aaron, “Go into the to make the brick, and look, your servants have wilderness for a meeting with Moyses.” And he been beaten. So you will treat your people unjust-went and met him at the mountain of God, and ly.” 17And he said to them, “You have spare time; they kissed one another. 28And Moyses reported to you are men of leisure! For this reason you say, ‘Let Aaron all the words of the Lord that he sent and all us go; let us offer sacrifice to our God.’ 18Now then, the signs that he commanded him. 29Then Moyses go, and get to work! For the straw shall not be and Aaron went and assembled the elders’ council given to you, and you shall deliver the levy of of the sons of Israel. 30And Aaron spoke all these brick-making.” 19Now the recorders of the sons of words that God had spoken to Moyses and per- Israel were seeing themselves in difficulties, be-formed the signs before the people. 31And the peo- cause they were saying, “You shall not come short ple believed and were glad because God had ob-of the customary amount of brick-making daily.”

exodus 5-7

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20Now they met Moyses and Aaron coming to

bron and Oziel. And the years of Kaath’s life were

meet them, as they were going out from Pharao, one hundred thirty years. 19And sons of Merari: 21and they said

to them, "May God see you and

Mooli and Omousi. These are the households of

judge, because you have made our smell loath- Leui's
ancestral lineages according to their families.

some before Pharao and before his attendants, to 20And
Amram took lochabed, the daughter of his put a sword into
his hands to kill us."

father's brother, for his own wife, and she bore him

22 Then Moyses turned to the Lord and said, both Aaron and
Moyses and Mariam, their sister.

"Lord, why did you harm this people? And why Now the
years of Amram's life were one hundred have you sent me?
23Even from the time when I thirty-six years. 21And sons of
Isaar: Kore and have gone in to Pharao to speak in your
name, he Napheg and Zechri. 22And sons of Oziel: Misael
has harmed this people, and you have not deliv- and
Elisaphan and Setri. 23Now Aaron took Elis-ered your
people."

abe, daughter of Aminadab, sister of Naasson, for

his wife, and she bore him Nadab and Abioud and

And the Lord said to Moyses, "Now you shall

Eleazar and Ithamar. 24And sons of Kore: Asir and

6 see what I will do to Pharao. For by a mighty
ElkanaandAbiasaph.Thesearethegenerationsof hand he will
send them away, and by a raised arm Kore. 25And Eleazar,

Aaron's son, took one of the he will drive them out of his land."

daughters of Phoutiel for his wife, and she bore him

2 Then God spoke to Moyses and said to him, Phinees. These are the heads of the ancestral line-

"I am the Lord, 3and I appeared to Abraam and age of the Leuites, according to their generations.

Isaak and Iakob, being their God, and my name,

26 This is Aaron and Moyses whom God told

Lord, I did not make known to them. 4Also, I es- to bring the sons of Israel out of Egypt with their tablished my covenant with them in order to give host. 27 These are the ones negotiating with them the land of the Chananites, the land of their Pharao, king of Egypt, and they brought the sons sojourning, in which they also lived as sojourners of Israel out of Egypt—Aaron himself and Moyses.

on it. 5And I listened to the groaning of the sons of

28 On the day in which the Lord spoke to Moy-

Israel, those whom the Egyptians are making into ses in the land, Egypt, 29the Lord spoke to Moyses, slaves, and I remembered your covenant. 6Go! Tell saying, "I am the Lord. Say to Pharao, king of the sons of Israel, saying, 'I am the Lord, and I will Egypt, what I am saying to you.'" 30And Moyses bring you out from the domination of the Egyp- said before the Lord, "Look, I am weak-voiced, and tians, and I will deliver you from slavery, and I will how will Pharao listen to me?"

redeem you by a raised arm and great judgment.

7 And I will take you for myself, as my people, and

And the Lord spoke to Moses, saying, "Look,

I will be your God, and you shall know that I am 7 I have given you as a god to Pharaoh, and the Lord, your God, who brought you out from the land of Egypt, your brother, shall be your prophet. 2 Now oppression of the Egyptians. 8 And I will bring you you shall speak to him all things that I command into the land for which I stretched out my hand to you, and Aaron, your brother, shall tell Pharaoh so give it to Abraham and Isaac and Jacob, and I will that he sends the sons of Israel away from his land.

give it to you by allotment. I am the Lord.' " 9 Then 3 But I will harden Pharaoh's heart, and I will multiply Moses spoke in this way to the sons of Israel, and multiply my signs and wonders in the land, Egypt. 4 And they did not listen to Moses because of discouragement- Pharaoh shall not listen to you, and I will lay my vengeance and the hard tasks.

hand upon Egypt, and I will bring out with my

10 Then the Lord spoke to Moses, saying, host my people, the sons of Israel, from the land of 11 "Go in, tell Pharaoh, king of Egypt, to send away

Egypt with great vengeance. 5 And all the Egyptians

the sons of Israel from his land." 12 Then Moses shall know that I am the Lord, when I stretch out my hand against Egypt, and I shall bring the sons of Israel out from their midst." 6 And Moses said to me, "How will Pharaoh listen to me? Now, I am without eloquence." 13 But Aaron did

just as the Lord commanded them; so the Lord spoke to Moses and Aaron and gave them instructions for Pharaoh, king of Egypt, that Aaron, his brother, was eighty-three years old, he send the sons of Israel away from the land of when he spoke to Pharaoh.

Egypt.

8 And the Lord spoke to Moses and Aaron,

14 And these are the chiefs of the households of saying, 9“And if Pharaoh should speak to you, say their ancestral lineages: sons of Rouben, firstborn ing, ‘Give us a sign or wonder,’ you also shall say to of Israel: Henoah and Phallous, Hasron and Char- Aaron, your brother, ‘Take the rod, and throw it mi. This is the family of Rouben. 15And sons of upon the ground before Pharaoh and before his at-Symeon: lemouel and lamin and Oad and Iachin tendants, and it will be a dragon.’ “ 10Now Moses and Saar and Saoul, the son of the Phoenician. and Aaron went in before Pharaoh and his atten-These are the paternal lineages of the sons of Syme- dants and did so just as the Lord commanded on. 16And these are the names of the sons of Leui them. And Aaron threw down the rod before according to their families: Gedson and Kaath and Pharaoh and before his attendants, and it became a Merari. And the years of Leui’s life were one hun- dragon. 11And Pharaoh summoned the experts of dred thirty-seven. 17And these are sons of Gedson: Egypt and the sorcerers, and they also, the en-Lobeni and Semei, households of their paternal lin- chanters of the Egyptians, did likewise by their eage. 18And sons of Kaath: Amram and Isaar, Che-magical potions. 12And each one threw down his 56

exodus 7-8

rod, and they became dragons, and the rod of and over the marshes, and bring up the frogs.'

Aaron swallowed the rods of those people. 13And " 6And Aaron stretched out the hand over the the heart of Pharaoh prevailed, and he did not listen waters of Egypt and brought up the frogs. And to them, just as the Lord spoke to them.

the frog was made to come up and covered the

14 Now the Lord said to Moses, "The heart of land of Egypt. 7But also the Egyptians' enchanters Pharaoh is weighed down so as not to send away the did like-wise with their magical potions, and they people. 15Go to Pharaoh in the morning. Look, he broughtup frogs on the land of Egypt.

himself is going out to the water, and you shall

8 Then Pharaoh called Moses and Aaron and

stand, meeting him on the bank of the river, and the said, "Pray on my behalf to the Lord, and let him rod that was turned into a snake you shall take in take away the frogs from me and from my people, your hand. 16And you shall say to him, 'The Lord, and I will send away the people, and they may sac-the God of the Hebrews, has sent me to you, saying, rifice to the Lord.'" 9Then Moses said to Pharaoh,

"Send away my people so that they may serve me in "Arrange for me when I should pray for you and the wilderness." And look, you did not listen up to for your attendants and your people, to remove the this point. 17This is what the Lord says, "By this you frogs from you and from your people and out of shall know that I am the Lord. Look, with the rod your houses—only in the river shall they remain."

that is in my hand I am about to strike upon the 10And he said, "Tomorrow." He said, therefore, "As water that is in the river, and it shall turn to blood. you have said so that you may know that there is 18And the fish that are in the river shall die, and the no other except the Lord. 11And the frogs shall be river shall stink, and the Egyptians shall be unable taken away from you and out of your houses and to drink water from the river." ' " 19Now the Lord out of your villages and from your attendants and said to Moyses, "Say to Aaron, your brother, 'Take from your people—only in the river shall they reyour rod, and stretch out the hand over the waters of main." 12Then Moyses and Aaron went out from Egypt and over their rivers and over their canals and Pharao, and Moyses cried to the Lord about the over their marshes and over all their accumulated curtailing of the frogs, as he had arranged with water, and they shall be blood.' " And blood oc- Pharao. 13And the Lord did just as Moyses said, curred in all the land of Egypt, both in things made and the frogs died from the houses and from the from wood and things made from stone.

villages and from the fields. 14And they gathered

20 And Moyses and Aaron did so just as the them in heaps and heaps, and the land stank.

Lord commanded them, and Aaron lifted it up and 15But when Pharao saw that respite had occurred, with his rod struck the water that was in the river his heart was weighed down, and he did not listen before Pharao and before his attendants, and all to them, just as the Lord said.

the water in the river turned into blood. 21And the

16 Then the Lord said to Moyses, "Say to Aaron:

fish in the river died, and the river stank, and the 'Stretch out by hand your rod, and strike the levees Egyptians could not drink water from the river, of earth, and there shall be gnats both on people and there was blood in the whole land of Egypt. and on quadrupeds and on the whole land of 22But also the Egyptians' enchanters did likewise

Egypt.' " 17Aaron, therefore, stretched out by hand

with their magical potions. And Pharaoh's heart was the rod and struck the levees of the earth, and the hardened, and he did not listen to them, just as the gnats were both on people and on quadrupeds, and Lord said. 23And Pharaoh turned and went into his in every levee of the earth, the gnats were in all the house, and he did not put his mind even to this. land of Egypt. 18But also the enchanters did like-24Now all the Egyptians dug around the river so

wise with their magical potions to produce the

that they might drink water, and they could not gnat, and they could not. And the gnats were both drink water from the river.

on people and on quadrupeds. 19The enchanters,

25 And seven days were completed after the therefore, said to Pharaoh, "This is the finger of Lord struck the river.

God!" And Pharaoh's heart was hardened, and he

did not listen to them, just as the Lord said.

Then the Lord said to Moyses, "Go in to

20 Then the Lord said to Moyses, "Rise early in

8 Pharaoh, and you will say to him, 'This is what the Lord says: Send away my people so that they may serve me. 2 But if you are unwilling to send him, 'This is what the Lord says: Send away my people so that they may serve me. 21 But if you should refuse with frogs. 3 And the river shall vomit frogs, be unwilling to send away my people, look, I am and when they come up, they shall enter into your houses and into the secret places of your beds and against your people and against your rooms and upon your beds and into the houses of the dog-fly, and the Egyptians' houses shall be filled with the dog-fly, even into the land which you tread upon and in your ovens. 4 And upon you and your attendants and upon your people the that day the land of Gesem, which my people are frogs shall come up.' " 5 Then the Lord said to Moses, "Say to Aaron, your brother, 'Stretch out your rod over the rivers and over the canals of the land. 23 And I will put a distinction between my

aPerhaps *earth*

exodus 8-9

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people and between your people. Now on the morning blisters occurred both on humans and on row this sign shall be upon the land.' " 24 And the quadrupeds. 11 And the magicians were unable to do so, and the dog-fly came

in great numbers stand before Moses because of the festering sores.

into the houses of Pharaoh and into the houses of For the festering sores occurred on the magicians his attendants and into the whole land of Egypt, and in the whole land of Egypt. 12But the Lord and the land was ruined as a result of the dog-fly.

hardened Pharaoh's heart, and he did not listen to

25 Then Pharaoh summoned Moses and them, according as the Lord instructed Moses.

Aaron, saying, "Go, and sacrifice to your God in

13 Then the Lord said to Moses, "Rise early in

the land!" 26And Moses said, "It cannot be so! the morning, and stand before Pharaoh, and you For we would sacrifice to the Lord our God the shall say to him, 'This is what the Lord says, the abominations of the Egyptians. For if we should God of the Hebrews: Send away my people so that sacrifice the abominations of the Egyptians before they may serve me. 14For at the present time I am them, we will be stoned. 27A three days' journey sending out all my encounters into the heart of we will go into the wilderness, and we will sacrifice you and your attendants and your people so that to the Lord, our God, according as he told us." you may know that there is no other like me in all 28And Pharaoh said, "I will send you away—and the land. 15For if now I sent my hand, I would

sacrifice to the Lord, your God, in the wilderness, strike you and your people with death, and you but not far shall you proceed to go. Pray, therefore, would be destroyed from the land. 16And for this for me to the Lord." 29Then Moses

said, "Right reason you have been spared in order that I might now I will go out from you, and I will pray to God, display in you my power and in order that my and the dog-fly will depart from you and from name might be proclaimed in all the land. 17 Still your attendants and your people tomorrow. Do then you hold on to my people so as not to send not add anymore, Pharaoh, to deceiving, so as not them away. 18 Look, I am about to rain at this hour to send away the people to sacrifice to the Lord."

tomorrow very abundant hail, such as has not oc-

30 Then Moses went out from Pharaoh and curred in Egypt from the day which it was founded prayed to God. 31 Now the Lord did as Moses said, until this day. 19 Now, therefore, hurry to gather and he took away the dog-fly from Pharaoh and your animals and whatever belongs to you on the from his attendants and from his people, and not plain. For all the humans and animals, whatever one remained. 32 And Pharaoh made his heart heavy should be found on the plains and should not also on this occasion, and he was unwilling to enter into a dwelling, but the hail should fall upon send away the people.

them, shall die.' " 20 The one among Pharaoh's attendants who feared the word of the Lord gathered

Then the Lord said to Moses, "Go in to his animals into dwellings. 21 But whoever did not

9 Pharaoh, and you shall say to him, 'This is what pay attention with his mind to the word of the the Lord, the God of the Hebrews, says: Send away Lord left the animals on the plain.

my people so that they may serve me. 2Yet if you

22 Then the Lord said to Moyses, “Stretch out

are unwilling to send away my people, but still your hand toward heaven, and there shall be hail hold on to them, 3look, the hand of the Lord will on the whole land of Egypt, both on humans and be on your animals on the plains, both on the animals and on all herbage which is on the land.”

23

horses and on the draft animals and on the camels

Then Moyses stretched out the hand towards

and cattle and sheep—a very great death. 4And I heaven, and the Lord gave sounds and hail, and will distinguish gloriously between the animals of fire ran about on the land, and the Lord rained hail the Egyptians and between the animals of the sons on the whole land of Egypt. 24Now there was hail of Israel. Not a thing from all the sons of Israel and fire flashing in the hail. Now the hail was very, shall die.’ “ 5And God gave a limit, saying, “To- very abundant, such as had not occurred in Egypt morrow the Lord will do this thing on the land.” from the time when a people had come into being 6And the Lord did this thing on the next day, and upon it. 25Then hail struck in all the land of Egypt

all the Egyptians’ animals died, but from the ani- from human to animal, and all herbage on the mals of the sons of Israel nothing died. 7But when plain the hail struck, and all the trees on the plains Pharao saw that nothing from the animals of the the hail crushed. 26Only in the land, Gesem, where sons of Israel died, Pharao’s heart became heavy, the sons of Israel were, the hail did not occur.

and he did not send away the people.

27 Then Pharaoh sent and summoned Moses

8 Then the Lord spoke to Moses and Aaron, and Aaron and said to them, “Now I have sinned.

saying, “You take handfuls of furnace soot, and let The Lord is just but I and my people are impious.

28

Moses scatter it toward heaven before Pharaoh and

Therefore pray for me to the Lord, and let him

before his attendants. 9And let it become a dust put a stop to God’s sounds and hail and fire, and I cloud over all the land of Egypt, and there shall will send you away, and you will no longer contin-be upon humans and quadrupeds festering ue to stay.” 29And Moses said to him, “As soon as sores, oozing blisters, both on humans and on I leave the city, I will spread out my hands to the quadrupeds and in all the land of Egypt.” 10And he Lord, and the sounds will stop, and the hail and took the furnace soot before Pharaoh, and Moses the rain will be no more so that you may know scattered it toward heaven, and festering sores, that the landa is the Lord’s. 30Both you and your at-

aOr *earth*

58

exodus 9-11

tendants—I know that you have not yet come to the trees, which the hail left behind.” 13And Moy-fear the Lord.”

31 Now the flax and the barley were lifted up by the rod towards heaven, and the Lord ruined. For the barley was ripe, and the flax was brought up by a south wind upon the land that was going to seed. 32 But the wheat and the spelt were withered day and night. The morning came, and they were not ruined, for they were late. 33 Then Moses went south and the wind took up the grasshopper 14 and out from Pharaoh outside of the city, and he spread it upon all the land of Egypt, and a great multitude came to the Lord, and the sounds ceased, and many settled on all the borders of Egypt. As the hail, and the rain no longer dripped on the grasshopper such as this had not occurred before. 34 Now when Pharaoh saw that the rain had it, and after it there shall not be such. 15 And it ceased, and the hail and the sounds, he continued to curse the face of the land, and the land was ruined.

to sin and made his heart and that of his attendants heavy. And it devoured all the herbage of the land and all the fruit of the trees. 35 And the heart of Pharaoh was hardened - the fruit of the trees, which was left from the hail.

ened, and he did not send away the sons of Israel, Nothing green was left on the trees and on all the according as the Lord said to Moses.

herbage of the plain in the whole land of Egypt.

16 Then Pharaoh hastened to summon Moses and

Then the Lord spoke to Moses, saying, "Go

Aaron, saying, "I have sinned before the Lord your

10 into Pharaoh. For I made his heart and that of his attendants heavy and against you. 17 Therefore bear with my sin of his attendants heavy in order that one after another - now again, and pray to the Lord

your God, and let other these signs might come upon them,
2that him take away from me this death.” 18So Moses you
may recount in the ears of your children and went out from
Pharaoh and prayed to God. 19And to the children of your
children how I mocked the the Lord turned a violent wind
from the sea, and it Egyptians, and my signs that I did
among them, took up the grasshopper and threw it into the
Red and you will know that I am Lord.”

Sea, and not one grasshopper was left in the whole

3 Then Moses and Aaron went in before land of Egypt.
20And the Lord hardened Pharaoh’s Pharaoh and said to him,
“This is what the Lord, the heart, and he did not send away
the sons of Israel.

God of the Hebrews, says, ‘For how long are you

21 Then the Lord said to Moses, “Stretch out

unwilling to respect me? Send away my people so the hand
towards heaven, and let there be darkness that they may
serve me! 4But if you are not willing over the land of Egypt,
palpable darkness.” 22So to send away my people, look, I
am bringing dur- Moses stretched out the hand toward
heaven, and ing this hour tomorrow a grasshopper swarm
there was darkness, gloom, hurricane, on all the upon all
your borders. 5And it shall cover the face land of Egypt for
three days. 23And no one saw his of the land, and you will
not be able to see the brother, and no one rose up from his
bed for three land, and it shall devour all the rest that
remains days. But for all the sons of Israel there was light in
that the hail left for you, and it shall devour every all places
where they were dwelling. 24And Pharaoh tree that grows for
you on the land. 6And your summoned Moses and Aaron,
saying, “Go! Serve houses and the houses of your

attendants and all the Lord your God. Only leave behind the sheep the houses in all the land of Egypt shall be filled, and cattle. And let your chattels depart with you.”

25

something that your fathers or their grandfathers

And Moyses said, “But you also will give us

have never seen, from the day when they came on whole burnt offerings and sacrifices that we shall the land until this day.’ “ And Moyses turned away make to the Lord our God, 26and our animals will and went out from Pharaoh.

go with us, and we shall not leave behind a hoof.

7 Then the attendants of Pharaoh say to him, For from them we shall take to serve the Lord our

“For how long will this be a stumbling-block for God. But we do not know how we should worship us? Send away the people so that they may serve the Lord our God until we go there.” 27But the the Lord their God. Or do you wish to know that Lord hardened Pharaoh’s heart, and he was unwilling Egypt lies in ruins?” 8And they brought back both ing to send them away. 28And Pharaoh says, “Depart Moyses and Aaron to Pharaoh, and he said to them, from me; watch out that yet again you see my face.

“Go! Serve the Lord your God. But who and who Now on whatever day you should appear to me, are those that are going?” 9And Moyses says, “With you shall die!” 29Then Moyses says, “You have spo-the young and old men we will go, with our sons ken! I shall no longer appear to you in person.”

and daughters and sheep and cattle, for it is the
Lord our God's feast." 10And he said to them, "Let

Then the Lord said to Moyses, "Still one

the Lord so be with you. According as I send you, I 11 plague
I will bring upon Pharaoh and upon should not also send your
chattels, should I? Take Egypt, and after these things he will
send you away note that wickedness lies before you. 11Not
so! But from here. Now whenever he sends you away, with
let the men go, and you serve God! For this you everything
he will expel you with expulsion.

yourselves are asking." Then they thrust them out 2Speak
then secretly to the ears of the people, and from the
presence of Pharaoh.

let each one ask from his neighbor and a woman

12 Then the Lord said to Moyses, "Stretch out from her
neighbor silver and gold articles and the hand on the land of
Egypt, and let the clothing." 3Now the Lord gave favor to his
people grasshopper come up on the land, and it will de-
before the Egyptians, and they supplied them. And vour all
the herbage of the land and all the fruit of

the man Moyses became very great before the

aPossibly *earth*

exodus 11-12

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Egyptians and before Pharaoh and before all his at- on all the
gods of the Egyptians I will execute tendants.

vengeance. I am the Lord. 13And the blood shall be

4 And Moyses said, "This is what the Lord says: for you as a sign on the houses, there where you Around midnight I am going to enter into the are, and I will see the blood, and I will protect you, midst of Egypt, 5and every firstborn in the land, and there shall not be a plague among you to de- Egypt, shall die, from the firstborn of Pharao, who stroy, whenever I strike in the land, Egypt.

sits on the throne, to the firstborn of the female

14 And this day shall be a memorial for you,

slave by the millstone and to the firstborn of every and you shall celebrate it as a feast to the Lord animal. 6And there will be a great cry throughout throughout your generations. You shall celebrate it the whole land of Egypt, such as has not been and as a perpetual precept. 15For seven days you shall such as will not again be repeated. 7But among all eat unleavened bread, but from the first day you the sons of Israel a dog will not snarl with his shall remove leaven from your houses. Everyone, tongue from human being to animal in order that whoever eats leaven, that soul shall be destroyed you might know by what means the Lord shall dis- from Israel, from the first day until the seventh day.

tinguish gloriously between the Egyptians and Is- 16And the first day shall be called holy, and the rael. 8And all these servants of yours shall come seventh day shall be designated holy for you. No down to me and do obeisance before me, saying, work of service shall be done on them, except what

'Leave, you and all your people, whom you are shall be done for every soul; this only shall be leading away,' and after these things I will go out." done for you. 17And you shall

keep this commandment. Then Moses went out from Pharaoh with wrath.

For on this day I will bring your host

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 of Egypt." 10 So Moses and Aaron did all these signs and wonders in the land of Egypt, before Pharaoh. But the Lord hardened Pharaoh's heart, and he was unwilling to send the sons of Israel from the land of Egypt.

be found in your houses. Everyone, whoever eats something leavened, that soul shall be destroyed

Then the Lord spoke to Moses and Aaron

from the congregation of Israel both among the

12 in the land of Egypt, saying: 2 This month shall be for you the beginning of months; it is first leavened you shall not eat; in every habitation where you shall be among the months of the year. 3 Speak to the sons of Israel that they shall eat unleavened bread."

the whole congregation of the sons of Israel, say-

21 Then Moses summoned the entire elders'

ing, "On the tenth of this month let them take, council of Israel and said to them, "When you go each person, a sheep according to the paternal away, take for yourselves a sheep according to your houses, a sheep for each household. 4But if those families and sacrifice the pascha. 22And you shall in the household are too few so that they are not take a bunch of hyssop, and dipping from the enough for a sheep, he shall join with himself his blood by the door, you shall also touch the lintel nearby neighbor according to the number of souls; and on both doorposts, from the blood that is by you, each one, shall number together that which is the door. But you, each one, shall not go out the sufficient for a sheep. 5You shall have a perfect door of his house until morning. 23And the Lord sheep, a one-year-old male. You shall take from the will pass by to strike the Egyptians, and he will see lambs and kids. 6And it shall be kept for you until the blood upon the lintel and on both doorposts, the fourteenth of this month, and all the multitude and the Lord will pass by the door, and he will not of the congregation of the sons of Israel shall slay allow the destroyer to enter into your houses to it towards evening. 7And they shall take some of strike. 24And you shall keep this word as a precept the blood and shall put it on the two doorposts for yourself and your sons forever. 25Now when and on the lintel in the houses whichever they eat you come into the land whichever the Lord gives them in. 8And they shall eat the meat this night, you, according as he said, you shall observe this roasted in fire, and they shall eat unleavened bread service. 26And it shall be if your sons shall say to with bitter herbs. 9You shall not eat from it raw or you, 'What is this service?' 27then you shall say to boiled in water but rather roasted in fire, head with them, 'This pascha is a sacrifice to the Lord who the feet and inner organs. 10You shall not leave any protected the houses of the sons of Israel in Egypt of it until morning, and you shall not break a bone when he struck the Egyptians, but our houses he of it. But that which

remains from it until morn- preserved.’ “ And the people bent down and did ing, you shall burn with fire. 11Now in this way you obeisance.

shall eat it: your loins girded and your sandals on

28 And when they went away, the sons of Isra-

your feet and your staves in your hands. And you el did as the Lord commanded Moyses and Aaron; shall eat it with haste—it is the Lord’s pascha. so they did.

12And I will pass through in the land, Egypt, on

29 Now it happened during the middle of the

this night, and I will strike down every firstborn in night that the Lord struck every firstborn in the the land, Egypt, from human being to animal, and

land, Egypt, from the firstborn of Pharao who sits

aAram/Heb = *resident alien*

60

exodus 12-13

upon the throne, to the firstborn of the female cap-

Then the Lord spoke to Moyses, saying:

tive who is in the pit, even to the firstborn of every 13
2Consecrate to me every firstborn, first-animal. 30And Pharao arose during the night and produced, opening every womb among the sons of all his attendants and all the Egyptians, and there Israel, from human being to animal. It’s mine!

was a great cry in all the land of Egypt. For there

3 Then Moyses said to the people, "Keep re-

was not a house which had no dead person in it. remembering this day in which you came out of 31And Pharaoh summoned Moyses and Aaron dur-Egypt, from a house of slavery. For by a mighty

ing the night and he said to them, "Arise, and go hand the Lord brought you out from there. And out from my people, both you and the sons of Is- leaven shall not be eaten. 4For on this very day you rael. Go! Serve the Lord your God according as you are going out in the month of the new things.

say. 32Take both your sheep and cattle, and get 5And it shall be whenever the Lord your God going, but bless me too."

brings you into the land of the Chananites and

33 And the Egyptians were forcing the people, Chettites and Heuites and Gergesites and Amor-to throw them out of the land quickly. For they rites and Pherezites and Iebousites, which he said, "We are all dying!" 34Now the people took swore to your fathers to give you, a land flowing the dough before it was leavened, their kneaded with milk and honey, you shall also perform this mixtures wrapped in their clothes on their shoul- service in this month. 6For six days you shall eat ders. 35And the sons of Israel did as Moyses in-unleavened bread, but on the seventh day there is structured them and asked from the Egyptians silver the Lord's feast. 7Unleavened bread you shall eat and gold articles and clothing. 36And the Lord gave for the seven days. Anything leavened shall not be favor to his people before the

Egyptians, and they seen among you, nor shall you possess leaven in supplied them, and they plundered the Egyptians.

all your borders. 8And you shall tell your son on

37 Now the sons of Israel marched from that day, saying, 'For this reason the Lord God Ramesses to Sokchotha; the men were about six acted for me when I was going out of Egypt.' 9And hundred thousand foot soldiers, apart from the it shall be a sign for you on your hand and a me-chattels. 38And a great, mixed crowd went up with morial before your eyes in order that the law of the them, and sheep and oxen, even a great many ani- Lord might be in your mouth. For with a mighty mals. 39And they baked the dough that they hand the Lord brought you out of Egypt. 10And brought from Egypt, unleavened bread baked in you shall keep this law according to the times of ashes, for it was not leavened. For the Egyptians the seasons from days to days.

had thrown them out, and they were unable to re-

11 "And it shall be whenever the Lord your God

main, nor did they make provision for themselves brings you into the land of the Chananites, in the for the journey.

manner which he swore to your fathers, and he

40 Now the residence of the sons of Israel dur- gives it to you, 12you shall also set apart everything ing which they dwelt in the land, Egypt, and in the opening the womb, the males, for the Lord. Every-land of Chanaan was four hundred and thirty thing opening the womb from the herds or among years. 41And it happened after four hundred and your animals, whatever belongs to you, you shall thirty years that all the host of the Lord went out consecrate the males to the Lord. 13Everything from the land of Egypt

during the night. 42It is a opening the womb of a donkey you will exchange vigil for the Lord so that he might bring them out for a sheep. But if you do not make an exchange, of the land of Egypt. That night is this vigil for the you shall redeem it. Every firstborn of a human Lord so that it might be for all the sons of Israel being among your sons you shall redeem. 14Now throughout their generations.

if your son should ask you afterward, saying, 'What

43 Then the Lord spoke to Moses and Aaron, is this?' you shall also say to him, 'With a mighty saying: This is the law of the pascha. No alien shall hand the Lord brought us out of the land of Egypt, eat of it. 44And every domestic of anyone or pur- from a house of slavery. 15But when Pharaoh hard-chased slave you shall circumcise him, and then he ened against sending us away, he killed every first-born of it. 45A resident alien or hired person born in the land, Egypt, from the firstborn of shall not eat of it. 46In one house it shall be eaten; human beings to the firstborn of animals. There-you shall not take any of the meat outside of the fore, I am sacrificing to the Lord everything open-house, and you shall not break a bone of it. 47The ing the womb, the males, and I will redeem every entire congregation of the sons of Israel shall do firstborn of my sons.' 16And it shall be for a sign on this. 48But if any guest should draw near to you to your hand and immovable before your eyes. For keep the pascha to the Lord, you shall circumcise with a mighty hand the Lord brought you out of every male of his, and then he shall draw near to Egypt."

keep it, and he shall be like a native of the land.

17 Now when Pharaoh sent away the people,

No uncircumcised person shall eat of it. 49There God did not lead them the way of the land of the shall be one law for the local inhabitant and for Phylistiim, because it was near. For God said, "Lest the guest among you who has drawn near.

there be regret by the people when they see war

50 And the sons of Israel did just as the Lord and they return to Egypt." 18And God led the peo-commanded Moyses and Aaron for them; so they ple a roundabout way towards the wilderness, to-did. 51And it happened on that day the Lord wards the Red Sea. Now in the fifth generation the brought the sons of Israel out of the land of Egypt sons of Israel went up out of the land of Egypt.

together with their host.

19And Moyses took the bones of Ioseph with him.

exodus 13-15

61

For Ioseph made the sons of Israel swear an oath, harden the heart of Pharao and all the Egyptians, saying, "With a concern the Lord will concern him- and they will enter in after them. And I will be glo-self with you, and you shall bring my bones there rified in Pharao and in all his army and in his char-with you." 20Then the sons of Israel, when they de- iots and in his horses. 18And all the Egyptians shall parted from Sokchoth, camped at Othom on the know that I am the Lord, as I am being glorified in edge of the wilderness. 21Now God was leading Pharao and in his chariots and his horses."

them, by day by a pillar of cloud to show them the

19 Then the angel of God, who was going be-

way but during the night by a pillar of fire. 22The fore the camp of the sons of Israel, rose up and pillar of cloud during the day and the pillar of fire went behind. Now the pillar of cloud also rose up by night did not depart from before all the people.

from before them and stood behind them. 20And

it went in between the camp of the Egyptians and

And the Lord spoke to Moyses, saying:

between the camp of Israel. And there was dark-

14 2SpeaktothesonsofIsrael,andwhenthey ness and gloom, and the night elapsed, and they turn back, let them camp opposite the village be- did not mix together with one another during the tween Magdolos and between the sea, opposite whole night.

Beelsepphon. Before them you shall camp by the

21 But Moyses stretched out the hand over the

sea. 3And Pharao will say to his people, "These sea, and the Lord drew off the sea by a strong south sons of Israel are wandering in the land. For the wind during the whole night, and he made the sea wilderness has closed in on them."

4Now I will dry, and the water was divided. 22And the sons of harden Pharao's heart, and he will pursue after Israel entered into the midst of the sea on the dry them. And I will be glorified in Pharao and in all ground, and the water became a wall for them on his army, and all the Egyptians shall know that I the right and a wall on the left. 23Then the Egyp-am the Lord. And they did so.

tians pursued, and all the cavalry of Pharaoh and

5 And it was reported to the king of the Egypt- the chariots and the riders went in after them into tians that the people had escaped. And the heart of the midst of the sea. 24And it happened in the Pharaoh and his attendants was turned against the early morning watch that the Lord looked at the people, and they said, "What is this we have done, camp of the Egyptians in the pillar of fire and sending away the sons of Israel so they are not sub- cloud, and he threw the camp of the Egyptians into ject to us?" 6Then Pharaoh hitched up his chariots disarray. 25And he bound together the axles of and led away all his people together with him, their chariots and led them violently. And the 7and he took six hundred choice chariots and all Egyptians said, "Let us flee from Israel! For the

the cavalry of the Egyptians and the third-ranked Lord fights the Egyptians for them!"

officers over all of them. 8And the Lord hardened

26 Then the Lord said to Moyses, "Stretch out

the heart of Pharaoh, king of Egypt, and he pursued your hand over the sea, and let the water return after the sons of Israel. Now the sons of Israel were and cover up the Egyptians, both the chariots and leaving with a high hand. 9And the Egyptians pur- the riders." 27So Moyses stretched out the hand sued after them and found them encamped by the over the sea, and the water returned near day to its sea, and all the cavalry and chariots of Pharaoh and place. Now the Egyptians fled under the water, and the horsemen and his army were opposite the vil- the Lord shook off the Egyptians in the middle of lage, opposite Beelsepphon.

the sea. 28And when the water had returned, it cov-

10 And Pharaoh advanced. And when they ere the chariots and riders and all the host of looked up, the sons of Israel saw with their eyes, Pharaoh that had entered after them into the sea.

and the Egyptians encamped behind them, and Not even one of them remained! 29But the sons of they were very afraid. Then the sons of Israel cried Israel went across dry ground in the midst of the out to the Lord. 11And they said to Moyses, “Be- sea, and the water was for them a wall on the right cause there were not graves in the land of Egypt did and a wall on the left.

you bring us out to put us to death in this wilder-

30 And the Lord rescued Israel in that day from

ness? What is this you have done to us, bringing us the hand of the Egyptians. And Israel saw the Egyp-out of Egypt? 12Was this not the matter that we told tians dead along the shore of the sea. 31So Israel you in Egypt, saying, ‘Leave us alone in order that saw the great hand, which things the Lord had we might be subject to the Egyptians?’ For it was done to the Egyptians. And the people feared the better for us to be subject to the Egyptians than to Lord and trusted God and Moyses, his attendant.

die in this wilderness.” 13But Moyses said to the

people, “Take courage! Stand, and see the deliver-

Then Moyses and the sons of Israel sang

ance from God that he will perform for you today. 15 this song to God and spoke, saying, For as you have seen the Egyptians today, you shall

“Let us sing to the Lord, for gloriously he
not ever again see them time without end. 14The
has glorified himself;
Lord will fight for you, and you will be quiet.”
horse and rider he threw into the sea.
15 Then the Lord said to Moyses, “Why are you 2
Helper and defender he has become to me,
crying out to me? Speak to the sons of Israel, and
for deliverance;
let them break camp. 16And you, raise your rod,
this is my God, and I will glorify him;
and stretch out your hand over the sea, and break
my father’s God, and I will exalt him.
it apart, and let the sons of Israel enter into the 3
The Lord, when he shatters wars,
midst of the sea on what was dry. 17And look, I will
the Lord is his name.

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exodus 15-16

4

“The chariots of Pharaoh and his host he
brought the water of the sea upon them, but the
threw into the sea;
sons of Israel walked through dry land in the midst
choice riders, third-ranked officers, he
of the sea.
drowned in the Red Sea.

20 Then Miriam, the prophetess, the sister of
5

With open sea he covered them;
Aaron, took the tambourine in her hand, and all
they sank down into the deep like stone.
the women went out after her with tambourines

6
Your right hand, O Lord, has been glorified
and dances. 21 And Miriam took their lead, saying:
in power;

“Let us sing to the Lord, for gloriously he
your right hand, O Lord, crushed
has glorified himself.

enemies.

Horse and rider he threw into the sea.”

7

And in the abundance of your glory you

22 Then Moses removed the sons of Israel

shattered the adversaries;

from the Red Sea and led them into the wilderness

you sent your anger, and it consumed

of Sour. And they were journeying for three days in

them like stubble.

the wilderness and were not finding water to drink.

8

And through the breath of your wrath the

23 And they came to Merra and could not drink

water separated;

water from Merra, for it was bitter. Therefore the

the waters were congealed like a wall;

name of that place was called Bitterness. 24 And the

the waves were congealed in the midst of

people were complaining against Moses, saying,

the sea.

“What shall we drink?” 25Then Moyses cried to the

9

The enemy said, ‘In pursuit I will overtake;

Lord, and the Lord showed him wood, and he

I will divide spoils; I will satisfy my soul;

threw it into the water, and the water became

I will destroy with my dagger; my hand

sweet. There he set for him statutes and judgments,

shall dominate.’

and there he tested him. 26And he said, “If you by

10

You sent your breath; the sea covered them;

paying attention listen to the voice of the Lord,

they sank like lead in violent water.

your God, and do before him pleasing things, and

give ear to his commandments, and keep all his

11

“Who is like you among the gods, O Lord?

statutes, every disease which I brought upon the

Who is like you, glorified among holy
Egyptians, I will not bring upon you. For I am the
ones,
Lord who heals you.”

awesome in glorious deeds, doing

27 And they came to Ailim, and twelve springs
wonders?

of water and seventy date palm trunks were there.

12

You extended your right hand;

And they camped there by the waters.

the earth swallowed them.

And they set out from Ailim, and the entire

13

“You led by your righteousness this people

16 congregation of the sons of Israel came to

of yours whom you redeemed;

the wilderness of Sin, which is between Ailim and

you summoned by your power into your

between Sina. And on the fifteenth day, in the sec-

holy abode.

and month, after they had gone out from the land

14

Nations heard and became angry;

of Egypt, 2the entire congregation of the sons of Is-

pangs seized those dwelling among the

rael was complaining against Moses and Aaron,

Phylistiim.

3and the sons of Israel said to them, "If only we

15

Then leaders of Edom made haste.

had died, struck by the Lord, in the land, Egypt,

And rulers of the Moabites, trembling

when we sat at the cauldrons of meat and were eat-

seized them;

ing bread to the full, because you led us out into

all those inhabiting Chanaan melted
this wilderness to kill all this congregation by
away.
famine.”

16

May fear and trembling fall upon them;
4 Then the Lord said to Moyses, “Look, I am
by the greatness of your arm let them be
going to rain bread from heaven for you, and the

turned into stone

people shall go out, and they shall collect the day's

until your people should pass by, O Lord,

portion for a day so that I might test them whether

until this people of yours, whom you

they will walk by my law or not. 5And it shall be

acquired, should pass by.

on the sixth day, and they shall prepare whatever

17

Lead them in, and plant them in the

they bring in, and it shall be double whatever they

mountain of your inheritance,

gather together daily for a day." 6Then Moses and

in your prepared dwelling place that you

Aaron said to the entire congregation of the sons

made, O Lord,

of Israel, "At evening you shall know that the Lord

a holy precinct, O Lord, that your hands

brought you out of the land of Egypt, 7and in the

prepared.

morning you shall see the glory of the Lord, when

18

The Lord, ruling forever and ever and

he heard your complaining against God. But we,

beyond.”

what are we that you complain against us?” 8And

19 Because the cavalry of Pharaoh together with

Moses said, “When the Lord gives you meat in the

chariots and riders went into the sea, the Lord also

evening to eat and bread in the morning to the

aOr *wind*

exodus 16-17

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full, because the Lord heard your complaining you this day,
the sabbaths. Therefore he gave you which you complain
against us, then we, what are on the sixth day bread for two
days. Sit, each per-we? For not against us is your
complaining, but son, in your houses; let no one go out from
his rather against God.”

place on the seventh day.” 30And the people sab-

9 And Moyses said to Aaron, "Say to the entire batized on the seventh day.

congregation of the sons of Israel: Draw near be-

31 And the sons of Israel called its name Man.

fore God. For he has heard your complaining." Now it was white like coriander seed, but its taste 10And when Aaron was speaking to the entire con-was like cake with honey. 32Then Moyses said,

gregation of the sons of Israel, they also turned "This is the word that the Lord instructed: Fill the about towards the wilderness, and the glory of the gomorb with Man for deposit for your generations Lord appeared in a cloud. 11And the Lord spoke to in order that they might see the bread that you ate Moyses, saying, 12"I have heard the complaining of in the wilderness, how the Lord brought you out the sons of Israel. Speak to them, saying: Towards from the land of Egypt." 33And Moyses said to evening you shall eat meat, and in the morning Aaron, "Take one golden jar, and place in it the go-you shall be filled with bread. And you shall know morb full of Man, and you will put it away before that I am the Lord, your God."

God for preservation for your generations." 34As

13 So evening came, and quaila came up and the Lord instructed Moyses, Aaron also put it away covered the camp. Then morning came, when the before the witness for preservation. 35Now the dew was lifting around the camp, 14and look, sons of Israel ate Man for forty years until they upon the surface of the wilderness was something came into inhabited land. They ate Man until they fine like coriander, white like frost on the ground. came near to the region of Phoenicia. 36Now the 15And when they saw it, the

sons of Israel said one gomorb was a tenth of three measures.

to the other, "What is this?" For they did not know

what it was. Then Moyses said to them, "This is the

And the entire congregation of the sons of

bread that the Lord has given you to eat. 16This is 17 Israel set out from the wilderness of Sin according to the word that the Lord instructed, 'Each person, according to their encampments by the word of the Lord, shall gather from it for those appropriate; a gomorb per Lord, and they camped at Raphidin. But there was no water for the people to drink. 2And the people of you with your tent mates collected.' " 17And they were railing against Moyses, saying, "Give us water sons of Israel did so, and they collected, the one so that we may drink!" And Moyses said to them, much and the other less. 18And they measured by "Why are you railing at me, and why are you testing the Lord?" 3But the people thirsted there for lack of water, and the one with much did not have enough, and the one with little did not have too little. water, and the people kept complaining against Moyses, saying, "Why is it that you brought us up out of Egypt to kill us and our children and animals? 19Then Moyses said to them, "Let no man leave any of it to the morning." 20And they did with thirst?" 4Then Moyses cried out to the Lord, "Do not listen to Moyses, but certain ones left some of it to the morning. And it bred worms and stank, while yet and they will stone me!" 5And the Lord and Moyses was irritated with them. 21And they said to Moyses, "Go on ahead of this people, but collect water for them morning by morning, each person that take with you some of the elders

of the people and which was appropriate for him. But when the sun the rod with which you struck the river take in your grew hot, it melted.

hand, and go. 6I here have taken my stand, before

22 But it happened on the sixth day, they col- you came, on the rock at Choreb. And you shall lected double what was required, two gomorsb for strike the rock, and water will come out of it, and one person. And all the leaders of the congregation the people will drink.” And Moyses did so before went in and reported to Moyses. 23And Moyses the sons of Israel. 7And he called the name of that said to them, “This is the word that the Lord spoke: place Testing and Raillery because of the railing of Tomorrow is Sabbata, a rest holy to the Lord. the sons of Israel and because they tested the Lord, Whatever you bake, bake, and whatever you boil, saying, “Is the Lord among us or not?”

boil. And all the excess, leave it in storage until the

8 Then Amalek came and was fighting Israel at

morning.” 24And they left some of it until the Raphidin. 9And Moyses said to Iesus, “Choose for morning, according as Moyses instructed them. yourself capable men, and go forth, and set up in And it did not stink, nor was there a worm in it. battle array with Amalek tomorrow. And look, I 25And Moyses said, “Eat today! For today is Sab-stand on top of the hill, and the rod of God is in

bata to the Lord. It will not be found on the plain. my hand.” 10And Iesus did as Moyses said to him 26Six days you will collect, but on the seventh day and set up in battle array with Amalek, and Moy-is Sabbata. There will be none in it.”

ses and Aaron and Hor went up onto the top of the

27 And it happened on the seventh day, certain hill. 11And it happened whenever Moyses held up of the people went out to collect, and they found his hands, Israel was prevailing, and whenever he none. 28Then the Lord said to Moyses, “For how lowered his hands, Amalek was prevailing. 12But long are you unwilling to listen to my command- Moyses’ hands were heavy. And they took a stone ments and my law? 29See! For the Lord has given

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

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exodus 17-19

and Hor kept supporting his hands, here one and son, and I teach them the ordinances of God and there one. And the hands of Moyses were support- his law.” 17Then Moyses’ father-in-law said to him, ed until the setting of the sun. 13And Iesus rout- 18“You are dealing with this thing incorrectly!

ed Amalek and all his people by slaughter of (18)You will be destroyed with unbearable destruc-dagger.

tion, both you and all this people who are with

14 Then the Lord said to Moyses, “Write this you. This matter is too heavy for you—you will be down for a memorial in a book, and put into the unable to do it alone. 19Now then listen to me, ears of Iesus that with a wipe out I will wipe out and I will advise you, and God will be with you.

the memorial of Amalek from beneath heaven. You be for the people the things pertaining to God, 15And Moyses built an altar to the Lord and called

and you shall bring their cases to God, 20and you

its name "The Lord is my refugea," 16because by a shall attest to them the ordinances of God and his secret hand the Lord fights against Amalek from law, and you shall show them the ways that they generations to generations.

shall walk in and the works that they shall do.

21And you, search for yourself from all the people

Now lothor, the priest of Madian, Moyses'

capable, god-fearing men, righteous men, who

18 father-in-law,heardallthattheLorddidto hate arrogance, and you shall set them over them Israel, his own people. For the Lord brought Israel as officers of thousands and officers of hundreds out from Egypt. 2Now lothor, Moyses' father-in-law and officers of fifties and officers of tens, 22and law, took Sephora, Moyses' wife, after her dis- they shall judge the people every season. Now the missal, 3and his two sons. The name of one of burdensome matter they shall bring to you, but them was Gersam (saying, "I was a resident alien the smaller matters of judgment they themselves in a foreign land"), 4and the name of the second, shall judge, and they will make it easier for you, Eliezer ("for the God of my father was my help, and they will help you. 23If you do this thing, God and he delivered me from the hand of Pharaoh"). will strengthen you, and you will be able to stand, 5And lothor, Moyses' father-in-law, and the sons and all this people will go to their own place with

and wife came to Moses in the wilderness, where peace.”

he encamped at the mountain of God. 6And it was

24 Now Moses listened to the voice of his fa-

ther-in-law and did what he said to him. 25And the father-in-law, is coming to you, and your wife and Moses chose capable men from all Israel and two sons with him.” 7And Moses went out for a made them over them officers of thousands and meeting with his father-in-law, and he did obeisance before him and kissed him, and they greeted officers of hundreds and officers of fifties and officers of tens. 26And they were judging the people one another. And he led him into the tent. 8And every season. Now the burdensome matter they Moses recounted to his father-in-law all that they were bringing to Moses, but every smaller matter Lord did to Pharaoh and the Egyptians for the sake they themselves were judging. 27Then Moses sent of Israel and all the hardship that happened to away his own father-in-law, and he went away to them in the way and that the Lord delivered them his country.

from the hand of Pharaoh and from the hand of the

Egyptians. 9Now the father-in-law was amazed at all the

Now in the third month of the departure of

good things that the Lord did to them, that he delivered 19 the sons of Israel from the land of Egypt on livered them from the hand of the Egyptians and this day they came into the wilderness of Sinai.

from the hand of Pharaoh.

2And they departed from Raphidin and came into

10 And Iothor said, "Blessed be the Lord, be- the wilderness of Sina, and Israel camped there op-cause he delivered his people from the hand of the posite the mountain. 3And Moyses went onto the Egyptians and from the hand of Pharao. 11Now I mountain of God, and God called him from the know that the Lord is great beyond all the gods, on mountain, saying, "This is what you shall say to account of this that they attacked them." 12And lo- the house of Iakob and report to the sons of Israel: thor, Moyses' father-in-law, took whole burnt of- 4You yourselves have seen what I have done to the ferings and sacrifices to God. And Aaron and all Egyptians, and I took you up as though on eagles'

the elders of Israel came to eat bread together with wings, and I brought you to myself. 5And now if by Moyses' father-in-law before God.

paying attention you listen to my voice and keep

13 And it happened after the morrow Moyses my covenant, you shall be for me a people special sat down to judge the people. Now all the people above all nations. For all the earth is mine. 6And had stood near Moyses from morning to evening. you shall be for me a royal priesthood and a holy 14And when Iothor saw all that he was doing for

nation. These words you shall say to the sons of

the people, he says, "What is this that you are Israel."

doing to the people? Why do you sit alone, but all

7 And Moyses went and called the elders of the

the people stand near you from morning to people and set before them all these words that evening?" 15And Moses says to his father-in-law, God instructed him. 8And all the people with one

"Because the people come to me to seek judgment accord answered and said, "All that God said we from God. 16For whenever a dispute happens to will do and heed." Then Moses carried the words them and they come to me, I decide for each per-of the people up to God. 9Now the Lord said to

aOr *My Lord is a refuge* bPerhaps *because*

exodus 19-20

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Moses, "Look, I am coming to you in a pillar of is in the waters beneath the earth. 5You shall not cloud in order that the people may listen while I do obeisance to them, nor are you to serve them, speak to you and they may trust you forever."

for I am the Lord your God, a jealous god, repay-

And Moses reported the words of the people to ing sins of fathers upon children up to the third the Lord. 10And the Lord said to Moses, "When and fourth generation to those who hate me, 6and you go down, testify solemnly to the people, and doing mercy unto thousands, for those who love purify them today and tomorrow, and let them me and keep my ordinances.

wash their clothes, 11and be prepared for the third

7 You shall not take the name of the Lord your

day. For on the third day the Lord will come down God in vain. For the Lord will never acquit the one upon the mountain Sina before all the people. who takes his name in vain.

12And you shall set limits for the people round

8 Remember the day of the sabbaths to conse-

about, saying, 'Be on your guard against going onto crate it. 9For six days you shall labor and do all the mountain and grazing it at all. Everyone who your labor, 10but on the seventh day there is Sab-touches the mountain shall die by death. 13A hand bata to the Lord your God. You shall not do in it shall not touch it. For he shall be stoned with any labor, you and your son and your daughter, stones or shot with an arrow. Whether animal or your male slave and your female slave, your ox and whether human, it shall not live.' Whenever the your draft animal and any animal of yours and the sounds and the trumpets and the cloud leave the guest who resides among you. 11For in six days the mountain, they shall come up on the mountain." Lord made the heaven and the earth and the sea 14And Moyses went down from the mountain to and all things in them, and he rested on the sev-

the people and consecrated them, and they washed enth day. For this reason the Lord blessed the sev-their clothes. 15And he said to the people, a"Prepare enth day and consecrated it.

for three days. Do not go near a womana."

12 Honor your father and mother so that it

16 And it happened on the third day, when it may be well with you and so that you may be long-was toward dawn,

sounds and lightning and dark lived on the good land that the Lord your God is cloud were occurring upon the mountain Sina; the giving you.

sound of the trumpet was ringing loudly, and all

13 You shall not commit adultery.

the people in the camp were terrified. 17And Moy-

14 You shall not steal.

ses led the people out from the camp for a meeting

15 You shall not murder.

with God, and they stood near, below the moun-

16 You shall not testify falsely against your

tain. 18Now the mountain Sina was smoking in its neighbor with false witness.

entirety, because God had come down upon it in

17 You shall not covet your neighbor's wife;

fire, and the smoke was rising up like the smoke of you shall not covet your neighbor's house or his a furnace. And all the people were very astonished. field or his male slave or his female slave or his ox 19Now the sounds of the trumpet, increasing, be-or his draft animal or any animal of his or whatev-

came much stronger. Moyses was speaking, and er belongs to your neighbor.

God answered him with sound. 20And the Lord

18 And all the people were perceiving the

came down upon the mountain Sina onto the top sound and the flashes and the sound of the trum-of the mountain, and the Lord called Moyses onto pet and the mountain smoking. Now all the peo-the top of the mountain, and Moyses went up. ple were afraid and stood at a distance. 19And they 21And God spoke to Moyses, saying, "Go down,

said to Moyses, "You speak to us, and do not let

testify solemnly to the people lest they come near God speak to us, lest we die." 20And Moyses says to to God to observe and a multitude of them should them, "Take courage! For in order to test you God fall. 22And let the priests who approach God be has come to you in order that his fear might be in consecrated, lest the Lord do away with some of you so that you do not sin." 21Now the people them. 23And Moyses said to God, "The people will were standing at a distance, but Moyses went into be unable to climb up to the mountain Sina. For the darkness where God was.

you have testified solemnly to us, saying, 'Set a

22 And the Lord said to Moyses: This is what

limit to the mountain, and keep it holy.' " 24Then you shall say to the house of Iakob and report to the Lord said to him, "Go; descend, and you and the sons of Israel, "You have seen what I have spo-Aaron with you come up. But do not let the priests ken from heaven to you. 23You shall not make for and people use force to come up to God, lest the yourselves silver gods, and gold gods you shall not Lord destroy some of them." 25So Moyses went make for yourselves. 24An altar of earth you shall down to the people and spoke to them.

make for me, and you shall sacrifice on it your whole burnt offerings and deliverance offerings,

And the Lord spoke all these words, saying:

your sheep and your bull calves in every place,

20 I am the Lord your God who brought you there where I pronounced my name, and I will come out of the land of Egypt, out of a house of slavery.

to you and bless you. 25 But if you make an altar of

3 You shall not have other gods besides me.

stones for me, you shall not build them cut. For

4 You shall not make for yourself an idol or you have placed the tool upon it, and it has been likeness of anything whatever is in heaven above defiled. 26 You shall not go up by steps onto my altar and whatever is in the earth beneath and whatever

altar so that you do not reveal your shame upon it.

a Or Prepare. For three days do not go near a woman

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exodus 21-22

21 And these are the statutes that you shall set: he shall pay life for life, 24 eye for eye, tooth for tooth:

tooth, hand for hand, foot for foot, 25 burn for

2 If you buy a Hebrew servant, for six years he

burn, wound for wound, stripe for stripe.

shall be subject to you. But in the seventh year he

26 Now if someone strikes the eye of his male

shall go away a free person without obligation. 3If domestic or the eye of his female attendant and he comes in single, he shall also go out single. But cause blindness, he shall send them away free in if a wife enters together with him, the wife also exchange for their eye. 27Now if he knocks out the shall go out with him. 4But if the master gives him tooth of a male domestic or the tooth of his female a wife and she bears him sons or daughters, the attendant, he shall send them away free in ex-wife and children shall be his master's, but he shall change for their tooth.

go out single. 5Now if the servant says in response,

28 Now if a bull gores a man or a woman and

“I have come to love my master and wife and chil- he dies, the bull shall be stoned with stones, and dren; I am not departing a free person,” 6his mas- its meat shall not be eaten, but the owner of the ter shall lead him to the tribunal of God, and then bull shall not be liable. 29But if the bull was prone he shall lead him to the door at the doorpost, and to gore before yesterday and before the third day his master shall pierce his ear with a small awl, and and they warn its owner and he does not restrain it he shall be subject to him forever.

and it kills a man or a woman, the bull shall be

7 Now if someone sells his own daughter as a stoned, and its owner shall die as well. 30And if a domestic slave, she shall not go away in the same ransom is imposed upon him,

he shall pay a ran-way as slave women depart. 8If she, whom he be- som for his life, whatever they impose upon him.

31

trothed to himself, does not please her master, he

But if it gores a son or a daughter, according to

shall cause her to be redeemed. But to a foreign na- this statute they shall deal with hima. 32And if the tion the master is not to sell her, because he has bull gores a male servant or female servant, he broken faith with her. 9Now if he betroths her to shall give to their master thirty didrachmas of sil-his son, he shall deal with her according to the ver, and the bull shall be stoned.

statute of daughters. 10And if he takes another to

33 Now if someone opens a pit or hews a pit

him, he shall not withhold her necessities and and does not cover it and a calf or donkey falls in clothing and marital rights. 11But if he does not do there, 34the owner of the pit shall pay compensa-for her these three things, she shall go out without tion. He shall give silver to their owner, but that obligation, without silver.

which is dead shall be his.

12 Now if someone strikes someone and he

35 Now if someone's bull gores the neighbor's

dies, let him be put to death with death. 13But the bull and it dies, they shall sell the living bull and one who acts

unwittingly, but God delivered him divide its silver, and the dead bull they shall divide.

into his hands—I will give you a place, there where 36But if it is known that the bull was prone to go—the killer shall flee. 14Now if someone attacks his neighbor before yesterday and before the third day and neighbor to kill him treacherously and he flees, they warn its owner and he does not restrain it, he from my altar you shall take him to put him to shall pay compensation, bull for bull, but the one death.

that died shall be his.

15 Let the one who strikes his father or his mother be put to death with death.

Now if anyone steals a calf or sheep and

16(17) Let the one who insults his father or his 22 slaughters or sells it, he shall pay five calves mother end with death.

in compensation for the bull calf and four sheep

17(16) Whoever steals any of the sons of Israel for the sheep.

and, having gained control over him, sells him,

2 Now if the thief is found at the point of

and he be found with him, let him end with death.

break-in and, being beaten, dies, it is not homicide

18 Now if two men rail at one another and one in his case. 3Now if the sun has risen upon him, he strikes his neighbor

with a stone or fist and he is guilty. He shall die in exchange. Now if he does not die but he be laid upon his bed, 19if the not have anything let him be sold for the theft.

person arises and walks around outside on a rod, 4Now if he is caught and the stolen item from donthe striker shall not be liable, except for his loss of key to sheep is found in his hand alive, he shall employment he shall pay compensation and for compensate them double.

medical treatment.

5 Now if someone grazes a field or vineyard

20 Now if someone strikes his male slave or his and leaves his animal to graze another field, he female slave with a rod and he dies under his shall pay compensation from his field according to hands, let him justly be punished. 21But if he sur- its yield. But if he should graze all the field, the vives one day or two, he shall not be punished, for best of his field or the best of his vineyard he shall he is his silver.

pay in compensation.

22 Now if two men fight and strike a pregnant

6 Now if fire breaks out and finds thorns and

woman and her child comes forth not fully formed, burns a threshing floor or ears of corn or a plain, he shall be punished with a fine. According as the the one who started the fire shall pay compensa-husband of the woman might impose, he shall pay tion.

with judicial assessment. 23But if it is fully formed,

7 Now if someone gives to a neighbor silver or

aOr *it*

exodus 22-23

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goods to guard and it is stolen from the person's 30 You shall do the same with your bull calf and house, if the thief be found, he shall pay double your sheep and your draft animal. For seven days it in compensation. 8 But if the thief is not found, shall be under its mother, but on the eighth day the owner of the house shall draw near before you shall restore it to me.

God and swear that surely he himself has not

31 And you shall be my holy men, and meat torn

acted wickedly against the entire deposit of the by animals you shall not eat. Throw it to the dog!

neighbor.

9 With regard to any specific injustice concern-

You shall not accept a groundless report.

ing calf and draft animal and sheep and garment 23 You shall not consent with the unjust perand any loss which is alleged, whatever in fact it son to be an unjust witness. 2 You shall not be with might be, the trial of both parties shall come be- the majority for wrongdoing. You shall not associ- fore God, and the one convicted by God shall pay ate with a crowd to turn side with the majority so double in compensation to his neighbor.

as to turn aside a trial. 3 And a poor person you

10 Now if someone gives the neighbor a draft shall not pity in a trial.

animal or sheep or calf or any animal to guard and

4 Now if you meet your enemy's ox or his draft

it breaks a limb or dies or becomes captive and no animal when they go astray, you shall turn back one knows, 11there shall be an oath of God between and restore them to him.

both parties that surely he has not acted wickedly

5 Now if you see your enemy's draft animal

against the entire deposit of the neighbor, and so fallen under its load, you shall not pass it by, but his owner shall accept, and he shall not at all make you shall raise it together with him.

compensation. 12But if it is stolen from him, he

6 You shall not pervert judgment of a poor man

shall pay compensation to the owner. 13And if it in his trial. 7From every unjust thing said you shall becomes prey to wild beasts, he shall take him to keep away. An innocent and just person you shall the prey and shall not pay compensation.

not kill, and you shall not acquit the impious per-

14 Now if someone asks from the neighbor son for the sake of bribes. 8And you shall not take and it breaks a limb or dies and the owner is not bribes. For bribes blind the eyes of

those who see with it, he shall pay compensation. 15 But if the and corrupt just matters.

owner is with it, he shall not pay compensation.

9 And you shall not oppress a guest. For you

But if he be one who hired it, it shall be his in lieu know the life of a guest. For you yourselves were of his hire.

guests in the land, Egypt.

16 Now if someone leads astray an unbe-

10 For six years you shall sow your land and

trothed virgin and lies with her, with a bride price gather its produce. 11 But in the seventh year you he shall pay the bridal price for her as a wife for shall make it rest and leave it, and the poor of your him. 17 But if her father by refusing refuses and nation shall eat, and that which is left over the does not wish to give her to him as a wife, he shall wild animals shall eat. So shall you do with your pay silver as compensation to the father, as much vineyard and your olive grove.

as the bride price for virgins is.

12 Six days you shall do your tasks, but on the

18 You shall not keep sorcerers alive.

seventh day you shall rest in order that your ox and

19 Everything lying with an animal, you shall your draft animal might rest and that the son of with death kill them.

your female servant and the guest might be re-

20 The one who sacrifices to the gods, except to freshed.
13All that I have spoken to you, observe.

the Lord alone, shall be destroyed.

And you shall not recall a name of other gods; nei-

21 And you shall not harm a guest, nor shall ther shall it be heard from your mouth.

you oppress him, for you were guests in the land,

14 Three times during the year hold a feast for

Egypt. 22Every widow and orphan you shall not me. 15Take heed to keep the feast of unleavened harm. 23But if you harm them with harm, and cry- bread. Seven days you shall eat unleavened bread, ing out, they call out to me, I will by paying atten- just as I commanded you according to the time of tion listen to their voice, 24and I will be enraged the month of the new things. For in it you came with anger and will kill you with the dagger, and out of Egypt.

your wives shall be widows, and your children or-

You shall not appear before me empty-handed.

phans.

16 And you shall make a feast of the harvest of

25 Now if you lend silver to a poor brother first products of your labors, whichever you sowed near you, you shall not press him; you shall not in your field, and a feast of completion at the end apply interest to him. 26And if, as pledge, you take of the year at the gathering of your labors that are in pledge the neighbor's garment, before the set-

from your field. 17 Three times during the year tilling of the sun you shall restore it. 27 For this is his every male of yours shall appear before the Lord clothed; this alone is the garment for his shame. In your God.

what shall he sleep? If then he should cry out to

18 For whenever I cast out nations from before

me, I will listen to him, for I am merciful.

you and enlarge your borders, you shall not offer

28 You shall not revile gods, and you shall not shed the blood of my sacrifice near heaven, nor shall you speak ill of your people's rulers.

fat of my feast lie until morning.

29 First fruits of your threshing floor and press

19 The first fruits of the first products of your

you shall not hold back.

land you shall bring into the house of the Lord

The firstborn of your sons you shall give to me.

your God.

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exodus 23-25

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

bowls, and half of the blood he poured out to-

20 And look, I am sending my angel in front of you to guard the altar. 7 And taking the book of the covenant in order to guard you on the way in order to enact, he read in the ears of the people, and they bring you into the land that I prepared for you. said, "All that the Lord has said we will do and 21 Mind yourself, and listen to him, and do not disobey." 8 Then Moses, taking the blood, scattered it

obey him. For he shall not hold you in undue awe, over the people and said, "Look, the blood of the covenant for my name is upon him.

covenant that the Lord made with you concerning

22 If by paying attention you listen to my voice all these words."

and do all that I tell you, I will be an enemy to

9 And Moses and Aaron and Nadab and Abi-

your enemies and will resist those who resist you.

and seventy of the elders' council of Israel

23 For my angel will go, leading you, and will go up. 10 And they saw the place, there where the Lord brought you in to the Amorrite and Chittite and God of Israel stood, and that which was beneath Pherezite and Chanaanite and Gergesite and Hevite his feet, like something made from lapis lazuli and jasper, and I will destroy them. 24 You shall not have the appearance of the firmament of heaven nor do obeisance to their gods nor serve them. You shall be pure in heart. 11 And not even one of the chosen shall not act according to their practices, but with the people of Israel perished. And they appeared in the place of demolition shall demolish and by smashing shall be of God and were eating and drinking.

smash their steles. 25And you shall serve the Lord

12 And the Lord said to Moyses, "Come up to

your God, and I will bless your bread and your me into the mountain, and be there. And I will wine and your water, and I will turn away sickness give you the stone tablets, the law and the com-from you. 26There shall not be a childless or bar- mandments that I wrote to legislate for them."

ren woman in your land. I will fulfill the number 13And Moyses rose up, and Iesous who assisted of your days. 27And I will send fear, leading you, him, and went up into the mountain of God.

and I will confound all the nations, those into 14And they said to the elders, "Wait quietly here which you are entering, and I will make all your until we return to you. And look, Aaron and Hor adversaries fugitives. 28And I will send hornets be- are with you. If a case arises for someone, let them fore you, and it shall drive out the Amorrites and go to them."

the Heuites and the Chananites and the Chettites

15 And Moyses and Iesous went up into the

from you. 29I will not drive them out in one year, mountain, and the cloud covered the mountain.

lest the land become desolate and the wild ani- 16And God's glory descended upon the mountain, mals of the land become many against you. 30Lit- Sina, and the cloud covered it for six days, and the tle by little I will drive them out from you until you Lord called Moyses on the seventh day from the are increased and inherit the land. 31And I will set midst of the cloud. 17Now the appearance of the your

boundaries from the Red Sea until the Sea of Lord's glory was like a flaming fire on the top of the Phylistiim and from the wilderness until the the mountain before the sons of Israel. 18And great river Euphrates. And I will surrender into
Moyses entered into the midst of the cloud and your hands those dwelling in the land, and I will went up into the mountain, and he was there on drive them out from you. 32You shall not make a the mountain for forty days and forty nights.

covenant with them and their gods. 33And they

shall not dwell in your land, lest they make you sin

And the Lord spoke to Moyses, saying:

against me. For if you are subject to their gods, 25 2Speak to the sons of Israel, and take for these people shall be an obstacle for you.

me first fruits from all those to whom it seems

good in their heart, and you shall receive my first

And he said to Moyses, "Come up to the

fruits. 3And this is the first fruits that you shall take

24 Lord, you and Aaron and Nadab and Abi- from them: gold, silver, bronze, 4blue, purple, dou-oud and seventy of Israel's elders, and they shall do ble scarlet and twisted linen and goat's hair 5and obeisance to the Lord from afar. 2And Moyses red-dyed rams' skins and blue skins and decay-re-alone shall come near to God, but they themselves sistant wood 6(7)and stones of sardius and stones shall not come near. And the people shall not for engraving for the shoulder-strap and the full-come up together with them."

length robe. 7(8) And you shall make a holy

3 And Moyses went in and recounted to the precinct for me, and I shall appear among you.

people all God's words and statutes. And all the 8(9)And you shall make for me according to all that people answered with one voice, saying, "All the I show you on the mountain—the pattern of the words that the Lord has spoken we will do and tent and the pattern of all its furnishings. So you heed." 4And Moyses wrote all the words of the shall make.

Lord. Now, early in the morning, Moyses con-

9(10) And you shall make an ark of witness

structed an altar at the foot of the mountain and from decay-resistant wood, the length two and a twelve stones for the twelve tribes of Israel. 5And half cubits and the width a cubit and a half and the he sent the young men of the sons of Israel, and height a cubit and a half. 10(11)And you shall gold-they offered whole burnt offerings and sacrificed a plate it with pure gold. Outside and inside you sacrifice of deliverance to God, bull-calves. 6Now, shall gild it, and you shall make for it twisted gold taking half of the blood, Moyses poured it into moldings around. 11(12)And you shall cast four

aOr *went missing*

exodus 25-26

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gold rings for it and put them on the four sides, from the lampstand. 36Let the buds and branches two rings on the one side and two rings on the sec- be part of it, the whole

engraved from one piece of one side. 12(13)And you shall make carrying-poles pure gold. 37And you shall make its seven lamps, from decay-resistant wood and gold-plate them and you shall position the lamps, and they shall with gold. 13(14)And you shall put the carrying- shine from the one face. 38And its oil vessel and its poles into the rings on the sides of the ark to lift underlaysb you shall make from pure gold. 39All the ark with them. 14(15)In the rings of the ark the these vessels shall be a talent of pure gold. 40See to carrying-poles shall be fixed. 15(16)And you shall it that you make them according to the pattern that deposit in the ark the witnesses, whichever I give has been shown to you on the mountain.

you.16(17) And you shall make a propitiatory as a

And you shall make the tent with ten cur-

cover of pure gold, the length two and a half cubits 26 tains from twisted linen and blue and pur-and the width one and a half cubits. 17(18)And you ple and twisted scarlet. With cheroubim by the shall make two cheroubim engraved in gold, and work of a weaver you shall make them. 2The length you shall position them at both sides of the propi- of the one curtain shall be twenty-eight cubits and tiatory. 18(19)They shall be made—one cheroub on a width of four cubits shall be the one curtain. The this side and one cheroub on the second side of same measure shall be for all the curtains. 3Now the propitiatory. And you shall make the two cher- five curtains shall be joined from one another, one oubim on the two sides. 19(20)The cheroubim shall from the other, and five curtains shall be joined be stretching the wings above, overshadowing with one from the other. 4And you shall make for them their wings the propitiatory and their faces towards blue loops at the edge of one curtain

from the one one another. Towards the propitiatory shall the side for the coupling, and likewise you shall make

faces of the cheroubim be. 20(21)And you shall

at the edge of the outer curtain for the second cou-

place the propitiatory on the ark above, and in the

pling. 5Now you shall make fifty loops for the one

ark you shall deposit the witnesses, whichever I

curtain and shall make fifty loops from the side of

give you. 21(22)And I will be known to you from the curtain at the coupling of the second, facing, there, and I will speak to you from above the pro- corresponding to one another, for each one. 6And pitiatory in between the two cheroubim that are you shall make fifty golden clasps and shall join on the ark of witness, even in accord with all that I the curtains one to the other with the clasps, and may command you for the sons of Israel.

the tent shall be one.

22(23) And you shall make a table of pure

7 And you shall make goat-hair skins as a cov-

gold, the length two cubits and the width one ering over the tent. Eleven skins you shall make cubit and the height a cubit and a half. 23(24)And them. 8The length of one skin shall be thirty cu-you shall make for it twisted gold moldings

bits, and the width of one skin shall be four cubits.

around, (25)and you shall make for it a rim, a

The same measure shall be for the eleven skins.

9

handbreadth all around. 24And you shall make a

And you shall join the five skins together and the

twisted molding for the rim around. 25(26)And you six skins together. And you shall fold double the shall make four gold rings, and you shall place the sixth skin at the front of the tent. 10And you shall rings on the four parts of its feet (27)under the rim. make fifty loops on the edge of the one skin in the 26And the rings shall be for sheaths for the carry-middle for the coupling, and fifty loops you shall

ing-poles so as to lift the table with them. make on the edge of the second adjoining skin.

27(28)And you shall make the carrying-poles from

11 And you shall make fifty bronze clasps and

decay-resistant wood, and you shall gold-plate attach the clasps from the loops and join the skins, them with pure gold, and the table shall be lifted and there shall be one. 12And you shall clay downc by them. 28(29)And you shall make its bowls and the excess in the skins of the tent. The half skin censers and libation cups and ladles, those with that remains you shall let hang down. The excess which you shall pour a libation. Of pure gold you of the skins of the tent you shall let hang down be-shall make them. 29(30)And you shall place upon hind the tent. 13A cubit from this side and a cubit the table facing loaves, in front of me always.

from that side from the remainder of the skins

30(31) And you shall make a lampstand from from the length of the skins of the tent shall be pure gold. You shall make the lampstand en- covering over the sides of the tent on each side in graved. Its stem and branches and bowls and buds order to cover it. 14And you shall make a covering and lilies shall be part of it. 31(32)Now six branches for the tent, red-dyed rams' skins and blue-dyed going out sideways, three branches of the lamp- skins as coverings above.

stand out of its one side and three branches of the

15 And you shall make pillars for the tent from

lampstand out of the second side. 32(33)And three decay-resistant wood. 16Ten cubits you shall make bowls shaped like nuts on one branch, a bud and one pillar and a cubit and a half the width of one a lily. So for the six branches that go out from the

pillar. 17Two hooks for one pillar corresponding

lampstand. 33(34) And on the lampstand four

one to the other; likewise you shall make for all

bowls shaped like nuts, its buds and lilies. 34(35)A

the pillars of the tent. 18And you shall make pillars

bud under two branches of it and a bud under four

for the tent, twenty pillars for the side towards the

branches of it; so for the six branches that go out

north. 19And forty silver bases you shall make for

aOr *knobs* bl.e. *coasters* cPerhaps *put under* or *put down*

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exodus 26-28

the twenty pillars, two bases for the one pillar for under the altar's hearth beneath. Now the hearth both its ends and two bases for the one pillar for shall extend unto the middle of the altar. 6And you both its ends. 20And the second side towards the shall make poles for the altar from decay-resistant south, twenty pillars. 21And their forty silver bases, wood, and you shall bronze-plate them with two bases for the one pillar for both its ends and bronze. 7And you shall insert the poles into the two bases for the one pillar for both its ends. rings, and let the poles be down at the sides of the 22And at the back of the tent for the part towards altar when lifting it. 8Hollow, with planks, you

the sea, you shall make six pillars. 23And two pil- shall make it. According to that which was shown lars you shall make on the corners of the tent aat to you on the mountain, so you shall make it.

the backa. 24And they shall be even from the bot-

9 And you shall make a courtyard for the tent.

tom up, and bin the same wayb they shall be even For the side towards the southwest the courtyard's from the capitals to one coupling. Likewise you hangings shall be from twisted linen, a length of a shall do for both; let them be for the two corners. hundred cubits on one side. 10And their pillars 25And there shall be eight pillars, and their bases shall be twenty, and their bases twenty, bronze, shall be silver, sixteen, two bases for the one pillar and their hooks and

bands silver. 11 Likewise for and two bases for the one pillar for both its ends.

the side towards the east there shall be hangings, a

26 And you shall make bars from decay-resis- length of a hundred cubits, and their pillars shall tant wood, five for one pillar on the one side of the be twenty, and their bases twenty, bronze, and the tent. 27 And five bars for the pillar at the second hooks and bands of the pillars and the bases silver-side of the tent and five bars for the rear pillar, for plated with silver. 12 Now the width of the court-the side of the tent towards the sea. 28 And the mid- yard opposite the sea, hangings of fifty cubits; their dle bar in the middle of the pillars—let it reach pillars shall be ten, and their bases ten. 13 And the from the one side to the other side. 29 And the pil- width of the courtyard towards the south, hang-lars you shall gold-plate with gold, and gold rings ings of fifty cubits; their pillars shall be ten, and you shall make into which you shall insert the their bases ten. 14 And the height of the hangings bars, and you shall gold-plate the bars with gold. for one side shall be fifteen cubits; their pillars 30 And you shall erect the tent according to the pat-shall be three, and their bases three. 15 And the sec-tern shown to you on the mountain.

ond side, the height of the hangings shall be fifteen

31 And you shall make a veil from blue and cubits; their pillars shall be three, and their bases purple and twisted scarlet and spun linen. A woven three. 16 And for the gate of the courtyard there work you shall make it, with cheroubim. 32 And shall be a covering, the height of twenty cubits, you shall set it on four, decay-resistant pillars gild- with embroidery of needlework from blue and ed with gold. And their capitals shall be gold, and purple and twisted scarlet

and twisted linen; their their four bases silver. 33And you shall place the pillars shall be four, and their bases four. 17All the veil on the pillars, and you shall carry there inside pillars of the courtyard surrounding shall be silver-the veil the ark of witness. And the veil shall divide plated with silver, and their capitals silver, and for you between the holy and between the holy of their bases bronze. 18Now the length of the court-holies. 34And you shall conceal by the veil the ark yard shall be a hundred by a hundred and width of witness in the holy of holies. 35And you shall fifty-by-fifty, and height of five cubits, from twisted place the table outside of the veil, and the lamp- linen, and their bases bronze. 19And all the equip-stand opposite the table on the side of the tent to- ment and all the utensils and the pegs of the court-wards the south, and the table you shall place on yard shall be bronze.

the side of the tent toward the north.

20 And you, instruct the sons of Israel, and let

36 And you shall make a hanging of blue and them take for you oil from olives, refined, pure, purple and twisted scarlet and twisted linen, a pressed, for light in order that the lamp might work of an embroiderer. 37And you shall make for burn continuously. 21In the tent of witness outside the veil five pillars and gild them with gold, and of the veil that is over the covenant, Aaron and his their capitals shall be gold, and you shall cast five sons shall burn it from evening until morning be-bronze bases for them.

fore the Lord. This is a perpetual precept for your

descendants from the sons of Israel.

27 And you shall make an altar from decay-re-

sistant wood, the length of five cubits and

28 And you, bring near to yourself both

the width of five cubits. The altar shall be square,

Aaron, your brother, and his sons from the

and its height of three cubits. 2And you shall make sons of Israel to serve me as priests—Aaron and horns on the four corners. The horns shall be part Nadab and Abioud and Eleazar and Ithamar, sons of it, and you shall cover them with bronze. 3And of Aaron. 2And you shall make a holy vestment for you shall make a rim for the altar, and its cover and Aaron, your brother, for honor and glory. 3And its saucers and its meat hooks and its fire-pan and you, tell all those skilled in mind, whom I have all its utensils you shall make of bronze. 4And you filled with the spirit of perception, and they shall shall make for it a bronze hearth with grid work, make the holy vestment of Aaron for the holy and you shall make for the hearth four bronze place, in whichc he shall serve me as priest. 4And rings on the four sides. 5And you shall place them these are the vestments that they shall make—the

aPerhaps *from the rearward parts* bOr *at the same time* cI.e. *vestment*

exodus 28

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chest piece and the shoulder-strap and the full-

shall make two gold rings, and you shall put them on

length robe and tasseled tunic and turban and

the two shoulders of the shoulder-strap beneath, pro-
sash. And they shall make holy vestments for
portionately from the front at its joining above the
Aaron and his sons to serve me as priests. 5And
contrivance of the shoulder-strap. [28]And they shall
they shall take the gold and the blue and the pur-
join the oracle from its ring to the ring of the shoulder-
ple and the scarlet and the linen.

strap by the blue thread in order that it might be on the
6 And they shall make the shoulder-strap from
contrivance of the shoulder-strap, and the oracle shall
twisted linen, woven work of an embroiderer.
never be separated from the shoulder-strap.

7There shall be two shoulder-straps for it, joined
one to the other, attached at the two sides. 8And

23(29) And Aaron shall take the names of the

the weba of the shoulder-straps, which is on it, in sons of
Israel on the oracle of judgment on his accordance with its
fabrication, shall be of gold chest, das he enters into the
holy place, a remem-and blue and purple and spun scarlet
and twisted brance before Godd. 24And you shall place on
the linen. 9And you shall take two emerald stones and

oracle of judgment the tassels; you shall place the shall engrave on them the names of the sons of Is- chains on both sides of the oracle. 25And the two rael, 10six names on the one stone and the six re- little shields you shall place upon both the shoul-maining names on the second stone, according to ders of the shoulder-strap in the front. 26(30)And their generations. 11With the work of the gem-cut- you shall place in the oracle of judgment the “dister’s craft, engraving of a seal, you shall engrave the closure” and the “truth,” and it shall be on the two stones with the names of the sons of Israel. chest of Aaron whenever he enters into the holy 12And you shall set the two stones on the shoul-place before the Lord, and Aaron shall bear the ders of the shoulder-strap. Stones of remembrance judgments of the sons of Israel on his chest before they shall be for the sons of Israel. And Aaron shall the Lord always.

bear the names of the sons of Israel before the Lord

27(31) And you shall make a foot-length un-

on his two shoulders, a remembrance for them. dergarment entirely blue. 28(32)And its collar shall 13And you shall make small shields of pure gold.

be in the middle, having a border around the col-

14And you shall make two tassels from pure gold,

lar, work of a weaver, with the binding interwoven

intermingled with flowers, a work of braiding, and with it, lest it be torn. 29(33)And you shall make on you shall place the braided tassels on the small the hem of the undergarment below little pome-shields on their shoulder- straps on the front sides.

granates, as a flowering pomegranate tree, from

15 And you shall make an oracle of judgments, blue and purple and spun scarlet and twisted work of an embroiderer; according to the shape of linen, upon the hem of the undergarment around, the shoulder-strap you shall make it; from gold and the same form, little gold pomegranates and and blue and purple and twisted scarlet and twist- bells between them round about. 30(34)Beside a lit-ed linen (16)you shall make it. 16It shall be square, tle golden pomegranate, a bell and a blossom on doubled: the length a spanb and the width a span. the hem of the undergarment around. 31(35)And its 17And you shall interweave in it a four-rowed, sound shall be heard for Aaron in his ministering,

stone-holding web. A row of stones shall be as he enters into the holy place before the Lord sardius, topaz and emerald, the first row, 18and the and comes out, lest he die.

second row carbuncle and lapis lazuli and jasper,

32(36) And you shall make a pure gold thin

19 and the third row ligurion and agate and

plate and shall put in relief in it the relief of the

amethyst, 20and the fourth row chrysolitec and seal "Holiness of the Lord." 33(37)And you shall beryl and onyx, covered around by gold, bounded place it on twisted blue, and it shall be on the up together in gold; let them be according to their headdress. It shall be at the front of the headdress.

row. 21And let the stones be from the names of the 34(38)And it shall be on the forehead of Aaron, and sons of

Israel, twelve corresponding to their Aaron shall take away the sins of the holy things, names; let them be engraving of seals, each corresponding to the name for the twelve tribes. 22 And every donation of their holy things. And it shall be you shall make on the oracle plaited tassels, chain on Aaron's forehead always, making them accept-work of pure gold.

able before the Lord.

35(39) And the fringes of the tunics shall be of

[23] And you shall make on the oracle two gold rings,

linen. And you shall make a linen turban, and a

and you shall put the two rings on the two ends of the sash you shall make, work of an embroiderer.

oracle. [24] And you shall put the two gold chain works

36(40) And for the sons of Aaron you shall

on the two rings towards the ends of the oracle. [25] And

make tunics and sashes, and you shall make tur-

the two ends of the two chains you shall put on the

bands for them for honor and glory. 37(41) And you

two bands, and you shall put them on the shoulders of

shall put them on Aaron, your brother, and his

the shoulder-strap on the front of its face. [26] And you

sons with him. And you shall anoint them and fill
shall make two gold rings, and you shall put them on
their hands and consecrate them so that they may
the two ends of the oracle on the edge of it that is to-
serve me as priests. 38(42)And you shall make for
wards the inside before the shoulder-strap. [27]And you
them linen undergarments to hide the shame of

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

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exodus 28-29

their flesh; from hip to thighs they shall be.

his sons' right ears and on the tips of their right

39(43)And Aaron and his sons shall wear them,

hands and on the tips of their right feet. 21And you

whenever they enter the tent of witness or when- shall take
from the blood that is from the altar and ever they come
near to the altar of the holy place from the oil of anointing
and sprinkle on Aaron to minister, and they shall not bring
onto them- and on his vestment and his sons and the vest-
selves sin, lest they die: a perpetual precept for him ments
of his sons with him. And he shall be conse-and his seed
after him.

crated, and his vestment and his sons and the vestments of his sons with him. But the blood of the

And these are things that you shall make

ram you shall pour against the altar round about.

29 for them to consecrate them so that they 22 And you shall take from the ram its fat and serve me as priests. You shall take one young calf the fat covering the intestines and the lobe of the from the cattle and two rams without blemish liver and the two kidneys and the fat on them and 2 and unleavened loaves kneaded with oil and on the right shoulder—for this is validation—23 and a

leavened cakes coated with oil. You shall make loaf, one from oil, and a cake, one from the reed them with fine flour from wheat. 3 And you shall basket of unleavened things placed before the place them upon one reed basket and bring them Lord, 24 and you shall place all these things on the near on the reed basket, and the young bull and hands of Aaron and on the hands of his sons, and the two rams. 4 And Aaron and his sons you shall you shall deduct them as an advance deduction be-bring near to the doors of the tent of witness and fore the Lord. 25 And you shall take these things wash them with water. 5 And taking the vestments, from their hands and offer up on the altar of the you shall clothe Aaron, your brother, with both the whole burnt offering for an odor of fragrance be-full-length robe and the shoulder-strap and the or- fore the Lord. It is a sacrifice for the Lord.

acle, and you shall join together the oracle to the

26 And you shall take the breast from the ram

shoulder-strap for him. 6And you shall place the of validation, which is for Aaron, and set it apart as headdress on his head and place the thin plate something set apart before the Lord, and it shall be

“Holiness” on the headdress. 7And you shall take for you for a share. 27And you shall consecrate the some of the oil of anointing and pour it upon his breast as something set apart, and the shoulder of head and anoint him. 8And his sons you shall the advance deduction, which has been set apart bring near and clothe them with tunics 9and gird and which has been deducted in advance from the them with the sashes and put on them the turbans, ram of validation from Aaron and from his sons.

28

and they shall have a priesthood to me forever.

And it shall be for Aaron and his sons a perpet-

And you shall validate the hands of Aaron and the ual precept from the sons of Israel. For this is an hands of his sons.

advance deduction, and it shall be an advance de-

10 And you shall bring near the calf to the duction from the sons of Israel from the victims of doors of the tent of witness, and Aaron and his deliverance, an advance deduction for the Lord.

sons shall place their hands on the head of the calf

29 And the vestment of the holy place that is

before the Lord by the doors of the tent of witness. for Aaron shall be for his sons after him, for them 11And you shall slaughter the calf before the Lord

to be anointed in them and to validate their hands.

30

by the doors of the tent of witness. 12And you shall

For seven days the priest who replaces him from

take from the blood of the calf and place on the his sons shall wear these things, who shall enter horns of the altar with your finger. Then all the re- into the tent of witness to minister in the holy maining blood you shall pour beside the base of things.

the altar. 13And you shall take all the fat upon the

31 And you shall take the ram of validation and

intestines and the lobe of the liver and the two kid- boil the flesh in a holy place. 32And Aaron and his neys and the fat on them and place on the altar. sons shall eat the flesh of the ram and the loaves in 14But the flesh of the calf and the skin and the ex- the reed basket beside the doors of the tent of wit-crement you shall burn with fire outside the camp, ness. 33They shall eat these things that they have for it is of sin.

been consecrated by, to validate their hands, to

15 And the one ram you shall take, and Aaron consecrate them, and an alien shall not eat from and his sons shall place their hands on the head of these things, for they are holy. 34But if there the ram. 16And you shall slaughter it,

and taking should remain any of the flesh of the sacrifice of the blood, you shall pour it against the altar round validation and of the loaves until morning, you about. 17And the ram you shall divide limb by shall burn the leftovers with fire. It shall not be limb and wash the entrails and feet with water and eaten, for it is something made holy.

place on the divided parts with the head. 18And

35 And you shall do to Aaron and his sons thus

you shall offer up the whole ram on the altar as a according to all things that I commanded you. For whole burnt offering to the Lord for an odor of fra- seven days you shall validate their hands. 36And grace. It is a sacrifice for the Lord.

the young calf for the sin you shall do on the day

19 And you shall take the second ram, and of the purification, and you shall purify the altar Aaron and his sons shall place their hands on the when you perform consecration for it, and you head of the ram. 20And you shall slaughter it and shall anoint it so that you consecrate it. 37For take some of its blood and place on the lobe of seven days you shall purify the altar and consecrate Aaron's right ear and on the tip of the right hand it, and the altar shall be holy of the holy. Everyone and on the tip of the right foot and on the lobes of who touches the altar shall be consecrated.

exodus 29-30

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38 And these are things that you shall do on 14Everyone who passes along for the review from the altar: two yearling lambs without blemish each twenty years and upward shall

give the tax to the day upon the altar perpetually, an offering in per- Lord. 15The wealthy person will not increase, and petuity. 39The one lamb you shall do in the morn- the poor person will not decrease the half of the ing, and the second lamb you shall do in the didrachma when giving the tax to the Lord to evening. 40And a tenth of fine flour mixed with make atonement for your souls. 16And you shall beaten oil, the fourth of a hina, and a libation, the take the silver of the tax from the sons of Israel and fourth of a hina of wine, with the one lamb. 41And give it for the labor cost of the tent of witness, and the second lamb you shall do in the evening. In ac- for the sons of Israel it shall be a remembrance be-cordance with the morning sacrifice and in accor- fore the Lord to make atonement for your souls.

dance with its libation you shall do, an odor of fra-

17 And the Lord spoke to Moyses, saying:

grance, an offering for the Lord, 42a sacrifice in 18Make a bronze washbasin and a bronze base for perpetuity throughout your generations, at the it for washing. And you shall put it between the doors of the tent of witness before the Lord, by tent of witness and between the altar, and you shall which I will be known to you there so as to speak pour water into it. 19And Aaron and his sons will to you. 43And I will there prescribe for the sons of wash from it their hands and their feet with water.

Israel, and I will be regarded as holy by my glory. 20Whenever they enter into the tent of witness, 44And I will consecrate the tent of witness and the they will wash with water and will not die, or altar, and Aaron and his sons I will consecrate to whenever they come near to the altar to minister serve me as priests. 45And I will be invoked among and to offer the whole burnt offerings to the Lord, the sons

of Israel and will be their god. 46And they 21they will wash their hands and their feet with will know that I am the Lord their God who water, lest they die. And it will be for them a per-brought them from the land of Egypt, to be in- petual precept, for him and his generations after voked by them and to be their God.

him.

22 And the Lord spoke to Moyses, saying:

23

And you shall make an altar of incense

And you, take spices, the flower of choice myrrh,

30 from decay-resistant wood. 2And you shall five hundred shekels and sweet-smelling cinna-make it a cubit long and a cubit wide. It shall be mon, half of this, two hundred and fifty and sweet-square and two cubits high. Its horns shall be part smelling cane, two hundred and fifty 24and five of it. 3And you shall gold-plate them with pure hundred sanctuary shekels of iris and a hina of oil gold, its hearth and its sides round about and its from olives. 25And you shall make it a holy anoint-horns, and you shall make for it a twisted gold ing oil, aromatic perfume by the craft of a per-molding round about. 4And two pure gold rings fumer; it shall be a holy anointing oil. 26And you you shall make for it below its twisted molding; on shall anoint from it the tent of witness and the ark the two sides you shall make them at the two of witness 27and the lampstand and all its utensils flanks. And they shall be housings for the sticks to and the altar of incense 28and the altar of the carry it by them. 5And you shall make sticks from whole burnt offerings and all its utensils, and the decay-resistant wood and gold-plate them with table and all its utensils, and the washbasin and its

gold. 6And you shall place it in front of the veil base. 29And you shall consecrate them, and they that is over the ark of witnesses by which I will be shall be holy of holies. Everyone who touches them known to you there. 7And Aaron will burn on it shall be consecrated. 30And Aaron and his sons you mixed, finely ground incense. Morning by morn- shall anoint and shall consecrate them to serve me ing, whenever he prepares the lamps, he will burn as priests. 31And to the sons of Israel you shall incense on it. 8And whenever Aaron lights the speak, saying, "Oil, holy unguent of anointing, lamps in the evening, he will burn incense on it— shall this be for you throughout your generations.

32

incense of perpetuity always before the Lord for

On the flesh of a person it shall not be poured,

their generations. 9And you shall not offer on it and according to this mixture there shall not be other incense, offering, sacrifice, and a libation you made for yourselves such as this. It is holy, and it shall not pour on it. 10And Aaron will make atone- shall be to you something made holy. 33Whoever ment on its horns once in the year. By means of the makes such as this and whoever gives of it to an blood of the purification of sins, the atonement, alien shall be destroyed from his people."

once in the year he will purify it for their genera-

34 And the Lord said to Moyses: Take for your-

tions. It is a holy of holies for the Lord.

self spices—oil of myrrh, onycha, galbanum that is

11 And the Lord spoke to Moses, saying: 12If sweet and translucent frankincense, each shall be you take the count of the sons of Israel in their re- in equal proportion. 35And they will make it in-view, they each shall also give a ransom for his soul cense, perfumed work of a perfumer, mixed, pure, to the Lord, and there shall not be damage among holy work. 36And you shall beat some of it small them in their review. 13And this is what they shall and place it before the witnesses in the tent of wit-give, as many as pass along the review: the half of ness, there where I shall be known to you. It shall the didrachma, which is according to the holy be a holy of holies for you. 37Incense according to didrachma. The didrachma is twenty obols. Now this mixture you shall not make for yourselves. It is the half of the didrachma is a tax for the Lord.

to you something made holy to the Lord. 38Who-

aHeb 1 hin = 4 liters

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exodus 31-32

ever makes such as this, so as to be scented with it,

ceived from their hands and formed them with an

shall perish from his people.

engraving tool and made them a molten calf and

said, "These are your gods, Israel, who brought you

And the Lord spoke to Moses, saying:

up from the land of Egypt." 5And when Aaron saw,

31 2Look, I have summoned by name Beseleel he built an altar before it, and Aaron proclaimed, the son of Ouri son of Hor of the tribe of loudas, saying, "The Lord's feast tomorrow!" 6And early 3and I have filled him with a divine spirit of skill

the next day, he brought up whole burnt offerings

and intelligence and knowledge in every work, 4to and offered a sacrifice of deliverance, and the peo-be designing and to construct, to fashion the gold ple sat down to eat and drink, and they arose to and the silver and the bronze and the blue and the play.

purple and the spun scarlet and the twisted linen

7 And the Lord spoke to Moyses, saying, "Go!

5and the stone works and for the works crafted

Descend quickly from here, for your people have

from wood, to fashion according to all the works. acted lawlessly, whom you brought out of the land 6And I have appointed him and Eliab the son of

of Egypt. 8They have deviated quickly from the

Achisamach from the tribe of Dan, and to every- way that you commanded them. They made for one intelligent at heart I have given intelligence, themselves a calf and did obeisance to it and of-and they shall make all things that I instructed fered sacrifices to it, and they said, 9'These are your you—7the tent of witness and the ark of the cov- gods, Israel, who brought you up from the land of enant and the propitiatory that is on it and the fur- Egypt.' 10And now allow me, and, enraged with nishings of the tent 8and the altars and the table anger against them, I will destroy them

and make and all its utensils and the pure lampstand and all you into a great nation.”

its utensils 9and the washbasin and its base 10and

11 And Moyses prayed before the Lord his God

Aaron’s ministry vestments and the vestments of and said, “Why, Lord, are you enraged with anger his sons to serve me as priests 11and the oil of against your people whom you brought out of the anointing and the incense of the mixture for the land of Egypt with great power and an uplifted sanctuary—according to all that I commanded arm? 12Lest the Egyptians should speak, saying, you, they shall do.

‘With evil intent he led them out to kill them in

12 And the Lord spoke to Moyses, saying: the mountains and to destroy them utterly from 13And you, instruct the sons of Israel, saying, “Ob-the earth,’ stop the anger of your rage, and be pro-

serve and keep my sabbaths! For it is a sign with pitious at the wickedness of your people, 13re-me and among you for your generations in order membering Abraam and Isaak and lakob, your do-that you may know that I am the Lord who conse- mestics, to whom you swore by yourself and spoke crates you. 14And you shall keep the sabbaths, be- to them, saying, ‘I will greatly multiply your seed cause this is holy for you. The one who profanes it as the stars of the sky in number,’ and all this land shall with death be put to death. Everyone who that you said you would give to their seed, and will do work in it, that soul shall be destroyed they will possess it forever.” 14And the Lord was from among his people. 15For six days you shall do propitiated concerning

the harm that he said he works, but on the seventh day there is Sabbata, a would do to his people.

rest holy to the Lord. Everyone who does work on

15 And Moyses turned and went down from

the seventh day shall be put to death. 16And the the mountain, and the two tablets of witness were sons of Israel will keep the sabbaths to observe in his hands, stone tablets written on both their them throughout their generations, an everlasting sides; on this side and that side they were written.

16

covenant 17with me and the sons of Israel.” It is an

And the tablets were God’s work, and the writ-

everlasting sign because in six days the Lord made ing, God’s writing, was engraved in the tablets.

17

the heaven and the earth, and on the seventh day

And when Iesus heard the sound of the people

he stopped and rested.

shouting, he says to Moyses, “The sound of war is

18 And he gave Moyses, when he stopped in the camp!”

18And he says,

speaking to him on the mountain, Sina, the two

“It is not the sound of those taking the lead
tablets of witness, stone tablets written by the fin-

by force

ger of God.

or the sound of those taking the lead in a
rout,

And when the people saw that Moyses de-
but the sound of those taking the lead in
wine I hear.”

32 layed to come down from the mountain, 19

the people gathered together beforea Aaron and

Now when he was drawing near to the camp, he

say to him, “Get up, and make us gods who will go sees the
calf and the dancing, and being enraged before us. For this
Moyses, the man who brought with anger, Moyses threw
from his hands the two us out from the land of Egypt, we do
not know tablets and shattered them beneath the mountain.

20

what has happened to him.” 2And Aaron says to

And taking the calf that they made, he burnt it

them, “Remove the gold earrings in the ears of with fire and
ground it small and scattered it on your wives and
daughters, and bring them to me.” the water and made the
sons of Israel drink it.

3And all the people removed the gold earrings in

21 And Moses said to Aaron, "What did this

their ears and brought them to Aaron. 4And he re-

people do to you that you brought upon them

aPerhaps *against*

exodus 32-34

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great sin?" 22And Aaron said to Moses, "Do not tion, and I will show you what I will do to you."

be enraged, lord. For you know the impulse of this 6And the sons of Israel removed their ornamenta-people. 23For they say to me, 'Make us gods who tion and finery fromb the mountain of Choreb.

will go before us. For this Moses, the man who

7 And Moses took his tent and pitched it out-

brought us out from the land of Egypt, we do not side the camp, far from the camp, and it was called know what has happened to him.' 24And I said to "tent of witness." And it happened that everyone them, 'If gold things belong to anyone, take them who was seeking the Lord would go out to the tent off!' and they gave them to me, and I threw them outside the camp. 8And when Moses would go into the fire, and this calf came out!"

into the tent, all the people stood, watching, each

25 And when Moses saw the people, that it one at the doors of his tent, and they would pay a had scattered—for Aaron scattered them, an object of contention as Moses went away until he entered into of gloating to their opponents—
26 then Moses the tent. 9 And whenever Moses entered into the stood at the gate of the camp and said, “Who is tent, the pillar of cloud would descend and stand with the Lord? Let him come to me!” Then all the at the doors of the tent and would speak to Moy-sons of Levi gathered to him.
27 And he says to ses. 10 And all the people would see the pillar of them, “This is what the Lord, the God of Israel, cloud standing at the doors of the tent, and all the says, ‘Each one put his own sword on his thigh, people stood and did obeisance each one at the and go through, and return from gate to gate door of his tent. 11 And the Lord spoke to Moses through the camp, and each one kill his brother, face to face, as if someone should speak to his own and each one his neighbor, and each one the one friend. And he would return to the camp, but his nearest to him.’ “ 28 And the sons of Levi did ac- attendant, Jesus son of Naue, a young man, cording as Moses said to them, and there fell from would not go out of the tent.

the people on that day about three thousand men.

12 And Moses said to the Lord, “Look, you say

29 And Moses said to them, “You filled your hands

to me, ‘Lead up this people!’ but you did not dis-

today for the Lord, each one by the son or by the close to me whom you would send along with me.

brother, for a blessing to be bestowed upon you.”

And you said to me, ‘I have known you above all

30 And it happened on the next day that Moy- others, and you have favor with me.' 13If then I ses said to the people, "You have sinned a great sin, have found favor before you, disclose yourself to and now I will go up to God in order that I might me. Let me see you recognizably in order that I make atonement for your sin." 31Then Moyses might find favor before you and in order that I turned to the Lord and said, "I beg, O Lord. This might know that this nation is your people."

people has sinned a great sin and made for them- 14And he says, "I myself will go before you, and I selves gold gods. 32And now, if you shall forgive will give you rest." 15And he says to him, "If you them the sin, forgive. But if not, erase me from yourself do not go, do not lead me up from here.

your book that you have written." 33And the Lord 16And how shall it be truly known that I have said to Moyses, "If anyone has sinned before me, I found favor with you, both I and your people, will erase him from my book. 34But now go, and other than if you go along with us? And we shall lead this people to the place that I told you. Look, be glorified, both I and your people, above all the my angela will go before your face. But on nations that are on the earth."

whichever day I concern myself, I will bring upon

17 Then the Lord said to Moyses, "Even this them their sin."

word that you have spoken, I will do for you. For

35 And the Lord struck the people for the mak- you have found favor before me, and I know you ing of the calf that Aaron made.

above all others.” 18And he says, “Show me your

own glory!” 19And he said, “I will pass by before

And the Lord said to Moyses, “Go, ascend

you in my glory, and I will call by my name “Lord”

before you. And I will have mercy on whomever

33 from here, you and your people, whom

you brought out of the land of Egypt, into the land I have mercy, and I will have compassion on that I swore to Abraam, Isaak and Iakob, saying, whomever I have compassion.” 20And he said,

‘To your seed I will give it.’ 2And I will send along “You shall not be able to see my face. For a person my angela before you, and he will cast out the shall never see my face and live.” 21And the Lord Amorrite and Chettite and Pherezite and Gergesite said, “Look, a place is near me. You shall stand on and Heuite and Iebousite. 3And he will lead you the rock. 22Now, whenever my glory passes by, into a land flowing with milk and honey. For I then I will put you in a hole of the rock, and I will shall never go up together with you because you cover you with my hand until I pass by. 23And I are a stiff-necked people, lest I exterminate you in will take my hand away, and then you shall see my the way.”

hind parts, but my face will not appear to you.”

4 And when the people heard this grievous

statement, they mourned in mournful ways. 5And

And the Lord said to Moses, "Cut for your-

the Lord said to the sons of Israel, "You are a stiff-necked people. Watch, lest I bring another plague upon you, and ascend to me onto the mountain, and I will smite you and exterminate you. Now then, take off will write upon the tablets the words that were on the vestments of your glory and the ornaments-the first tablets that you shattered, and be pre-

aOr *messenger* bPossibly *after they had left*

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Exodus 34-35

pared for the morning, and you shall come up time in the month of the new things. For in the month of the new things you came out of Egypt, and shall stand there for month of the new things you came out of Egypt.

me on the top of the mountain. 3And let no one

19 All that opens the womb, the males are

come up with you or be seen in all the mountain. mine, firstborn of a cow and firstborn of a sheep.

And do not let the sheep and the cattle graze near 20And you shall redeem the firstborn of a draft animal that mountain." 4And he cut two stone tablets, just like the first ones. Now if you do not redeem it, like the first ones. And when it was early in the morning, you shall give a price. Every firstborn of your sons morning, Moses went up onto the mountain, you shall redeem.

Sina, just as the Lord instructed him. And Moses

You shall not appear before me empty-handed.

took with him the two stone tablets. 5And the Lord

21 Six days you shall work, but on the seventh

descended in a cloud, and he stood beside him day you shall rest. In seedtime and harvest you there, and he called in the name of the Lord. 6And shall rest. 22And a feast of weeks you shall make the Lord passed by before his face, and he called,

for me during the beginning of the wheat harvest,

“The Lord, the Lord God is compassionate

and a feast of gathering in the middle of the year.

and merciful,

23Three times per year every male of yours shall

patient and very merciful and truthful

appear before the Lord, the God of Israel. 24For

and preserving righteousness and doing
whenever I cast out the nations from before you
mercy for thousands,
and enlarge your borders, no one shall desire your
taking away acts of lawlessness and of
land whenever you go up to appear before the
injustice and sins,
Lord your God three times per year.
and he will not acquit the guilty person,
25 You shall not slaughter the blood of my sac-
bringing lawless acts of fathers upon
rifices near leaven, and sacrifices of a feast of

children and upon children of
pascha shall not lie until morning.

children,

26 The first products of your land you shall
upon the third and fourth generation.”

bring into the house of the Lord your God.

8And quickly, bowing down to the earth, Moyses

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

did obeisance 9and said, “If I have found favor be-

27 And the Lord said to Moyses: Write for your-

fore you, let my Lord go together with us. For the self these
words. For on the basis of these words I people are stiff-
necked, and you shall take away have made a covenant
with you and Israel. 28And our sins and lawless acts, and we
will be yours.”

Moyses was there before the Lord for forty days

10 And the Lord said to Moyses: Look, I am and forty nights.
He did not eat bread and he did making a covenant with
you. Before all your peo- not drink water. And he wrote
these words on the ple I shall do glorious things that have
not hap- tablets of the covenant, the Ten Words.

pened in all the earth and in any nation. And all

29 And as Moyses was descending from the

the people among whom you are will see the mountain, the two tablets also were in Moses'

works of the Lord because the things that I will do hands. Now as he was descending from the mountain for you are awesome.

mountain, Moses did not know that the appearance of

11 Mind all the things that I command you. the skin of his face was charged with glory while he Look, I am casting out from before you the Amor- was speaking to him. 30And Aaron and all the elite and Canaanite and Hittite and Pherezite and others of Israel saw Moses, and the appearance of Hevite and Gergesite and Iebousite. 12Mind your- the skin of his face was charged with glory, and self, lest you make a covenant with those dwelling they were afraid to come near to him. 31And Moy- on the land that you are entering into, lest it be- ses called them, and Aaron and all the rulers of the come a stumbling block for you. 13Their altarsa you congregation turned to him, and Moses spoke to shall tear down, and their steles you shall break, them. 32And after these things all the sons of Isra- and their groves you shall cut down, and the cast el drew near to him, and he commanded them all images of their gods you shall burn with fire. 14For the things that the Lord said to him on the mountain- you shall not do obeisance before another god. For tain, Sina. 33And when he stopped speaking to the Lord God, a jealous name, is a jealous God, them, he placed a covering over his face. 34But 15lest you make a covenant with those dwelling on whenever Moses would enter in before the Lord

the land and they go fornicating after their gods to speak with him, he would remove the covering and they sacrifice to their gods and invite you and until coming out. And when

he came out, he you should eat their sacrifices 16and you should would tell all the sons of Israel what the Lord com- take from their daughters for your sons and from manded him. 35And the sons of Israel saw the face your daughters you should give to their sons and of Moyses that it was charged with glory, and Moy-your daughters go fornicating after their gods and ses put a covering over his face until he went in to they lead your sons to fornicate after their gods.

converse with him.

17 And you shall not make for yourself molten

gods.

And Moyses assembled the entire congre-

18 And the feast of unleavened bread you shall 35 gation of the sons of Israel and said to keep. Seven days you shall eat unleavened bread, them: These are the words that the Lord said to do according as I have commanded you, during the

them:

aGk *bômos*

exodus 35-36

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2 Six days you shall do works, but on the sev-

30 And Moyses said to the sons of Israel: Look,

enth day there is a rest, something holy, Sabbata, a God has called by name Beseleel the son of Ouri repose for the Lord. Let everyone who does work in son of Hor from the tribe of loudas 31and has it die! 3You shall not burn a fire in any

settlement filled him with a divine spirit of skill and intelligence of yours on the day of the sabbaths. I am the Lord.

intelligence and knowledge of all things 32to construct

4 And Moses spoke to the entire congregation according to all the works of construction, to form of the sons of Israel, saying: This is the matter that the Lord instructed, saying: 5Take from among work the stone and to fashion the wood and to yourselves an advance deduction for the Lord. make by every work of skill 34and to instruct as Everyone who is disposed in heart will bring the well he gave him in his mind, both to him and to first fruits to the Lord, gold, silver, bronze, 6blue, Eliab the son of Achisamach from the tribe of Dan.

purple, double spun scarlet and twisted linen and 35And he filled them with skill and intelligence of goats' hair 7and red-dyed rams' skins and blue mind to understand all things, to make the works skins and decay-resistant wood 8(9)and stones of of the holy place and to weave the woven and the sardius and stones for engraving for the shoulder-embroidered things with the scarlet and the linen, strap and the full-length robe.

to make every work of construction, of embroi-

9(10) And let everyone among you skilled in dery.

mind come and fashion all the things that the Lord

instructed—10(11)the tent and the wrappings and

And Beseleel and Eliab and everyone

the coverings and the hooks and the bars and the 36 skilled in mind, to whom were given skill pillars 11(12)and the ark of witness and its carrying- and knowledge in them to know how to make all poles and its propitiatory and the veil 12(13)and the the works according to the holy things that are fit-hangings of the court and its pillars 13(14)and the ting, did according to all that the Lord instructed.

stones of emerald 14(15)and the incense and the oil

2 And Moyses called Beseleel and Eliab and all

of the anointing 15(16)and the table and all its

those having the skill, to whom God gave knowl-

utensils 16(17)and the lampstand of the light and

edge in their heart, and all those who freely de-

all its utensils 17(18)and the altar and all its utensils sired, to make a start on the works so as to com-18(19)and the holy vestments of Aaron, the priest, plete them, 3and they received from Moyses all the and the vestments that they will minister in 19and advance deductions that the sons of Israel brought the tunics of the priesthood for the sons of Aaron

for all the works of the holy place to make them,

(15)and the oil of the anointing and the incense of and they were still receiving the things being ofthe mixture.

ferred from those who were bringing morning by

20 And the entire congregation of the sons of morning. 4And all the skilled who were making Israel went away from

Moyses. 21And each one the works of the holy place, each one according to whose heart was inclining brought, and to whose his work that they were fashioning, were drawing mind it seemed good, they brought an advance near 5and said to Moyses, "The people are bringing deduction for the Lord for all the works of the tent much beyond the works that the Lord has instruct-of witness and for all its labor costs and for all the ed to do." 6And Moyses ordered and proclaimed in vestments of the holy place. 22And the men the camp, saying, "Let man and woman no longer brought from their wives. Everyone to whose mind work for the first fruits of the holy place." And the it seemed good brought seals and earrings and fin- people were prevented from offering any more.

7

ger-rings and hair clasps and bracelets, every gold

And the works were sufficient for the equipment,

implement, and all, as many as brought advance to make it, and they had a surplus.

deductions of gold for the Lord. 23And with whom

8 And every skilled person among those work-

was found linen and blue skins and red-dyed rams' ing made (39.1)the vestments of the holy places skin, they brought. 24And everyone who deducted that belonged to Aaron, the priest, according as the in advance an advance deduction, silver and Lord instructed Moyses.

bronze, they brought advance deductions to the

9(2) And they made the shoulder-strap from

Lord, and among whom decay-resistant wood was gold and blue and purple and spun scarlet and found for all the works of construction, they twisted linen. 10(3)And the leaves of gold were cut brought. 25And every woman skilled in mind to up as hairs so as to weave together with the blue spin with hands, they brought spun things, the and the purple and with the spun scarlet and with blue and the purple and the scarlet and the linen. the twisted linen. They made it a woven work, 26And all the women to whose mind it seemed 11(4)shoulder pieces joined from both sides, (5)a

good, with skill spun the goat's hair. 27And the work woven into one another by mutual twisting rulers brought the stones of emerald and the of each part. 12From it they made in accord with its stones for setting into the shoulder-strap and into making, from gold and blue and purple and spun the oracle 28and the mixtures and the oil of the scarlet and twisted linen, according as the Lord in-anointing and the mixture of the incense. 29And structured Moyses.

every man and woman whose mind was impelling

13(6) And they prepared both stones of emer-

them to enter in and do all the works that the Lord ald, having been fastened and set about with gold, instructed to do them through Moyses—the sons inscribed and engraved with the engraving of a seal of Israel brought an advance deduction for the with the names of the sons of Israel, 14(7)and he set Lord.

them on the shoulders of the shoulder-strap,

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exodus 36-37

stones of remembrance of the sons of Israel, ac-

38(30) And they made the thin gold plate,

ording as the Lord instructed Moyses.

something set apart of the holy place, of pure gold.

15(8) And they made an oracle, a work woven 39And he wrote letters on it, put in relief like a seal, with embroidery, like the work of the shoulder- "Holiness to the Lord."

40(31)And they put on the strap, from gold and blue and purple and spun border something blue so that it lay on the head-scarlet and twisted linen. 16(9)They made the orad- dress above, in the same manner as the Lord in- cle square, doubled: the length of a span and the structed Moyses.

width of a span, doubled. 17(10)And there was in-

terwoven in it a woven piece, set with stones, with

(36.8b)And they made for the tent ten cur-

four rows. A row of stones—sardius and topaz and 37 tains. 2(9)Twenty-eight cubits was the emerald—was the one row. 18(11)And the second length of the one curtain. All were the same. And row—ruby and lapis lazuli and jasper. 19(12)And the width of the one curtain was four cubits.

the third row—ligurion and agate and amethyst.

20(13)And the fourth row—chrysolitea and beryl

[36.8]The work of the tent of ten curtains from twisted

and onyx, set in gold and bound in gold. 21(14)And

linen and blue and purple and twisted scarlet; he

the stones were of the names of the sons of Israel,
made them with cheroubim, by the work of a weaver.

[9]

twelve corresponding to their names, engraved

A length of the one curtain was twenty-eight cubits,

seals, each with its own name for the twelve tribes.

and a width of four cubits was the one curtain; the

22(15)And they made on the oracle plaited tassels,

measurement was the same for all the curtains [10]and

a work of braiding, from pure gold. 23(16)And they

the five curtains joining one from the other and five

made two small gold shields and two gold rings.

curtains joining one from the other. [11]And he made

24And they put the two gold rings on both corners

blue loops on the edge of the one curtain from the

of the oracle. 25(17)And they put the braids of gold

side for the coupling. And thus he did on the edge of

on the rings on both sides of the oracle (18)and

the outer curtain for the second coupling. [12]Now fifty

onto the two couplings, the two braids. 26And they

loops he made for the one curtain, and fifty loops he put them on the two small shields and put them made from the side of the curtain according to the on the shoulders of the shoulder-strap opposite in coupling of the second. The loops were opposite to front. 27(19)And they made two gold rings and put one another for each one. [13]And he made fifty gold them on the two wings, at the extremity of the or-clasps, and he joined together the curtains, one to the acle, on the extremity of the rear of the shoulder-other with the clasps. And the tent became one. strap inward. 28(20)And they made two gold rings [14]And he made hairy skins as a cover over the tent. and put them on both shoulders of the shoulder-Eleven skins he made them. [15]The length of the one strap below it, in front beneath the coupling, above skin was thirty cubits and the width of the one skin the woven strap of the shoulder-strap. 29(21)And he was four cubits; the measurement was the same for the fastened the oracle by the rings on it to the rings of

eleven skins. [16]And he joined the five skins together the shoulder-strap, being held together by the and the six skins together. [17]And he made fifty loops blue, having been interwoven into the woven work on the edge of the skin in between as a coupling, and of the shoulder-strap, lest the oracle be loosened fifty loops he made on the edge of the adjoining section from the shoulder-strap, according as the Lord instructed Moyses.

joined the tent to be one. [19]And he made red-dyed 30(22) And they made the undergarment be- skins of rams as a covering for the tent and blue skins neath the shoulder-strap, a woven work entirely above as an outer covering. [20]And he made the pillars blue. 31(23)Now the collar of the undergarment was for the tent from decay-resistant wood, standing in the middle interwoven, plaited together, having [21]The length of the pillar was ten cubits, and the ing an indestructible border around the collar.

width of the one pillar was a cubit and half a cubit.

32(24)And they made on the hem of the undergar-

[22]Two hooks for the one pillar opposite one to the

ment below little pomegranates as of a flowering

other; thus he made all the pillars of the tent. [23]And

pomegranate tree, from blue and purple and spun

he made the pillars of the tent twenty pillars on the

scarlet and twisted linen. 33(25)And they made

side towards the south southward. [24]And forty silver

gold bells and put the bells on the hem of the un-

bases he made for the twenty pillars, two bases for the

dergarment all around between the little pome-

one pillar for both its parts and two bases for the one

granates. 34(26)A gold bell and a little pomegranate

pillar for both its parts. [25]Now for the second side of

were on the hem of the undergarment all around

the tent towards the north he made twenty pillars

[26]

in order to minister, according as the Lord in-

and their forty silver bases, two bases for the one

structed Moyses.

pillar and two bases for the one pillar. [27]And on the

35(27) And they made linen tunics, a woven

back parts of the tent seaward he made six pillars.

[28]

work, for Aaron and his sons. 36(28)And the tur-

And two pillars he made on the corners of the tent

bans from linen and the headdress from linen and

on the backsides. [29]And they were even beneath, and

the underpants from twisted linen. 37(29)And their

in the same way they were even at their capitals for one

sashes from linen and blue and purple and spun

connection. Thus he did for the two, for both corners.

[30]

scarlet, a work of an embroiderer, in the same

And there were eight pillars and their silver bases,

manner as the Lord instructed Moyses.

sixteen bases, two bases for the one pillar and two

aPossibly *yellow topaz*

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bases for the one pillar. [31]And he made five bars from outside and made for it gold molding all around.

decay-resistant wood for the pillar on the one side of

3(3)And he cast for it four gold rings, two on the

the tent. [32]And five bars for the pillar on the second

one side and two on the second side, 4(5)wide

side of the tent and five bars for the rear pillar of the

enough for the staves so as to carry it by them.

tent towards the sea. [33]And he made the middle bar

5(6)And he made the propitiatory above the ark

reaching between the pillars from side to side. [34]And

from pure gold, 6(7)and two gold cheroubim,

the pillars he gold-plated with gold, and their rings he

7(8)one cheroub on the one end of the propitiato-

made of gold into which he inserted the bars, and he

ry and one cheroub on the second end of the pro-

gold-plated the bars with gold.

pitiatory, 8(9)overshadowing with their wings the

propitiatory.

3(35)And they made the veil from blue and purple
9(10, 11) And he made the presentation table
and spun scarlet and twisted linen, a woven work
of pure gold. 10(13)And he cast for it four gold
with cheroubim. 4(36)And they put it on four
rings, two on the one side and two on the second
decay-resistant pillars gold-plated with gold, and
side, wide enough so as to carry with the staves in
their capitals were gold, and their four bases silver. them.
11(15)And the staves of the ark and the table 5(37)And they
made the veil of the door of the tent
he made and gold-plated them with gold.
of witness from blue and purple and spun scarlet
and twisted linen, a woven work with cheroubim.
[37.10b]From decay-resistant wood. Its length two cu-
6(38)And its five pillars and their clasps and their
bits and its width a cubit and its height a cubit and a
capitals and their bands they gold-plated with
half. [11]He gold-plated it with pure gold, and he made
gold, and their five bases were bronze.
for it gold molding around. [12]And he made for it a

7(38.9) And they made the courtyard. The rim, a handbreadth around. And he made gold mold-hangings of the courtyard towards the southwesting for its rim around it. [13]And he made for it four were from twisted linen, a hundred by a hundred. gold rings, and he put the rings on the four sides, 8(10)And their pillars were twenty, and their bases which are part of its four feet, [14]under the rim. And twenty. 9(11)And the side towards the north was a the rings were for sheaths for its poles, so as to carry hundred by a hundred, and their pillars were twenty. [15]And he made the poles from decay-erty, and their bases twenty. 10(12)And the side towards the sea, curtains were fifty cubits. Their pillars to carry the table.

lars were ten, and their bases ten. 11(13)And the side towards the east was fifty cubits; (14)there were 12(16)And he made the utensils of the table, both hangings of fifteen cubits to the rear, 12and their the bowls and the censers and the ladles and the li-pillars were three, and their bases

three. 13(15)And bation bowls, those with which he would pour a li-on the second rear part here and there by the gate bation, of gold.

of the courtyard there were curtains of fifteen cu-

13(17) And he made the lampstand, which

bits, and their pillars were three and their bases gives light, of gold, 14firm, the stem (18)and the three. 14(16)All the curtains of the courtyard were branches on both of its sides, 15from its branches from twisted linen. 15(17)And the bases of the pil- the buds projecting, three from this one and three lars were bronze, and their hooks were silver, and from that one, equal to one another, 16(19-22)and their capitals were silver-plated with silver, and the their lamp-holders, which are on the ends, al-pillars were silver-plated with silver, all the pillars mond-like out of them, and the sockets out of of the courtyard. 16(18)And the veil of the gate of them in order that the lamps might be on them, the courtyard was a work of an embroiderer from and the seventh socket on the end of the lamp-blue and purple and spun scarlet and twisted linen; holder on the top above, firm, completely gold, the length was twenty cubits, and the height and 17(23)and seven lamps on it of gold and its snuffers width were five cubits, equal to the hangings of of gold and its pouring vessels of gold.

the courtyard. 17(19)And their four pillars and their

four bases were bronze, and their hooks were silver,

[37.17]From pure gold he made the lampstand en-

and their capitals were silver-plated with silver.

graved, its stem and its branches and its mixing bowls

18(20)And they were silver-plated with silver, and all
and its buds and its lilies; they were part of it. [18]Now,
the pegs of the courtyard around were bronze.

there were six branches going out from its sides, three

19(21) And this was the arrangement of the

branches of the lampstand from its one side and three

tent of witness, as it was instructed to Moyses, for

branches of the lampstand from its second side.

the ministry of the Leuites through Ithamar the

[19]Three mixing bowls, shaped like nuts, on the one

son of Aaron, the priest. 20(22)And Beseleel the son

branch a bud and a lily, and three mixing bowls

of Ouri from the tribe of loudas made according as

shaped like nuts, on the one branch a bud and a lily.

the Lord instructed Moyses, 21(23)and Eliab the son

Thus for the six branches that go out from the lamp-

of Achisamach from the tribe of Dan, who con-

stand. [20]And on the lampstand were four mixing

structed the woven things and the needlework and

bowls shaped like nuts, its buds and its lilies. [21]The

the embroidered things, to weave with scarlet and
bud was under the two branches of it, for the six
linen.

branches that go out from it. [22]Their buds and their
branches were part of it. The whole was engraved from

(37.1)And Beseleel made the ark. 2(2)And he

one piece of pure gold. [23]And he made its seven

38 gold-plated it with pure gold inside and lamps and its
snuffers and its pouring vessels from

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pure gold. [24]A talent of pure gold he made it and all

4(27)And the hundred talents of silver were for the

its utensils. [25]This man made the gold altar from

casting of the capitals of the tent and for the capi-

decay-resistant wood. Its length was five cubits and its

tals of the veil, 5one hundred capitals for the hun-

width, five cubits, square, and its height three cubits.

dred talents, a talent for a capital. 6(28)And the one

He made its horns. [26]And he gold-plated them with

thousand and seven hundred and seventy-five
pure gold, its top and its sides around and its horns,
shekels they made into pillars' hooks, and he gold-
and he made for it gold molding around it. [27]And
plated their capitals, and he decorated them.

two gold rings he made for it under its molding on its
7(29)And the bronze of the advance deduction was
two sides beneath both its sides, for sheaths for the
seventy talents and two thousand and four hun-
poles in order to carry it by them. [28]And he made the
dred shekels. 8(30a)And he made from it the bases
poles decay-resistant wood, and he gold-plated them
of the door of the tent of witness 9and the bases of
with gold.

the courtyard all around and the bases of the gate
of the courtyard and the pegs of the tent and the

18This one silver-plated the pillars with silver, and pegs of
the courtyard all around 10(30b)and the he cast gold rings
for the pillars and gilded the bars bronze appendage of the
altar and all the utensils with gold and gold-plated the
pillars of the veil of the altar (39.32)and all the equipment of
the tent with gold, and he made the hooks of gold. 19This of

witness. 11And the sons of Israel made according one made also the clasps of the tent of gold and as the Lord instructed Moyses; so they made.

the clasps of the courtyard and clasps to spread out

12 Now the remaining gold of the advance de-

the covering above of bronze. 20This one cast the duction they made into utensils to minister with silver capitals of the tent and the bronze capitals of them before the Lord. 13(39.1)And the remaining the door of the tent and for the gate of the court- blue and purple and scarlet they made into minis-yard. And he made silver hooks on the pillars. This

try vestments for Aaron, so as to minister with

one silver-plated them. 21(38.20)This one made

them in the holy place.

both the pegs of the tent and the pegs of the court-

14(39.33) And they brought the vestments to

yard of bronze.

Moyses and the tent and its utensils and the bases

22(1-2) This one made the bronze altar from and its bars and the pillars 15(35)and the ark of the the bronze fire-pans that belonged to the men who covenant and its staves 16(38)and the altar and all revolted with the gathering of Kore. 23(3)This per- its utensils and the oil of the anointing and the inson made all the utensils of the altar, both its

base cense of the mixture (37)and the pure lampstand and the fire-pan and the saucers and the meat

17and its lamps, lamps for burning, and the oil for

hooks, of bronze. 24(4)This man made for the altar the light 18(36)and the table of presentation and all an appendage, a latticed work beneath the fire-pan its utensils and the presentation loaves 19(41)and under it, as far as its middle, (5)and he set on it the vestments of the holy place, that are Aaron's four rings on the four sides of the appendage of the and the vestments of his sons for the priesthood, altar, of bronze, wide enough for the bars so as to 20(40)and the hangings of the courtyard and its pil-carry the altar by them.

lars and bases and the veil of the door of the tent

25(37.29) This one made the holy oil of and of the gate of the courtyard 21and all the uten-anointing and the mixture of the incense, a pure sils of the tent and all its equipment (34)and the work of a perfumer.

prepared hides, the red-dyed rams' skins and the

26(38.8) This one made the bronze washbasin coverings, blue skins and the covers for the rest and its bronze base from the mirrors of the women (40)and the pegs and all the equipment for the who fasted, who fasted by the doors of the tent of works of the tent of witness. 22(42)As the Lord in-witness, in the day he pitched it. 27(40.30,31)And he structed Moyses, so the sons of Israel made all the made the washbasin in order that Moyses and preparation. 23(43)And Moyses saw all the works, Aaron and his sons might wash from it their hands and they had made them in the way the Lord inand feet. (32)When they went into the tent of wit- structed Moyses; so they made them. And

Moyses bless them or whenever they approached the altar to bless them.

minister, they would wash from it, according as the

Lord instructed Moyses.

40 And the Lord spake to Moyses, saying: 2 In

day one of the first month at the new

39 (38.24) All the gold that was fashioned into moon, you shall set up the tent of witness, 3 and the works according to all the workman—you shall position the ark of witness and shall pro-

ship of the holy things was part of the gold of the tent the ark with the veil, 4 and you shall bring in first fruit: twenty-nine talents and seven hundred the table and present its presentation and shall and thirty shekels according to the holy shekel of bring in the lampstand and put on its lamps, 5 and gold. 2 (25) And an advance deduction of silver from you shall position the gold altar to burn incense be—the registered men of the congregation was a hundred—fore the ark and shall put the covering of the veil on hundred talents and one thousand and seven hundred the door of the tent of witness, 6 and the altar of the

and seventy-five shekels, (26) one drachma per

offerings you shall position near the doors of the

head, half a shekel according to the holy shekel,

tent of witness and shall set the courtyard around

3 everyone passing by the registration from twenty

it. 7(9)And you shall take the oil of the anointing

years and upward, about six hundred thousand and shall anoint the tent and all the things in it and and three thousand and five hundred and fifty.

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 table in the tent of witness on the side of the tent offerings and all its utensils, 9and you shall conse- of witness towards the north, outside the veil of crate the altar, and the altar shall be a holy of

the tent, 21(23)and he presented on it loaves of

holies. 10(12)And you shall bring Aaron and his

presentation before the Lord, just as the Lord in-

sons near to the doors of the tent of witness and

structed Moses. 22(24)And he positioned the

wash them with water, 11(13)and you shall put the lampstand in the tent of witness, towards the side holy vestments on Aaron and shall anoint him and of the tent towards the south, 23(25)and he put on consecrate him, and he shall serve me as priest. its lamps before the Lord, just as the Lord instruct-12(14)And his sons you shall bring near and shall

ed Moses. 24(26)And he positioned the gold altar

put tunics on them, 13(15)and you shall anoint

in the tent of witness in front of the veil, 25(27)and

them in the same way you anointed their father, he burnt on it the incense of the mixture, accord-and they shall serve me as priests, and it shall be so ing as the Lord instructed Moyses. 26(29)And the that their anointing for priesthood is forever for

altar of the offerings he placed near the doors of

their generations. 14(16)And Moyses did all the

the tent of witness, 27(33)and he set up the court-

things that the Lord commanded him; so he did.

yard around the tent and the altar, and Moyses fin-

15(17) And it happened in the first month in

ished all the works.

the second year when they came out from Egypt, at

28(34) And the cloud covered the tent of wit-

the new moon, the tent was set up, 16(18)and Moy- ness, and the tent was filled with the glory of the ses set up the tent and put on the capitals and in- Lord. 29(35)And Moyses was unable to enter into serted the bars and set up the pillars, 17(19)and he the tent of witness, because the cloud was over-stretched out the curtains over the tent and put on shadowing it, and the tent was filled with the glory the covering of the tent over it above, according as of the Lord. 30(36)Now whenever the cloud lifted the Lord instructed Moyses. 18(20)And taking the from the tent, the sons of

Israel moved camp with witnesses, he put them into the ark and put the their household stuff. 31(37)But if the cloud did not staves under the ark, 19(21)and he brought the ark lift, they did not move camp until the day in which into the tent and put on the covering of the veil the cloud lifted. 32(38)For cloud was over the tent and protected the ark of witness, just as the Lord by day and fire was over it by night before all Isra-

instructed Moses. 20(22)And he positioned the
el in all their journeyings.

[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* (WeN) in the NETS footnotes by the designation Weed.

THIS TRANSLATION

On Method

What I attempt in this translation is to reflect, by way of English, the translational convention at work in the mind of the Greek translator as indicated by the text he produced. The Greek Leviticus is a text that the translator constructed on the basis of how he understood his Hebrew parent text to function, in combination with what he thought that Hebrew text meant. In other words, he was accounting as best he could for Hebrew words and syntactical units while toeing the line of a peculiar translational convention.

His is not a freestanding idiomatic translation based on an understanding of the idiom of Hebrew syntactic units. Rather, his strange Greek is first and foremost a reflection of his attitude to his parent text and the force his parent text exerted on his choice of equivalents.

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

Meaning of Greek words

My point of departure is that Greek words are taken to mean what they meant in standard Greek of the time. Such a method helps to avoid two lexicographical pitfalls. The first is the practice of reading Hebrew meanings into Greek words on the basis of their occurrence in the LXX. The second is partially to allow the context within the LXX to determine the meaning of a Greek word/phrase used in an abnormal way. Consequently, for example, it was not possible to translate *koi/th spermatoj* with “sexual intercourse” as the Hebrew *rz tbk#* or the Greek context implies. Instead the reader will find “bed of semen.” Although *koi/th* 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 *prosh&lutoj*, which cannot be assumed to mean “stranger” on the basis of its pairing with Hebrew *rg* 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 *prosh&lutoj* 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., *pa&sxa* from *xsp* and *sabbati/zw* from *tb#*, 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 $\text{)m+y wyl(b\#t r\#) lkw}$ 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: $\text{kai\ pa\sim n efo\$ a@n e0pikaqi/sh| e0p au0to/, a0ka/qarton e!stai}$. 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 $\#y) \#y)$ 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 $a1nqrwpoj a1nqrwpoj$ ("person by person"), once (15.2) by $a0nh\r a0nh/r$ ("man by man"), twice (22.4; 24.15) by $a1nqrwpoj$ ("a person") and once (20.2) by tij ("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, *eu)pore/w*, 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 *a)dunate/w*, “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 *teleio&w*, “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 qrau~sm,awhich NETS renders “rupture” for qtn, whereas NRSV has “itch,” and a(fh&, which NETS translates “attack” for (gn, 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 ת) + x “sin/sin offering”

and מ#) “guilt/guilt offering,” the Greek counterparts are always the same, i.e., α(marti/a and πlhmmē/leia.

They are rendered in NETS by “sin” and “error,” respectively. But for the Hebrew “wave offering,” חפwn, there are four different Greek equivalents: δo/ma, α)faí/rema (also used for the Hebrew חmwrt, NRSV “offering”), ε)pi/qema and α)fo/risma. Its cognate verb חפwn (Hiphil) also has four different Greek equivalents: ε)pití/qhmi, α)faíre/w, α)fori/zw and α)nafe/rw. 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.

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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” (Nm). Commonly the translator will choose his standard preposition for the Hebrew “from” and construct a barely intelligible Greek sentence, e.g., 13.3 $\tau\alpha\pi\epsilon\iota\eta\ \alpha\pi\omicron\ \tau\omicron\upsilon\ \sim\ \delta\epsilon\ /r\ m\alpha\tau\omicron\ N\jmath\text{ETS}$: “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 $\epsilon\gamma\kappa\omicron\iota\lambda\omicron\tau\epsilon /r\alpha\ \tau\omicron\upsilon\ \sim\ \delta\epsilon\ /r\ m\alpha\tau\omicron\ N\jmath\text{ETS}$: “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 *w*. 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 *yuxh&* (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."

leuitikon 1-3

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1 And the Lord summoned Moyses and spoke to him 4 But if he presents a gift, a sacrifice baked in an oven from the tent of witness, saying: 2 Speak

the oven, it shall be of fine flour: unleavened cakes

to the sons of Israel, and you shall say to them: mixed with oil and unleavened wafers spread with oil. 5 But if your gift is a sacrifice from a frying-pan, the Lord, you shall bring your gifts from the cattle it shall be fine flour mixed with oil, unleavened, 6

and from the sheep.

and you shall break them in pieces and pour oil

3 If his gift is a whole burnt offering from the animals; it is a sacrifice to the Lord. 7 But if your gift is a sacrifice from a brazier,

fine flour shall be shall bring it to the door of the tent of witness, ac- prepared in oil. 8And he shall present to the Lord ceptable before the Lord. 4And he shall lay his the sacrifice that he may prepare from these, and hand on the head of the offering, a thing accept- he shall do the presenting to the priest. And having able to him to atone for him. 5And they shall approached the altar, 9the priest shall remove from slaughter the bull calf before the Lord, and the the sacrifice its memorial portion, and the priest sons of Aaron the priests shall offer the blood, and shall lay it on the altar; it is an offering, an odor of they shall pour out the blood against all sides of fragrance to the Lord. 10But what is left of the sac-the altar that is at the entrance of the tent of wit- rifice is for Aaron and his sons: a holy of holies ness. 6And when they flay the whole burnt offer- from the Lord's offerings.

ing, they shall cut it up limb by limb. 7And the

11 You shall not prepare any sacrifice that you

sons of Aaron the priests shall put fire on the altar may bring to the Lord with leaven, for you shall and pile wood onto the fire. 8And the sons of not present any leaven and any honey to offer of it Aaron the priests shall pile the divided parts and to the Lord. 12You shall present them to the Lord the head and the suet onto the wood that is on the as a gift of first fruit, but they shall not be brought fire on the altar, 9but the entrails and the legs they onto the altar for an odor of fragrance to the Lord.

13

shall wash with water, and the priests shall lay

And every gift of your sacrifice shall be salted

everything on the altar. It is an offering, a sacrifice, with salt. You shall not omit from your sacrifices an odor of fragrance to the Lord.

the salt of the Lord's covenant; on each gift of

10 But if his gift for a whole burnt offering to yours you shall offer salt to the Lord your God.

the Lord is from the small cattle, both from the

14 But if you present a sacrifice of first products

lambs and the kids, he shall present a male with- to the Lord, new, roasted, pounded, wheaten-out blemish, and he shall lay his hand on its head. goats, to the Lord, then you shall bring the sacrifice 11And they shall slaughter it on the north side of

of first products, 15and you shall pour oil onto it

the altar before the Lord, and the sons of Aaron the and lay frankincense on it; it is a sacrifice. 16And priests shall pour out its blood against all sides of the priest shall offer up its memorial portion—

the altar. 12And they shall divide it up limb by some of the roasted wheaten-goats with the oil limb with its head and its suet, and the priests and all its frankincense. It is an offering to the Lord.

shall pile them on the wood that is on the fire on

the altar, 13and its entrails and its legs they shall

Now if his gift to the Lord is a sacrifice of

wash with water. And the priest shall present every- 3 deliverance, if he brings it from the cattle, thing and lay it on the altar. It is an offering, a sac- whether male or female, he shall bring it without rifice, an odor of fragrance to the Lord.

blemish before the Lord. 2And he shall lay his

14 But if the gift he brings to the Lord is an of- hands on the head of the gift, and he shall slaugh-fering from the birds, then he shall bring his gift ter it at the entrance to the tent of witness, and the from the turtledoves or from the doves. 15And the sons of Aaron the priests shall pour out the blood priest shall do the presenting at the altar and snip against all sides of the altar of whole burnt offer-off the head. And the priest shall do the placing on ings. 3And they shall bring from the sacrifice of dethe altar and squeeze out the blood against the base liverance an offering to the Lord: the fat that covers of the altar. 16And he shall remove the crop with the the entrails and all the fat that is on the entrails feathers and throw it at the east side of the altar, in 4and the two kidneys and the fat that is on them at the place for ashes. 17And he shall break it open by the thighs, and he shall remove the appendage that the wings and not divide it. And the priest shall lay is on the liver with the kidneys. 5And the sons of it on the altar on the wood that is on the fire. It is an Aaron the priests shall offer them up on the altar, offering, a sacrifice, an odor of fragrance to the Lord.

on the whole burnt offerings on the wood that is

on the fire; it is an offering, an odor of fragrance to

Now if a soul presents a gift, a sacrifice to the

the Lord.

2 Lord, his gift shall be fine flour, and he shall 6 But if his gift, a sacrifice of deliverance to the pour oil on it and put frankincense on it—it is a Lord, is from the sheep, male or female, he shall sacrifice—2and he shall bring it to the sons of present it without blemish. 7If he brings a lamb as Aaron the priests. And after gripping from it a his gift, he shall bring it before the Lord, 8and he handful of the fine flour with the oil and all its shall lay his hands on the head of his gift, and he frankincense, the priest shall lay its memorial por- shall slaughter it at the entrance of the tent of wit-tion on the altar; it is a sacrifice, an odor of fra- ness. And the sons of Aaron the priests shall pour grace to the Lord. 3And what remains from the out the blood against all sides of the altar. 9And he sacrifice is for Aaron and his sons, a holy of holies shall present some of the sacrifice of deliverance as from the Lord's sacrifices.

an offering to God: the fat and the lower back

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leuitikon 3-4

without blemish (he shall remove it with the loin they shall pour out the ash, and they shall burn it muscles) and the fat that covers the entrails and completely on wood by fire; at the outpouring of the fat that is on the entrails 10and both the kid- the ash it shall be burned.

neys and the fat that is on them at the thighs, hav-

13 But if the whole congregation of Israel acts

ing also removed the appendage which is on the in ignorance and the matter escapes the notice of liver with the kidneys, 11the priest shall make an the eyes of the congregation and they do one of offering on the altar, an

odor of fragrance, an offering of any of the commandments of the Lord, which offering is to the Lord.

shall not be done, and they shall be in error 14and

12 But if his gift is from the goats, he shall both the sin wherein they were sinning should become do the presenting before the Lord, 13and he shall known to them, then the congregation shall bring lay his hands on its head, and they shall slaughter a calf of the cattle without blemish for the sin and it before the Lord at the entrance of the tent of witness bring it to the entrance of the tent of witness.

ness, and the sons of Aaron the priests shall pour 15And the elders of the congregation shall lay their out the blood against all sides of the altar. 14And hands on the head of the bull calf before the Lord, he shall offer up of it as an offering to the Lord: the and they shall slaughter the bull calf before the fat that covers the entrails and all the fat that is on Lord. 16And the anointed priest shall bring some the entrails 15and both the kidneys and all the fat of the blood of the bull calf into the tent of witness that is on them at the thighs, and he shall remove ness, 17and the priest shall dip his finger into some the appendage of the liver with the kidneys. 16And of the blood of the bull calf and sprinkle it seven the priest shall offer on the altar an offering, an offering before the Lord in front of the holy veil.

odor of fragrance to the Lord.

18And the priest shall put some of the blood onto

All the fat is the Lord's. 17It shall be a precept for the horns of the altar of the incense of the combi-ever throughout your generations, in all your settlement nation that is before the Lord, which is in the tent of witness; you shall not eat any fat and any blood.

of witness, and he shall pour out all the blood at the base of the altar of offerings that is near the

And the Lord spoke to Moses, saying: 2Speak

door of the tent of witness. 19And he shall remove

4 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 bull calf for sin; thus it shall be done. And the one of them:

priest shall make atonement for them, and the sin

3 If it is the anointed high priest who sins, so shall he be forgiven them. 21And they shall carry the burden that the people sin, then he shall bring for his sin whole bull calf outside the camp and burn up the that he has committed a calf from the cattle with- bull calf as they completely burned the first bull out blemish to the Lord for his sin. 4And he shall calf. It is for a sin of the congregation.

bring the bull calf to the door of the tent of witness

22 But if the ruler sins and does unintentional-

before the Lord and lay his hand on the head of the bull calf before the Lord, and he shall slaughter the bull calf before the Lord, and he shall slaughter the bull calf before the Lord, which shall not be done, and sins and bull calf in front of the Lord. 5And the anointed is in error 23and the sin wherein he has sinned be- priest, who has had his hands validated, after tak- comes known to him, then he shall bring his gift: ing some of the blood of the bull calf, shall then a young billy goat, a male

without blemish. 24And bring it into the tent of witness.
6And the priest he shall lay his hand on the head of the young shall dip his finger in the blood and sprinkle some goat, and they shall slaughter it at the spot where of the blood seven times with his finger before the they slaughter the whole burnt offerings before the Lord in front of the holy veil. 7And the priest shall Lord. It is fora sin. 25And the priest shall put some put some of the blood of the bull calf on the horns of the blood of the one for sin with his finger on of the altar of the incense of the combination that the horns of the altar of whole burnt offerings, and is before the Lord, which is in the tent of witness, he shall pour out all its blood at the base of the and all the blood of the bull calf he shall pour out altar of whole burnt offerings. 26And all its fat he at the base of the altar of whole burnt offerings, shall offer up on the altar, like the fat of the sacri-which is at the entrance of the tent of witness. 8And fice of deliverance. And the priest shall make all the fat of the bull calf for sin he shall remove atonement for him because of his sin, and it shall from it: the fat that covers the innards and all the be forgiven him.

fat that is on the innards 9and the two kidneys and

27 But if any one soul of the people of the land

the fat that is on them, which is on the thighs, and sins unintentionally in doing one of any of the the appendage which is on the liver—he shall re- Lord’s commandments that shall not be done and move it with the kidneys, 10just as he removes it he is in error 28and the sin wherein he sins be-from the bull calf of the sacrifice of deliverance. comes known to him, then he shall bring a young And the priest shall offer on the altar of offering. nanny goat; he shall bring a female without blem-11And the skin of the bull calf and all its flesh, as ish for the sin that he has committed, 29and he

well as its head and its appendages and its entrails shall lay his hand on the head of his mistake, and and its dung—
12even the whole bull calf they shall they shall slaughter the nanny goat for sin at the carry out to a clean place outside the camp where place where they slaughter the whole burnt offer-

aOm = Weed

leuitikon 4-6

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ings. 30And the priest shall take some of its blood his sin that he has committed, and it shall be for-with his finger and put it onto the horns of the given him.

altar of whole burnt offerings, and he shall pour

11 But if his hand does not find a brace of tur-

out all its blood at the base of the altar. 31And he tledoves or two young doves, then he shall bring shall remove all the fat in the same way that he re- his gift for that in which he sinned: one-tenth of an moves from the sacrifice of deliverance, and the oiphib of fine flour for sin. He shall not pour oil priest shall offer it up on the altar for an odor of on it; neither shall he place frankincense on it, be-fragrance to the Lord. And the priest shall make cause it is for sin. 12And he shall bring it to the atonement for him, and it shall be forgiven him.

priest, and after gripping from it a handful, the

32 But if he brings as his gift a sheep for sin, he priest shall lay its memorial portion on the altar shall bring it: a female without blemish. 33And he on thea whole burnt offerings to

the Lord. It is for a shall lay his hand on the head of the one for sin, sin. 13 And the priest shall make atonement for and they shall slaughter it at the spot where they him, for his sin that he has committed in respect of slaughter the whole burnt offerings. 34 And after one of these things, and it will be forgiven him.

taking some of the blood of the one for sin with his But what is left shall be for the priest like the offering, the priest shall put it on the horns of the offering of fine flour.

altar of whole burnt offering, and he shall pour out

14 And the Lord spoke to Moyses, saying: 15 If a

all its blood at the base of the altar of whole burnt soul forgets obviously and sins unintentionally offering. 35 And he shall remove all its fat, as the fat regarding any of the holy things of the Lord, he of a sheep is removed from the sacrifice of deliver- shall then bring to the Lord for his error a ram apace, and the priest shall lay it on the altar, on the without blemish from the sheep, of the value of whole burnt offering of the Lord. And the priest silver shekels, according to the shekel of holy shall make atonement for him for the sin that he things for what he has done amiss. 16 And he shall has committed, and it shall be forgiven him.

make restitution for some of the holy things in

which he was remiss and add a fifth to it and give

Now if a soul sins and hears a sound of oath-

it to the priest. And the priest shall make atone-

5 taking and he is a witness or has seen it or mentforhimwiththeramforerror,anditwillbe knows of it, if he

does not report the matter, he forgives him.

will assume the guilt. 20 Or a soul who touches any

17 And a soul that sins and does one of any of

unclean thing, whether a carcass or the kill of an animal or the Lord's commandments, which he ought not to do, or touches an unclean animal or unclean carcasses of abominations, and does not know and is in error and assumes the unclean carcasses of cattle 3 or touches the sin 18 shall then bring a ram, without blemish some uncleanness of a person, any of his unclean- from the sheep of the value of silver, for error to ness in which he be defiled by touching, and it es- 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 terminating with his lips to do evil or to do good, in forgiveness him, 19 because he has committed an error before the Lord.

oath, and if it escapes the notice of his eyes and if

he comes to know it and should sin in any one of

And the Lord spoke to Moses, saying: 2 If a

these, 5 then he shall declare his sin concerning the 6 soul sins and by overlooking disregards the things in which he has sinned. 6 And he shall bring commandments of the Lord and falsifies matters to the Lord for whatever he has done amiss, for pertaining to his neighbor—in a deposit or regarding the sin that he has committed, a female from the joint ownership or regarding plunder or did sheep—a lamb, or a young nanny goat for sin. And his neighbor some wrong 3 or has found a loss and the priest shall make atonement for

him, for he lied about it—and he swears falsely about one of sin that he has committed, and the sin will be for- all which a man may do in order to sin by these, given him.

4 then it shall be whenever he sins and is in error

7 But if his hand does not have the capability and restores the booty which he seized or the infor what is sufficient for a sheep, he shall bring for justice he committed or the deposit which was dehis sin which he has committed two turtledoves or posited with him or the loss which he found 5 be-two young doves to the Lord, one for sin and one cause of every matter about that which he swore for a whole burnt offering. 8 And he shall bring about unjustly, he shall also repay the capital itself, them to the priest, and the priest shall bring the and he shall add to it one fifth. Whosoever it is, one for sin first. And the priest shall snip off its he shall restore to him on the day he should be head at the neck, and he shall not divide it. 9 And convicted. 6 And for his error he shall bring to the he shall sprinkle some blood of the one for sin Lord: a ram from the sheep without blemish, of against the wall of the altar, but what remains of the value for that which he offended. 7 And the the blood he shall squeeze out against the base of priest shall make atonement for him before the the altar, for it is fora sin. 10 And the second he shall Lord, and he shall be forgiven for one of all that he prepare as a whole burnt offering, as is customary. did and offended by it.

And the priest shall make atonement for him for

8 And the Lord spoke to Moses, saying:

aOm = Weed bHeb 1 ephah = 22 liters

leuitikon 6-7

9Command Aaron and his sons, saying: This is the law of the whole burnt offering. The whole burnt offering shall scour it and wash it out with water. 29Every 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 for sin, some of whose blood is brought into the priest shall put on a linen tunic, and he shall put tent of witness to make atonement in the holy on linen undergarments around his body, and he place, shall be eaten. It shall be burned up by fire. shall remove from the altar the sacrificial remains 31(7.1) And this is the law of the ram for error.

to which the fire has reduced the whole burnt offering, and he shall deposit it nearby the altar. slaughter the whole burnt offering they shall 11And he shall take off his vestment and

put on an- slaughter the ram for error before the Lord, and he other vestment and carry the sacrificial remains shall pour out the blood against all sides of the out to a clean place outside the camp. 12And fire base of the altar. 33(3)And he shall present from it on the altar shall burn on it and shall not be put all its fat from it and the lower back and all the fat out. And the priest shall burn wood on it morning that covers the innards and all the fat that is on the by morning and pile on it the whole burnt offering innards 34(4)and the two kidneys and the fat that is and place on it the fat of the deliverance. 13And a on them at the thighs and the appendage that is on fire shall burn perpetually on the altar. It shall not the liver—he shall remove them with the kidneys.

be put out.

35(5)And the priest shall offer them up on the altar

14 This is the law of the sacrifice, that which as an offering to the Lord; it is for error. 36(6)Every the sons of Aaron shall offer before the Lord in male among the priests shall eat them; in a holy front of the altar. 15And he shall remove from it place they shall eat them; they are holy of holies.

with a handful some of the fine flour of the sacri- 37(7)As is the one for sin, so is the one for error.

fice with its oil and with its frankincense that are For them there is one law. The priest who makes on the sacrifice, and he shall offer its memorial atonement with it shall have it. 38(8)And the priest portion on the altar: an offering, an odor of fra- who offers a person's whole burnt offering: the grace to the Lord. 16But what remains of it Aaron skin of the whole burnt offering that he offers shall and his sons shall eat. It shall be consumed un- be his. 39(9)And every

sacrifice that is prepared in leavened in a holy place. In the court of the tent of the oven and everything that is prepared on a witness they shall eat it. 17It shall not be baked as hearth or in a pan is for the priest who offers it; it leavened. I have given it as a portion to them from shall be his. 40(10)And every sacrifice made up with the offerings of the Lord. They are holy of holies oil or not made up shall belong to all the sons of like the one for sin and like the one for error. Aaron, to each the same.

18Everything male of the priests shall eat it. It is a perpetual precept for your generations from the

(7.11)This is the law of the sacrifice of deliver-

Lord's offerings; any one who touches them shall 7 ance that they shall offer to the Lord. 2(12)If he become holy.

brings it for praise, then he shall bring for the sac-

19 And the Lord spoke to Moyses, saying: rifice of praise cakes of fine flour made up with oil 20This is the gift of Aaron and his sons, which they

and unleavened wafers spread with oil and fine

shall present to the Lord on the day you shall flour mixed with oil. 3(13)In addition to leavened anoint him: one tenth of an ophia of fine flour as cakes he shall bring his gifts for a sacrifice of praise a perpetual sacrifice, half of it in the morning and for deliverance. 4(14)And he shall present one out half of it in the evening. 21It shall be prepared in a of all his gifts as an advance deduction for the frying-pan with oil; he shall bring it kneaded, Lord. It shall belong to the priest who pours out rolled, a sacrifice of pieces, a sacrifice as an odor of the blood of the deliverance. It shall be his.

fragrance to the Lord. 22The priest who is anointed
5(15)And the flesh of the sacrifice of praise for de-after him
from his sons shall prepare it; it is a per- liverance shall
belong to him, and on the day it is petual law; all of it shall
be completely consumed. given it shall be eaten. They shall
not leave any of 23And every sacrifice of a priest shall be
wholly

it until the morning. 6(16)And if it is a vow or if he
burned and shall not be eaten.

sacrifices his gift voluntarily, it shall be eaten on

24 And the Lord spoke to Moyses, saying: the same day that
he brought his sacrifice and on 25Speak to Aaron and his
sons, saying: This is the

the next day. 7(17)And what is left of the flesh of

law for the sin. They shall slaughter the one for sin the
sacrifice until the third day shall be burned up before the
Lord at the spot where they slaughter by fire. 8(18)But if
when eating, he should eat some the whole burnt offering.
They are holy of holies. of the meat on the third day, it will
not be accept-26The priest who offers it up shall eat it. It
shall be ed for him who offers it, nor shall it be credited to
eaten in a holy place, in the court of the tent of wit- him. It
is a defilement, and the soul who eats any ness. 27Whoever
touches any of its flesh shall be- of it shall assume the guilt.

come holy. And for whomever some of its blood is

9(19) And meat that touches any unclean thing

sprinkled on a garment, that on which it is sprin- shall not
be eaten; it shall be burned up by fire.

kled shall be washed in a holy place. 28And an Anyone clean shall eat meat. 10(20)But the soul earthen vessel wherein it was boiled shall be

who should eat any of the meat of the sacrifice of

aHeb 1 ephah = 22 liters

leuitikon 7-8

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deliverance, which belongs to the Lord, and his said to the congregation: This is the thing that the uncleanness is on him—that soul shall be utterly Lord commanded to do.

destroyed from his people. 11(21)And a soul who

6 And Moyses brought Aaron and his sons for-

touches any unclean thing whether of human un- ward and washed them with water. 7And he put cleanness or of unclean quadrupeds or any un- the tunic on him and fastened the girdle about clean abomination and eats of the meat of the sac- him and put the undergarment on him, and he rifice of deliverance, which is the Lord's, that soul placed on him the shoulder-strap and girded him shall be utterly destroyed from his people.

about according to the procedure of the shoulder-

12(22) And the Lord spoke to Moyses, saying: strap, and he bound him fast with it. 8And he put 13(23)Speak to the sons of Israel, saying: You shall

on him the oracle, and he put on the oracle the ex-

eat no fat of cows and of sheep and of goats. planation and the truth. 9And he put the head-14(24)And the fat of carcasses and of things caught

band on his head, and on the headband, in front,

by wild animals may be put to any use but shall he put the golden leaf, the devoted holy object, as not be eaten for food. 15(25)Anyone who eats the the Lord instructed Moyses.

fat of animals, of which he may bring some of

10 And Moyses took some of the anointing oil

them as an offering to the Lord—that soul shall be 11and sprinkled some of it on the altar seven times utterly destroyed from his people. 16(26)You shall and anointed the altar and consecrated it and all not eat any blood, either of birds or of animals, in its utensils and the washbasin and its base and any of your settlements. 17(27)Any soul who eats consecrated them. And he anointed the tent and blood—that soul shall be utterly destroyed from all the things in it and consecrated it. 12And Moy-his people.

ses poured out some of the anointing oil on

18(28) And the Lord spoke to Moyses, saying: Aaron's head and anointed him and consecrated 19(29)And you shall speak to the sons of Israel, say-him. 13And Moyses brought forward the sons of

ing: He who brings to the Lord a sacrifice of deliv- Aaron and clothed them with tunics and fastened erance shall bring his gift to the Lord from the sac-belts around them and tied turbans on them just

rifice of deliverance. 20(30)His hands shall bring
as the Lord instructed Moses.

the offerings to the Lord. The fat that is on the

14 And Moses led forward the bull calf for

breast and the appendage of the liver—he shall sin, and
Aaron and his sons laid their hands on offer them to add to a
gift before the Lord.

the head of the bull calf for sin. 15And he slaugh-

21(31)And the priest shall offer up the fat on the

tered it, and Moses took some of the blood and

altar, and the breast shall belong to Aaron and his with his
finger put it on the horns of the altar sons. 22(32)And the
right shoulder from your sacri- round about, and he purified
the altar. And he fices of deliverance you shall give as an
advance de- poured out the blood at the base of the altar,
and duction for the priest. 23(33)The one among the he
consecrated it to make atonement on it. 16And sons of
Aaron who brings the blood and the fat of Moses took all
the fat that was on the innards the deliverance shall have
the right shoulder as a and the appendage on the liver and
both kidneys share. 24(34)For I have taken the breast of the
addi- and the fat on them, and Moses performed the tion
and the shoulder of the advance deduction offering on the
altar. 17And the bull calf and its from the sons of Israel, from
your sacrifices of de- hide and its flesh and its dung—he
burned them liverance, and I have given them to Aaron the
with fire outside the camp as the Lord instructed priest and
to his sons as a perpetual precept from Moses.

the sons of Israel. 25(35) This is the anointing of

18 And Moses brought forward the ram that

Aaron and the anointing of his sons from the of- was for the whole burnt offering, and Aaron and ferings of the Lord on the day he procured them to his sons laid their hands on the head of the ram.

19

serve the Lord as priests, 26(36) just as the Lord com-

And Moses slaughtered the ram, and Moses

manded to give to them on the day he anointed poured out the blood against all sides of the altar.

20

them out of the sons of Israel. It is a perpetual pre-

And he divided up the ram limb by limb, and

cept throughout their generations.

Moses offered up the head and the limbs and the

27(37) This is the law of the whole burnt offer- fat. 21 And the entrails and the legs he washed with ings and of sacrifice and for sin and for error and water, and Moses offered up the whole ram on for validation, and of the sacrifice of deliverance,

the altar. It is a whole burnt offering, for an odor

28(38) as the Lord commanded Moses on the

of fragrance; it is an offering to the Lord, as the
mountain of Sina on the day he commanded the
Lord commanded Moses.

sons of Israel to bring their gifts before the Lord in

22 And Moses brought forward the second

the wilderness of Sina.

ram, the ram of validation. And Aaron and his

sons laid their hands on the head of the ram.

23

And the Lord spoke to Moses, saying: 2Take

And he slaughtered it, and Moses took some of

its blood and put it on the lobe of Aaron's right ear

8 Aaron and his sons and his vestments and the

anointing oil and the bull calf for sin and the two and on the
tip of his right hand and on the tip of rams and the basket of
unleavened bread, 3and as- his right foot. 24And Moses
brought forward the semple the whole congregation at the
door of the sons of Aaron, and Moses put some of the
blood tent of witness. 4And Moses did as the Lord in- on
the lobes of their right ears and on the tips of structured him,
and he assembled the congregation their right hands and on
the tips of their right feet.

at the door of the tent of witness. 5And Moses

And Moses poured out the blood against all sides

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leuitikon 8-10

of the altar. 25And he took the fat and the lower the people, and make atonement for them, as the back and the fat that was on the entrails and the Lord has commanded Moses.”

appendage of the liver and the two kidneys and the

8 And Aaron drew near to the altar and slaugh-

fat on them and the right shoulder. 26And out of tered the calf for sin. 9And the sons of Aaron pre-the basket of validation that is before the Lord he sented the blood to him, and he dipped his finger took one unleavened cake and one oil bread and in the blood, and he put it on the horns of the one wafer and placed them on the fat and the right altar, and he poured out the blood onto the base shoulder. 27He placed all these onto the hands of of the altar. 10But the fat and the kidneys and the Aaron and on the hands of his sons, and he offered appendage of the liver of the one for sin he offered them up as an advance deduction before the Lord. on the altar as the Lord commanded Moses.

28Then Moses took them from their hands, and

11And the flesh and the hide—he burned them

Moses offered them up on the altar on the whole with fire outside the camp.

burnt offering of validation, which is an odor of

12 And he slaughtered the whole burnt offer-

fragrance; it is an offering to the Lord. 29And after ing. And the sons of Aaron brought him the blood, Moses took the breast, he separated it as an addi- and he poured it out against all sides of the altar.

tion before the Lord, from the ram of validation, 13And they brought him the whole burnt offering and it was Moses' portion as the Lord command- limb by limb, them and the head, and he placed ed Moses.

them on the altar. 14And he washed the entrails

30 And Moses took some of the anointing oil and the legs with water, and he placed them on the and some of the blood that was on the altar and whole burnt offering on the altar.

sprinkled them onto Aaron and his vestments

15 And he presented the people's gift. And he

and onto his sons and the vestments of his sons took the goat for the sin of the people, and he with him, and he consecrated Aaron and his vest- slaughtered it and purified it like the first time.

ments and his sons and vestments of his sons 16And he presented the whole burnt offering and with him.

performed it as was proper. 17And he presented the

31 And Moses said to Aaron and his sons, sacrifice, and he filled his hands with some of it

“Boil the meat in the court of the tent of witness in and placed it on the altar apart from the morning a holy place, and there eat it and the cakes that are whole burnt offering.

in the basket of validation as I was instructed, say-

18 And he slaughtered the bull calf and the

ing, 'Aaron and his sons shall eat them.' 32And ram of the sacrifice of deliverance that was of the what remains of the flesh and the cakes shall be people. And the sons of Aaron brought the blood burned up by fire. 33And you shall not go outside to him—and he poured it out against all sides of the door of the tent of witness seven days until the the altar— 19and the fat of the bull calf and of the day of your validation is completed. For for seven ram, the lower back and the fat that covers over the days he will validate your hands. 34As he did on entrails and the two kidneys and the fat on them this day, the Lord commanded to be done in order and the appendage on the liver. 20And he placed that atonement be made for you. 35And you shall the fat pieces on the breasts, and he offered up the sit at the door of the tent of witness for seven days, fat pieces on the altar, 21and the breast and the day and night. And you shall keep the Lord's right shoulder Aaron removed as an advance de-charges so that you do not die, for so the Lord God duction before the Lord, as the Lord had instruct-commanded me." 36And Aaron and his sons did ed Moyses.

all the things that the Lord instructed Moyses.

22 And after Aaron raised his hands towards

the people, he blessed them. And he came down

And it happened on the eighth day that Moy-

after performing the one for sin and the whole

9 ses called Aaron and his sons and the council burnt offerings and those pertaining to deliver-of elders of Israel.

2And Moyses said to Aaron, ane. 23Moyes and Aaron entered the tent of wit-

“Take for yourself a calf from the cows for sin and ness, and when they came out, they blessed all the a ram for a whole burnt offering, without blemish, people, and the glory of the Lord became visible to and offer them before the Lord. 3And speak to the all the people. 24And fire came out from the Lord council of elders of Israel, saying, ‘Take one billy and consumed what was on the altar, both the goat from the goats for sin, a calf and a yearling whole burnt offerings and the fat pieces, and all lamb without blemish for a whole offering 4and a the people saw it and were amazed and fell face calf and a ram for a sacrifice of deliverance before down.

the Lord and fine flour mixed with oil. For today

the Lord will be seen among you.’ ” 5And they took

And when the two sons of Aaron, Nadab

them, as Moyses commanded, to the front of the 10 and Abioud, each took his fire-pan, they tent of witness, and the whole congregation drew placed fire on it and threw incense on it and of-near, and they stood before the Lord. 6And Moyses fered before the Lord strange fire such as the Lord said, “This is the thing that the Lord said, ‘Do, and had not ordered them. 2And fire came out from the glory of the Lord will be seen among you.’ ” the Lord and consumed them, and they died be-7And Moyses said to Aaron, “Draw near to the fore the Lord. 3And Moyses said to Aaron, “This is

altar, and perform the one for your sin and your what the Lord spoke, saying, whole burnt offering, and make atonement for

'Among those who are near me
yourself and your house. And deal with the gifts of
I will be shown holy,

leuitikon 10-11

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and in the whole congregation

brought their items for sin and their whole burnt

I will be glorified.’ ”

offerings before the Lord, and these things have

And Aaron was shocked.

befallen me, and if I shall eat the items for sin

4 And Moyses summoned Misael and Eli- today, will it not be pleasing to the Lord?” 20And saphan sons of Oziel, sons of the brother of Moyses heard this, and it pleased him.

Aaron’s father, and said to them, “Come forward,

and carry your brothers away from the holy things,

And he Lord spoke to Moyses and Aaron,

outside the camp.” 5And they came forward and 11 saying: 2Speak to the sons of Israel, saying: carried them by their tunics outside the camp as

From all the land animals, these are the animals

Moyses had said. 6And Moyses said to Aaron and that you shall eat. 3Any animal that divides the Eleazar and Ithamar, his sons who remained, “You hoof and splits the hooves into two parts and shall not unbind your head, and you shall not tear brings up the cud among the animals—these you your vestments so that you do not die, and wrath shall eat. 4But among those that bring up the cud will come over the whole congregation, but your and divide the hoof and split the hoof, you shall kindred, the whole house of Israel, shall

bewail the not eat any of them: the camel, because it brings burning with which they were set on fire by the up the cud but does not split the hoof—this one is Lord. 7And you shall not go out of the door of unclean for you. 5And the hare, because this ani-the tent of witness so that you do not die, for the mal brings up the cud but does not split the anointing oil from the Lord is on you.” And they hoof—this one is unclean for you. 6And the coney, did according to the word of Moyses.

because this animal brings up the cud but does not

8 And the Lord spoke to Aaron, saying: 9You split the hoof—this one is unclean for you. 7And shall not drink wine nor sikeraa, neither you nor the pig, because this animal divides the hoof and your sons with you, whenever you enter into the cleaves the claws of the hoof, but this animal does tent of witness or when you approach the altar, not bring up the cud—this one is unclean for you.

and you will not die; it is a perpetual precept 8Of their flesh you shall not eat, and their carcass-throughout your generations 10to distinguish be- es you shall not touch; these things are unclean for tween the holy and the profane and between the you.

unclean and the clean, 11and you shall teach the

9 And these you shall eat of all that are in the

sons of Israel all the precepts that the Lord has spo- waters. All those that have fins and scales in the ken to them by the hand of Moyses.

waters and in the seas and in the wadis—these you

12 And Moyses said to Aaron and Eleazar and shall eat.
10 And all those in the waters or in the Ithamar the sons of Aaron who remained: Take the seas and in the wadis that do not have fins or scales, of all those things that the waters disgorge you shall eat it unleavened beside the altar. They and of every living being which is in the water are holy of holies. 13 And you shall eat it in a holy place, an abomination. 11 And they shall be abominations. For this is a precept for you and a precept for generations to you. Of their flesh you shall not eat, and your sons from the offerings to the Lord, for so you shall feel loathing for their carcasses. 12 And all are commanded. 14 And the breast of what has things without fins and scales, of those in the water, set apart and the shoulder of the advance deduction—this is an abomination to you.

duction you shall eat in a holy place, you and your

13 And these you shall regard with loathing

sons and your house with you, for it was given as a among the birds. And they shall not be eaten; they are a precept to you and as a precept to your sons, from are an abomination: the eagle and the bearded vulture—the sacrifices of deliverance of the sons of Israel. 14 and the osprey 14 and the vulture and the kite 15 The shoulder of the advance deduction and the and those like it 15 and a raven and those like it breast of what was set apart you shall offer besides 16 and ostrich and little owl and sea gull and those the sacrifices of the fat pieces, to set apart what was like it and a hawk and those similar to it 17 and set apart before the Lord. And it shall belong to long-eared owl and diving petrel and ibis 18 and you and to your sons and to your daughters with water hen and pelican and swan 19 and heron and you as a perpetual

precept, as the Lord instructed water plover and those like it and hoopoe and bat.

Moyses.

20 And all creeping things that can fly, that

16 And when Moyses inquired and sought the walk upon on all fours, shall be abominations to goat for sin—this had already been burned up! you. 21But among the winged creeping things that And Moyses was angry with Eleazar and Ithamar, walk on all fours, these you shall eat: they that Aaron's remaining sons, saying, 17“Why did you have upper legs above their feet with which to leap not eat the one for sin in a sacred place? For, be- on the ground. 22And of them, these you shall eat: cause they are holy of holies, he gave this to you to the locust larva and those similar to it and the bald eat so that you may remove the guilt of the con- locust and those similar to it and the grasshopper gregation and make atonement for them before and those similar to it and the snake-fighting the Lord. 18For nothing of its blood was brought grasshopper and those similar to it. 23All winged into the sanctuary. You shall eat it in a holy place creeping things that have four feet are an abomi-facing inside, as the Lord instructed me.” 19And nation to you.

Aaron spoke to Moyses, saying, “If today they have

24 And by these you shall incur defilement;

aAram = *strong drink* b+ to = Weed

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leuitikon 11-13

anyone who touches any of their carcasses shall be come unclean by them. 44For it is I who am the unclean until the evening. 25And anyone who car- Lord your God, and you shall be sanctified, and ries any of their carcasses shall wash his clothes you shall be holy, for I am holy, I the Lord your and shall be unclean until the evening. 26And God. And you shall not defile your souls with any among all the animals the one that is a divider of of the creeping things that stir on the earth. 45For the hoof and has a cloven hoof but does not chew it is I who am the Lord who brought you up from the cud—they shall be unclean to you. Everyone the land of Egypt to be your God; you shall be who touches any of their carcasses shall be unclean holy, for I am holy, I, the Lord.

until the evening. 27And every one that walks on

46 This is the law pertaining to land animals

paws among any animals that walk on all fours and birds and every being that moves through the shall be unclean to you. Anyone who touches any water and every being that crawls upon the earth, of their carcasses shall be unclean until the 47to make a distinction between the unclean evening. 28And the one who carries any of their and between the clean and between breeding things carcasses shall wash his clothes and shall be un- that may be eaten and between breeding things that clean until the evening. These things shall be un- may not be eaten.

clean for you.

29 And these are unclean for you among the

And the Lord spoke to Moses, saying:

creeping things that creep on the earth: the weasel 12
2Speak to the sons of Israel, and you shall and the mouse
and the dry-land crocodile, 30field say to them:

mouse and chameleon and gecko and lizard and

Any woman, if she is fertilized and bears a male

blind rat. 31These are unclean to you among all the child,
shall also be unclean seven days; as at the creeping things
that are on the earth. Anyone that days of the separation of
her period, she shall be touches them when they are dead
shall be unclean unclean. 3And on the eighth day she shall
circum-until the evening. 32And anything onto which any
cise the flesh of his foreskin. 4And thirty-three days of them
falls upon, when they are dead, shall be shall she remain in
her unclean blood; she shall unclean, whether any article of
wood or cloth or not touch anything holy or come into the
holy skin or sacking, any article, when work is done place
until the days of her purification are com-with it; it shall be
dipped into water, and it shall be pleted. 5But if she bears a
female child, she shall be unclean until the evening, and
then it shall be unclean twice seven days, as in her sitting
apart, clean. 33And any earthen vessel into which some and
sixty-six days shall she remain in her unclean of them fall
inside, whatever is in it shall be un- blood.

clean, and it shall be smashed. 34And any food

6 And when the days of her purification are

that could be eaten, which water comes onto, shall
completed, for a son or for a daughter, she shall be unclean.
And any liquid that could be drunk bring to the priest at the
door of the tent of witness shall be unclean in any such
vessel. 35Anything a lamb in its first year without blemish,
for a whole that any of their carcasses falls onto shall be un-

burnt offering, and a young of the doves or a tur-clean. Bread-ovens and pot-stands shall be demol- tledove for sin. 7And he shall offer it before the ished. These are unclean, and these shall remain Lord, and the priest shall make atonement for her, unclean for you, 36with the exception of springs of and he shall purify her from the source of her water and a cistern and a gathering of water—it blood. This is the law for her who bears a male or shall be clean, but whoever touches carcasses in female child. 8But if her hand does not find what them shall be unclean. 37But if any of their car- is enough for a lamb, then she shall take two tur- casses fall on any sowing seed that could be sown, tledoves or two young of doves, one for a whole it shall be clean. 38But if water is poured onto any burnt offering and one for sin, and the priest shall seed and any of their carcasses fall onto it, it shall make atonement for her, and she shall be clean.

be unclean for you.

39 Now if an animal dies, that which it is per-

And the Lord spoke to Moyses and Aaron,

mitted for you to eat—anyone who touches their 13 saying:

carcasses shall be unclean until the evening. 40And

2 When any person has on the skin of his body

he who eats of any of these carcasses shall wash his a conspicuous lesion indicating disease, and if clothing and shall be unclean until the evening. there is an attack of leprous disease on the skin of And he who carries any of their carcasses shall his body, then he shall be brought to Aaron the wash his clothing and shall be bathed in water

and priest or to one of his sons the priests. 3And the shall be unclean until the evening.

priest shall look at the attack on the skin of his

41 And every creeping thing that creeps on the body, and if the hair in the attacked area has earth: this shall be an abomination to you; it shall turned white and the appearance of the attack is not be eaten. 42And whatever moves on its belly low in the skin of the body, it is an attack of a lep-and whatever moves on four legs at all times, what-rous disease, and the priest shall look and declare ever has many feet among all the creeping things him defiled. 4But if the conspicuous spot is white that creep upon the earth, you shall not eat it, for in the skin of his body and its appearance is not it is an abomination to you. 43And you shall not low in the skin and its hair has not changed to make your souls detestable with any that creep, white hair but it is hardly visible, the priest shall those that creep on the earth, and you shall not de- isolate the attack for seven days. 5And the priest file yourselves with them, and you shall not be- shall look at the attack on the seventh day, and leuitikon 13

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look, the attack remains before him, the attack has the skin, it is a leprous disease; it has broken out in not undergone change in the skin, then the priest the burn, and the priest shall pronounce him un- shall isolate him seven days for the second time. clean. It is an attack of leprous disease. 26But if the 6And the priest shall look at him a second time on

priest sees, and look, the hair in the bright spot is

the seventh day, and look, the attack is not appar- not white, and it is not low in the skin but is inent, the attack has not changed in the skin, then conspicuous, then the

priest shall isolate him the priest shall pronounce him clean, for it is a seven days. 27And the priest shall examine him on mark, and after he has washed his clothes he shall the seventh day, and if in spreading out it spreads be clean. 7But if the mark in the skin by altering in the skin, then the priest shall pronounce him changes after the priest has looked at him for his unclean. It is an attack of leprous disease. It has cleansing, then he shall appear a second time be- broken out in the festering sore. 28But if the bright fore the priest. 8And the priest shall look at him, spot remains in one place and does not spread in and look, the mark has changed on his skin, then the skin but is inconspicuous, it is a lesion from the priest shall declare him defiled; it is a leprous the burn, and the priest shall pronounce him disease.

clean, for it is the style of the burn.

9 And as for an attack of a leprous disease—if it

29 And as for man or woman—if there is on

happens to a person, then he shall come to the them an attack of leprous disease on the head or in priest. 10And the priest shall see, and look, there is the beard, 30then the priest shall examine the at-a white lesion in the skin, and it has turned the tack. And look, its appearance is more hollow than hair white, and some of the healthy part of the liv- the skin and the hair in turning yellow is thin, then ing flesh is in the lesion; 11it is a leprous disease of the priest shall pronounce him unclean; it is a rup-long standing; it is in the skin of the body. And the ture, a leprous disease of the head or a leprous dis-priest shall pronounce him defiled and isolate ease of the beard. 31And if the priest examines the him, for he is unclean. 12But if in breaking out, the attack of the rupture, and look, its appearance is leprous disease

breaks out in the skin, and the lep- no more hollow than the skin and there is no yellow disease covers all the skin of the attacked area, low hair in it, then the priest shall isolate the attack from head to foot, so far as the priest can see, of the rupture for seven days. 32And on the seventh 13then the priest shall see, and look, the leprous day the priest shall examine the attack, and look, disease has covered all the skin of the body. And the rupture has not spread and there is no yellow the priest shall declare him clean of the attack; hair in it and the appearance of the rupture is not since it has all turned white, he is clean. 14And on hollow in the skin, 33then the skin shall be shaven, the day when living tissue appears in it, he shall be but the rupture shall not be shaven. And the priest declared defiled, 15and the priest shall look at the shall isolate the rupture for a second seven days.

healthy tissue, and the healthy tissue will render 34And on the seventh day the priest shall examine him defiled because it is unclean. It is a leprous the rupture, and look, the rupture has not spread disease. 16But if the healthy tissue restores itself in the skin after he has been shaven and the ap-and changes to white, then he shall come to the pearance of the rupture is not hollow in the skin, priest, 17and the priest shall see, and look, the at- then the priest shall pronounce him clean. And he tack has changed to white, and the priest shall pro- shall wash his clothes and be clean. 35But if in nounce the attacked area clean. It is clean.

spreading, the rupture spreads in the skin after he

18 And if the flesh in its skin becomes a fester- was pronounced clean, 36then the priest shall ing sore and if it heals 19and in the place of the fes- look. And look, the rupture has spread in the skin; tering sore there is a white lesion or a shiny one the priest shall not inspect for yellow

hair because that turns white or reddens, then he shall appear he is unclean. 37But if the rupture remains in place, before the priest. 20And the priest shall see, and visibly, and black hair has grown in it, the rupture look, its appearance is deeper than the skin, and its has healed; he is clean, and the priest shall pro-hair has turned white, and the priest shall pro- nounce him clean.

nounce him unclean; it is a leprous disease; it

38 And as for man or woman—if there are

broke out in the festering sore. 21But if the priest bright spots on the skin of their flesh, appearing sees, and look, the hair on it is not white, and it is white, 39then the priest shall make an examina-not low in the skin of the flesh but is hardly visi- tion, and look, the bright spots on the skin of his ble, then the priest shall isolate him seven days. flesh appear white, it is a scaly condition; he is 22And if in spreading out it spreads in the skin,

clean. It broke out in the skin of his flesh; he is

then the priest shall pronounce him unclean; it is clean.

an attack of leprous disease. It has broken out in

40 Now if anyone's head becomes bald, he is

the festering sore. 23But if the bright spot remains bald-headed; he is clean. 41But if his head becomes in one place and does not spread, it is the scar of bald from the front, he has baldness of the forethe festering sore, and the priest shall pronounce head; he is clean. 42But if there is on his baldness him clean.

or on the baldness of his forehead a white attack

24 And if the flesh on his skin has a burn by that reddens, it is a leprous disease breaking out on fire and the healthy part of the burn on his skin be- his bald head or his bald forehead. 43And the comes bright, shiny reddish-white or white, 25then priest shall examine him, and look, the appearance the priest shall see, and look, the hair in the bright of the attack is white, becoming red on his bald-spot has turned white, and its appearance is low in

ness or on the baldness of his forehead, like the

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leuitikon 13-14

appearance of a leprous disease in the skin of his

And he shall be brought to the priest, 3and the

flesh, 44he is a leprous person. With defilement the priest shall go out, outside of the camp, and the priest shall pronounce him defiled; his attack is on priest shall see, and look, the attack of leprous dishis head.

ease is healed from the leprous person, 4and the

45 And the leprous person on whom is the at- priest shall give orders, and they shall take for the tack—let his clothes be loosened and his head be one who has been cleansed two living clean fowl uncovered, and let him put on something around and cedar wood and scarlet spun thread and hys-his mouth, and he will have been called unclean. sop. 5And the priest shall give orders, and they 46He is unclean and shall remain unclean all the shall slaughter the one fowl over living water in an days the attack is on him. He shall reside apart; he earthen vessel. 6And as for the living fowl: he shall shall spend his life outside the camp.

take it and the cedar wood and the scarlet spun

47 As for clothing: if an attack of leprous dis- thread and the hyssop and dip them and the living ease appears in it, in woolen cloth or cloth made fowl in the blood of the fowl that was slaughtered of tow, 48whether in the warp or in the woof, or in over living water. 7And he shall sprinkle it about, linen clothes or in woolen clothes or in a skin or seven times upon the one who was cleansed of the in any article made of skin, 49and the attack be- leprous disease, and he shall be clean, and he shall comes greenish or reddish in the skin or in the send forth the living bird into the plain. 8And the garment, whether in warp or woof, or in any arti- one who was cleansed shall wash his clothes and cle made of skin, it is an attack of leprous disease, have all his hair shaven and bathe in water, and he and one shall show it to the priest. 50And the priest shall be clean. And after that he shall come into shall examine the attack, and the priest shall iso- the camp and shall spend time outside his late the attack for seven days. 51And the priest shall dwelling seven days. 9And it shall be on the sev-examine the attack on the seventh day. And if the enth day that he shall have all his hair shaven: his attack has spread in the cloth, whether in the warp head and his beard and his eyebrows, and he shall or in the woof, or in the skin, in the case of any- have all his hair shaven. And he shall wash his thing whereby skin is made into a product, the at- clothes and bathe his body in water, and he shall tack is a lasting leprous disease; it is unclean. 52He be clean.

shall burn the clothing, whether the warp or the

10 And on the eighth day he shall take two

woof, in woolen things or in linen things, or any lambs of a year old without blemish and one article of skin which the

attack is in, for it is a last- sheep in its first year without blemish and three-ing leprous disease; it shall be burned with fire.

tenths of choice flour as an offering mixed with oil

53 Now if the priest looks, and the attack has and one cup of oil. 11And the priest who cleanses not spread in the clothing, whether in the warp or shall set the person who is being cleansed, along in the woof or in any article of skin, 54then the with these things, before the Lord, at the door of priest shall give orders, and he shall wash the arti- the tent of witness. 12And the priest shall take the cle which the disease appears in, and the priest one lamb and offer it for error, along with the cup shall isolate the attack for a second seven days. of oil, and set it apart as something set apart before 55And the priest shall examine the attack after it the Lord. 13And they shall slaughter the lamb in has been washed, and this attack has not changed the place where they slaughter the whole burnt ofits appearance, and the attack is not spreading: it is ferings and the ones for sin, in a holy place, for the something unclean; it shall be burnt with fire, it one for sin, like the one for error, belongs to the has been firmly set in the garment, whether in the priest; they are holy of holies. 14And the priest warp or in the woof.

shall take some of the blood of the one for error,

56 And if the priest looks and the attack has be- and the priest shall put it onto the lobe of the right come inconspicuous after it is washed, he shall tear ear of the one who is being cleansed and on the tip it out of the cloth, whether aout of the warpa or out of his right hand and on the tip of his right foot.

of the woof or bout of the skinb. 57But if it still ap- 15And the priest, after taking some of the cup of pears in the garment, whether in the warp or in the oil, shall pour it into the left hand of the priest woof or in any article of skin, it is leprous disease 16and wet his right finger with the oil that is in his that has broken out; that in which the attack occurs left hand and sprinkle seven times with his finger shall be burned with fire. 58But the cloth, whether before the Lord. 17But the remaining oil that is in warp or woof, or any article of skin that shall be his hand the priest shall put on the lobe of the washed and the attack shall leave it, shall then be right ear of the one being cleansed and on the tip washed a second time, and it shall be clean.

of his right hand and on the tip of his right foot,

59 This is the law for an attack of leprous dis- on the place of the blood of the one for error.

ease in a cloth of wool or tow, either in warp or 18Now the oil that is left in the priest's hand the woof, or in any article of skin, to declare it clean or priest shall put on the head of the one who was defiled.

cleansed. And the priest shall make atonement for

him before the Lord; 19the priest shall perform the

And the Lord spoke to Moyses, saying:

one for sin, and the priest shall make atonement

for the one being cleansed from his sin. And after-

14 2This is the lawfor the leprous person on

the day that he is to be cleansed:

ward the priest shall slaughter the whole burnt of-

a/btr = Weed

leuitikon 14-15

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fering, 20and the priest shall offer the whole burnt shall scrape off the inside of the house round offering and the sacrifice on the altar before the about and pour out the soil in an unclean place Lord. And the priest shall make atonement for outside the city. 42And they shall take other him, and he shall be clean.

scraped stones and place them in return, instead of

21 But if he is poor and his hand does not find, the stones, and take other soil and re-plaster the he shall take one lamb for what he has done in house.

error as an advance deduction, to make atonement

43 But if the attack returns again and arises in

for him, and one-tenth of fine flour mixed with oil the house, after he has taken out the stones and for a sacrifice and one cup of oil, 22also two turtle- after the house has been scraped out and after it doves or two young doves, such as his hand finds, has been plastered over, 44then the priest shall go and one shall be for sin and one for a whole burnt in and look; if the attack has spread in the house, offering. 23And on the eighth day he shall bring it is a lasting leprous disease in the house; it is un-them to render him clean, to the priest, to the door clean. 45And they shall demolish the house, both of the tent of witness, before the Lord, 24and the its timber and its stones, and all the soil they shall priest

shall take the lamb for error and the cup of take outside the city to an unclean place. 46And he oil and shall place them as an addition before the who enters the house all the days that it is isolated Lord. 25And he shall slaughter the lamb for error shall be unclean until the evening, 47and he who and the priest shall take some of the blood of the sleeps in the house shall wash his garments and one for error and put it on the lobe of the right ear shall be unclean until the evening, and he who of the one being cleansed and on the tip of his eats in the house shall wash his garments and be right hand and on the tip of his right foot. 26And unclean until the evening.

the priest shall pour out some of the oil into the

48 But if the priest after coming near, enters

left hand of the priest, 27and the priest shall sprin- and sees, and look, the attack, by spreading, has kle with the right finger some of the oil that is in not spread in the house after the house was plas-his left hand seven times before the Lord. 28And tered over, then the priest shall declare the house the priest shall put some of the oil that is in his clean, because the attack is healed. 49And to puri-hand onto the lobe of the right ear of the one fy the house he shall take two living, clean fowl being cleansed and on the tip of his right hand and and cedar wood and scarlet spun yarn and hyssop the tip of his right foot, on the place of the blood 50and shall slaughter the one fowl over living of the one for error. 29Now the oil that is remain- water in an earthen vessel 51and shall take the ing in the priest's hand he shall put onto the head cedar wood and the scarlet spun yarn and the hys-of the one who was cleansed, and the priest shall sop and the living fowl and dip them in the blood make atonement for him before the Lord. 30And of the slaughtered fowl over living water and sprin-he shall do one

of the turtledoves or of the young kites with them on the house seven times. 52And he doves, as his hand found, 31one for sin and one for shall purify the house with the blood of the fowl a whole burnt offering, along with the sacrifice, and with the living water and with the living fowl and the priest shall make atonement before the and with the cedar wood and with the hyssop and Lord for the one being cleansed. 32This is the law with the scarlet spun yarn, 53and he shall send in which is the attack of leprous disease and of the forth the living fowl away from the city into the one who cannot find with his hand for his cleans- plain, and he shall make atonement for the house, ing.

and it shall be clean.

33 And the Lord spoke to Moyses and Aaron,

54 This is the law concerning every attack of a saying:

leprous disease and of a rupture 55and of leprous

34 When you come into the land of the disease of clothing and of a house 56and of a scar Chananiites, which I give you in possession, and I and of a mark and of a bright spot 57and to deter-shall give a leprous disease in the houses in the mine on which day something is unclean and on land acquired by you, 35then he whose house it is which day it will be declared clean. This is the law shall come and report to the priest, saying, "Some- for leprous disease.

thing like an attack has been seen in my house"

36And the priest shall give orders to strip the house

And the Lord spoke to Moyses and Aaron,

before the priest goes in to look at the attack, and 15 saying: 2Speak to the sons of Israel, and whatever is in the house will not become unclean, you shall say to them: and afterward the priest shall go in to examine the

Man by man, whoever has a flow out of his

house. 37And he shall look at the attack in the body, his flow is unclean. 3And this is the law of walls of the house, hollow, greenish or reddish, his uncleanness: when he flows seed out of his and their appearance is lower than the walls, 38and body from the flow or if his body has become the priest, after going out of the house at the door compacted through the flow, this is his unclean-of the house, the priest shall then isolate the house ness because of it. All the days of the flow of his seven days. 39And the priest shall return on the body or if his body has become compacted seventh day and look at the house, and look, the through the flow, this is his uncleanness. 4Every attack has spread in the walls of the house. 40And bed that the one suffering from spermatorrhoea the priest shall give orders, and they shall take out lies on shall be unclean, and every thing that the the stones in which is the attack and throw them one suffering from spermatorrhoea sits on shall into an unclean place outside the city. 41And they be unclean. 5And a person who touches his bed

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leuitikon 15-16

shall wash his clothes and bathe in water and be and her impurity be on him, then he shall be un-unclean until the evening. 6And he who sits on clean seven days, and every bed that he lies on the object that the one suffering from spermator- shall be unclean.

rhoea has sat on shall wash his clothes and bathe

25 And a woman, if she flows with a flow of

in water and be unclean until the evening. 7And blood for rather many days, not at the time of her he who touches the flesh of the one suffering period, even if she flows after her period, all the from spermatorrhoea shall wash his clothes and days of the flow of her impurity are like the days of bathe in water and be unclean until the evening. her period; she shall be unclean. 26And every bed 8But if the one suffering from spermatorrhoea

that she lies on during all the days of the flow shall

spits on one who is clean, he shall wash his be for her as in the case of the bed of her period, clothes and bathe in water and be unclean until and every object which she sits on shall be un-the evening. 9And any packsaddle of a donkey clean, as in the uncleanness of her period. 27Any-that the one suffering from spermatorrhoea one who touches her shall be unclean and shall mounts on shall be unclean until evening. 10And wash his clothes and bathe his body in water and everyone who touches anything that was under be unclean until the evening. 28But if she is him shall be unclean until the evening, and he cleansed of the flow, there shall then be counted who carries these things shall wash his clothes off for her seven days, and after that she shall be and bathe in water and be unclean until the cleansed. 29And on the eighth day she shall take evening. 11And as many as the one suffering from for herself two turtledoves or two young doves and spermatorrhoea touches without his having bring them to the priest to the door of the tent of

rinsed his hands shall wash his clothes and bathe witness. 30And the priest shall perform one for sin his body in water

and be unclean until the and one for a whole burnt offering, and the priest evening. 12And as for an earthen vessel that the shall make atonement for her before the Lord be-one suffering from spermatorrhoea touches—it cause of the flow of her uncleanness.

shall be shattered, and a vessel of wood shall be

31 And you shall make the sons of Israel cau-

rinsed in water and shall be clean.

tious about their uncleanness, and they shall not

13 But if the one suffering from spermator- die on account of their uncleanness when they de-rhoea is cleansed of his flow, then there shall be file my tent that is among them.

counted off for him seven days for his cleansing,

32 This is the law of the one suffering from

and he shall wash his clothes and bathe his body spermatorrhoea, and if for someone a bed of in water, and he shall be clean. 14And on the semen issues forth from him so that he becomes eighth day he shall take for himself two turtledoves unclean thereby, 33and for her who flows with or two young doves and shall bring them before blood in her period: the one suffering from sper-the Lord to the entrance of the tent of witness and matorrhoea in his flow, whether for a male or for a give them to the priest. 15And the priest shall pre- female—and for the man who lies with one who pare them, one for sin and one for a whole burnt sits apart.

offering, and the priest shall make atonement for

him before the Lord for his flow.

And the Lord spoke to Moyses after the two

16 And as for a person whose bed of semen is- 16 sons of Aaron died, when they brought sues forth from him, he shall then bathe his whole near strange fire before the Lord, and they died.

body in water and shall be unclean until the 2And the Lord said to Moyses: evening. 17And all clothing and all skin which a

Speak to Aaron your brother, and let him not

bed of semen comes upon shall then be washed enter at any time into the sanctuary inside the veil with water and be unclean until the evening. 18In facing the propitiatory that is on the ark of witness, the case of a woman, if a man lies with her in a bed and he will not die, for I will be seen in the cloud of semen, then they shall bathe in water and be upon the propitiatory. 3Thus shall Aaron come unclean until the evening.

into the holy place: with a calf from the cattle for

19 And a woman who is flowing with blood, sin and a ram for a whole burnt offering. 4And he her flow shall be in her body; she shall be in her shall put on the consecrated linen tunic, and linen period for seven days. Any one who touches her pants shall be on his flesh, and he shall gird himshall be unclean until the evening. 20And every- self with a linen girdle and wrap around a linen thing which she sleeps on during her period shall turban; they are holy vestments. And he shall be unclean; everything also which she sits down bathe his entire body in water and then put them on shall be unclean. 21And anyone who touches on. 5And he shall take from the congregation of her bed shall wash his clothes and bathe his body the sons of Israel two billy goats for sin

and one in water and be unclean until the evening. 22And ram for a whole burnt offering.

anyone who touches any object that she sits on

6 And Aaron shall offer the bull calf for sin,

shall wash his clothes and bathe in water and be which is his own, and shall make atonement for unclean until the evening, 23but if while she is in himselfa and for his house. 7And he shall take the her bed or on the object where she sits on—when two goats and set them before the Lord at the door he touches her he shall be unclean until the of the tent of witness, 8and Aaron shall place lots evening. 24But if anyone sleeps with her in bed

on the two goats, one lot for the Lord and one lot

a *him* = Weed

leuitikon 16-17

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for the one to be sent off. 9And Aaron shall present it there. 24And he shall bathe his body in water in the goat which the lot fell on for the Lord and offer a holy place and put on his garment; then he shall for sin, 10and the goat which the lot fell on of the come out and perform his sacrifice and the sacri-one to be sent off he shall set it alive before the fice of the people and shall make atonement for Lord to make atonement over it, to send it away himselfa and his house and for the people as for into the place for sending away—he shall let it go the priests. 25And the fat for sins he shall offer up into the wilderness.

on the altar. 26And the one who sends off the goat

11 And Aaron shall offer the bull calf for sin, set apart for release shall wash his clothes and which is his, and shall make atonement for him- bathe his body in water and afterward shall come selfa and for his house, and he shall slaughter the into the camp. 27And the bull calf for sin and the bull calf for sin, which is his own. 12And he shall goat for sin, of whom theirb blood was brought in take the fire-pan full of coals of fire from the altar to make atonement in the holy place—they shall that is before the Lord and shall fill his hands with take them outside the camp and burn them up a fine incense-compound, and he shall bring it in- with fire, and their skins and their flesh and their side the veil 13and put the incense on the fire be- dung. 28Now the one who burns them shall wash fore the Lord, and the vapor of the incense shall his clothes and bathe his body in water and after-cover the propitiatory that is upon the witnesses, ward shall come into the camp.

and he will not die. 14And he shall take some of

29 And this shall be a perpetual precept to you:

the blood of the bull calf and sprinkle with his fin- In the seventh month, on the tenth of the month, ger onto the propitiatory towards the east. In front you shall humble your souls and shall do no work, of the propitiatory he shall sprinkle some of the neither the native nor the guest among you who blood with his finger seven times.

adheres. 30For on this day he shall make atone-

15 And he shall slaughter the goat for sin that ment for you, to cleanse you from all your sins be-is for the people before the Lord and bring in its fore the Lord, and you shall be clean. 31This rest blood inside the veil and do with its blood as he shall be Sabbata of sabbaths to you, and you shall did

with the blood of the bull calf, and he shall humble your souls; it is a perpetual precept. 32The sprinkle its blood on the propitiatory in front of priest, he whom they anoint and he whose hands the propitiatory. 16And he shall make the holy they shall validate to serve as priest in his father's place ritually acceptable because of the unclean place, shall make atonement and shall put on the things of the sons of Israel and because of their linen garment, the holy vestment. 33And he shall wrongs—concerning all their sins, and so he shall make the holy of the holy ritually acceptable, and do for the tent of witness, which has been estab- he shall make ritually acceptable the tent of meet-lished among them in the midst of their unclean- ing and the altar, and he shall make atonement for ness. 17And no person shall be in the tent of wit- the priests and for the entire congregation. 34And ness, when he enters to make atonement in the this shall be a perpetual precept for you, to make holy place, until he comes out. And he shall make atonement for the sons of Israel for all their sins. It atonement for himselfa and for his house and for shall be done once a year as the Lord instructed all the congregation of the sons of Israel. 18And he Moyses.

shall go out to the altar which is before the Lord

and make atonement on it and shall take some of

And the Lord spoke to Moyses, saying:

the blood of the bull calf and some of the blood of 17 2
Speak to Aaron and his sons and to all the goat and put it on
the horns of the altar, round the sons of Israel, and you shall
say to them: This about. 19And he shall sprinkle some of the
blood is the word that the Lord has commanded, saying: on
it with his finger seven times and pronounce it 3Person by
person of the sons of Israel, whoever clean and hallow it

from the uncleanness of the slaughters a calf or a sheep or a goat in the camp, sons of Israel.

or who slaughters it outside the camp 4and does

20 And he shall finish making the holy place not bring it to the door of the tent of witness, to and the tent of witness and the altar ritually ac- perform it as a whole burnt offering or as a deliv-ceptable, and he shall pronounce clean the things erance to the Lord, acceptable for an odor of fra-that pertain to the priests. And he shall bring near grace, and who slaughters outside and does not the live goat. 21And Aaron shall lay his hands on bring it to the door of the tent of witness in order the head of the live goat and confess over it all the to bring a gift to the Lord before the tent of the lawless acts of the sons of Israel and all their of- Lord, then bloodshed shall be reckoned to that fences and all their sins and shall put them on the person. He has shed blood; that soul shall be ex-head of the live goat and shall send it away into the terminated from its people 5in order that the sons desert by the hand of a ready person. 22And the of Israel may bring their sacrifices, whatever they goat shall bear on itself their offences to an un- shall slaughter in the plains, and they shall bring trodden region, and he shall send off the goat into them to the Lord, to the priest at the entrance of the wilderness.

the tent of witness, and they shall offer them as a

23 And Aaron shall enter the tent of witness sacrifice of deliverance to the Lord. 6And the priest and shall take off the linen garment that he put on shall dash the blood against all sides of the altar, when he went into the holy place and shall deposit

before the Lord at the entrance of the tent of wit-

a *him* = Weed bOm = Weed

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leuitikon 17-19

ness and offer up the fat as an odor of fragrance to home or born abroad. 10You shall not uncover the Lord, 7and they shall no longer offer their sac- their shame—the shame of your son's daughter or rifices to useless things, to whom they go out to of your daughter's daughter, for it is your own commit fornication after them. It shall be a per- shame. 11You shall not uncover the shame of your petual precept to you throughout your genera- father's wife's daughter; she is your sister by the tions.

same father. You shall not uncover her shame.

8 And you shall say to them: Person by person 12You shall not uncover the shame of your father's of the sons of Israel and from the sons of the guests sister, for she is of your father's own household.

among you who adhere, whoever performs a 13You shall not uncover the shame of your moth-whole burnt offering or sacrifice 9and does not er's sister, for she is of your mother's own house-bring it to the door of the tent of witness, to per- hold. 14You shall not uncover the shame of your form it to the Lord, that person shall be extermin- father's brother, and you shall not approach his nated from his people.

wife, for she is your relative. 15You shall not un-

10 Person by person of the sons of Israel or of cover the shame of your daughter-in-law, for she is the guests among

you who adhere, whoever eats your son's wife; you shall not uncover her shame.

any blood—and I will set my face against the soul 16You shall not uncover the shame of your brother-who eats blood and will utterly destroy it from its brother's wife; it is your brother's shame. 17You shall not uncover the shame of a woman and her daughter.

have given it to you for making atonement for your You shall not take her son's daughter and her souls on the altar, for it is its blood that makes daughter's daughter to uncover their shame, for atonement for the soul. 12Therefore I have said to them they are of your own household; it is a profane act.

the sons of Israel: No soul among you shall eat 18You shall not take a woman as a rival in addition blood, and no guest among you who adheres shall to her sister, to uncover her shame in addition to eat blood. 13And person by person of the sons of her while she is still alive.

Israel and of the guests among you who adhere,

19 And you shall not approach a woman to un-

whoever hunts as prey a wild animal or bird that cover her shame in the separation of her uncleanness, shall pour out the blood and cover it with earth. 20And you shall not give your bed of semen it with earth.

to the wife of your neighbor, to bring defilement

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 the holy name. I am the Lord. 22And you shall not blood; anyone who eats it shall be exterminated. sleep with a male as in a bed of a woman, for it is 15And any soul, among the natives or among the

an abomination. 23And you shall not give your

guests who eats a carcass or what has been torn by bed to any quadruped for sowing to bring defile-wild animals shall wash his clothes and bathe in ment on it, nor shall any woman stand before any water and be unclean until the evening; then he quadruped so as to be mounted, for it is loath-shall be clean. 16But if he does not wash his some.

clothes and bathe his body in water, he shall as-

24 Do not defile yourselves in any of these

sume his transgression of the law.

ways. For by all these things the nations I am send-

ing out before your face were defiled. 25And the

And the Lord said to Moyses, saying:

land became defiled, and I repaid their evil be-

18 2 SpeaktotothesonsofIsrael,andyoushall
causeofit,andthelandwasangrywithitsinhab-say to them: I
am the Lord your God. 3You shall not itants. 26And you shall
keep all my precepts and all act according to the practices
of the land of Egypt, my ordinances and not commit any of
all these wherein you lived, and you shall not act according
abominations, the inhabitant and the guest among to the
practices of the land of Chanaan, there where you who has
come 27(for the men of the land, who I am bringing you,

and you shall not live by their ways as you were before you, committed all of these abominations. 4 My judgments you shall perform, and the land became defiled); 28 otherwise my ordinances you shall keep, to walk by them; I the land will become angry with you when you de-am the Lord your God. 5 And you shall keep all my file it, as it became angry with the nations that ordinances and all my judgments, and you shall do were before you. 29 For anyone who commits any them; as for the things a person does, he shall live of all these abominations—the souls that do so by them; I am the Lord your God.

shall be exterminated from their people. 30 And

6 Person by person shall not approach any of keep my ordinances: not to commit any of all the household of his flesh to uncover shame; I am these abominable precepts that were done before the Lord. 7 You shall not uncover the shame of your you, and you shall not be defiled by them, for I am father and the shame of your mother, for she is the Lord your God.

your mother; you shall not uncover her shame.

8 You shall not uncover the shame of your father's

And the Lord spoke to Moyses, saying:

wife; it is the shame of your father. 9 You shall not 19 2
Speak to the congregation of the sons of uncover her shame
—the shame of your sister, from Israel, and you shall say to
them: You shall be holy, your father or from your mother,
whether born at

for I am holy, the Lord your God. 3 Let each fear his

aPr *and* = Weed

leuitikon 19-20

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father and his mother, and you shall keep my sab- the Lord for the sin that he committed, and the sin baths; I am the Lord your God. 4You shall not fol- he committed shall be forgiven him.

low after idols, and you shall not make gods of cast

23 Now when you enter into the land that the

metal for yourselves; I am the Lord your God.

Lord your God is giving you and plant any kind of

5 And if you offer a sacrifice of deliverance to tree for food, then you shall thoroughly purify its the Lord, offer it acceptable on your behalf. 6It uncleanness; three years its fruit shall be impure to shall be eaten on the day you offer it and on the you; it shall not be eaten. 24And in the fourth year next day, and if it is left over until the third day, it all its fruit shall be holy, laudable to the Lord.

shall be burned up by fire. 7But if in eating it is 25But in the fifth year you shall eat the fruit, its eaten on the third day, it is not fit to be offered; it yield is an increase for you; it is I who am the Lord will not be accepted. 8And he who eats it shall as- your God.

sume guilt because he has profaned what is holy to

26 Do not eat on the mountains. And you shall

the Lord, and the souls who eat it shall be exter- not practice ornithomancy or divination by means minated from

their people.

of birds. 27 You shall not make a hair roll out of the

9 And when you reap the harvest of your land, hair on your head or spoil the appearance of your you shall not make a thorough job of your harvest, beard. 28 And you shall not make any incisions in to harvest your field altogether, and you shall not your body for a soula and make any tattooed char-gather what falls down of your harvest. 10 And you acters upon you; it is I who am the Lord your God.

shall not harvest your vineyard over again or gath-

29 Do not profane your daughter by making

er the grapes of your vineyard; you shall leave them her commit fornication, and the land will not for-for the poor and the guest; it is I who am the Lord nicate, and the land shall be full of lawlessness.

your God.

30 You shall keep my sabbaths and be respectful of

11 You shall not steal; you shall not deal false- my sanctuaries; it is I who am the Lord.

ly; each of you shall not falsely accuse his neigh-

31 You shall not follow after ventriloquists, and

bor. 12 And you shall not swear by my name in an you shall not attach yourselves to enchanters, to be unjust matter, and you shall not profane the name thoroughly polluted by them; it is I who am the of your God; it is I who am the Lord your God.

Lord your God.

13 You shall not act unjustly towards your

32 You shall rise before a grey-haired person

neighbor, and you shall not plunder, and the and honor the person of the old, and you shall fear wages of a day laborer shall not rest overnight with your God; it is I who am the Lord your God.

you until morning. 14You shall not speak badly of

33 Now if some guest approaches you in your

the deaf and put an obstacle before the blind, and land, you shall not oppress him. 34The guest who you shall fear the Lord your God; it is I who am the comes over to you shall be to you as the native Lord your God.

among you, and you shall love him as yourself, for

15 You shall not do something unjust in judg- you were guests in the land of Egypt; it is I who am ment; you shall not accept the person of the poor the Lord your God.

or admire the person of a high official; with justice

35 You shall not do what is unjust in judgment

you shall judge your neighbor. 16You shall not go in measures and in standard weights and in bal-around in deceit among your nation; you shall not ances. 36You shall have just balances and just stan-conspire against the blood of your neighbor; it is I dard weights and an honest half-peck; it is I who who am the Lord your God.

am the Lord your God, who brought you out of the

17 You shall not hate in your mind your kin; in land of Egypt.
37 And you shall keep my entire law reproof you shall reprove your neighbor, and you and all my ordinances, and you shall do them; it is shall not assume guilt because of him. 18 And your I who am the Lord your God.

own hand shall not take vengeance, and you shall

not be angry against the sons of your people, and

And the Lord spoke to Moyses, saying:

you shall love your neighbor as yourself; it is I who 20 2 You shall also speak to the sons of Israel: am the Lord.

If any of the sons of Israel or of the guests who

19 You shall keep my law. You shall not breed have come in Israel—whenever gives any of his off-your animals to those of a different kind, and you spring to a ruler, by death let him be put to death; shall not sow your vineyard with something differ- the nation in the land shall stone them with ent, and you shall not put on yourself an adulter- stones. 3 And it is I who will set my face against ated garment woven with two materials.

that person and will utterly destroy him from his

20 And if one lies with a woman in a bed of people, because he has given of his offspring to a semen and she is a domestic carefully guarded for ruler, to defile my holy things and to profane the a man but she by means of release had not been name of those consecrated to me. 4 But if the na-ransomed neither had freedom been given her, tives of the land should by an oversight overlook they shall get an inquiry. They shall not die, since with their eyes away from that person when he she had not been freed, 21 and he shall

bring for his gives of his offspring to a ruler in order not to
kill error to the Lord, at the door of the tent of meet- him,
5then I will set my face against that person ing, a ram for
error. 22And the priest shall make and his family and will
utterly destroy him from atonement for him with the ram for
error before among his people, him and all who are like-
mind-

al.e. *departed soul* tantamount to *corpse*

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leuitikon 20-21

ed in going out to commit fornication with the you from all
the nations. 25And you shall separate rulers.

them: between the clean animals and between the

6 And a soul that follows after ventriloquists or unclean
animals and between the clean birds and enchanters so as
to commit fornication after them, between the unclean; you
shall not cause your I will set my face against that soul and
will utterly souls to be loathsome by the animals and by the
destroy him from his people. 7And you shall be birds and by
any of the creeping things of the holy, for I, the Lord your
God, am holy. 8And you earth, which I have set apart for you
by unclean-shall keep my ordinances and observe them; I
am ness. 26And you shall be holy to me, for I the Lord the
Lord that sanctifies you. 9A person, a person your God am
holy, who has separated you from all who speaks severely
with his father or his moth- the nations to be mine.

er—with death let him be put to death; he has spo-

27 And a man or a woman—whoever among

ken severely with his father or his mother—he them becomes a ventriloquist or an enchanter, let shall be liable.

both by death be put to death; with stones you

10 A person who commits adultery with the shall stone them; they are liable.

wife of a man or who commits adultery with the

wife of his neighbor—let both the adulterer and

And the Lord said to Moysesa: Address the

the adulteress by death be put to death. 11And if 21 priests, the sons of Aaron, and you shall say anyone lies with his father's wife, he has uncovered to them:

his father's shame; let both of them by death be

They shall not be defiled by soulsb among their

put to death; they are liable. 12And if anyone lies nation 2except by their nearest kin: for father and with his daughter-in-law, let both of them by death mother and sons and daughters, for a brother 3and be put to death, for they have behaved impiously; for a virgin sister, who approaches him, who had they are liable. 13And he who lies with a male in a not been given in marriage to a husband—he shall bed for a woman, both have committed an abom- be defiled for these. 4He shall not be defiled sud-ination; by death let them be put to death; they are denly among his people to his own desecration.

liable. 14He who takes a wife and her mother—it is 5And you shall not have a bald spot shaven upon transgression of the law; they shall burn both him your head for the dead,

nor shall they shave the and them with fire, and there shall be no lawless- appearance of their beard, and they shall not cut ness among you. 15And he who gives his sleeping-incisions into their flesh. 6They shall be holy to with to a quadruped, by death let him be put to their God and not profane the name of their God.

death, and you shall kill the quadruped. 16And a For it is they that offer the sacrifices of the Lord as woman who shall approach any animal for her to gifts of their God, and they shall be holy. 7They be mounted by it—you shall kill the woman and shall not marry a woman who is a prostitute and the animal; by death they shall be put to death; one who has been profaned and a woman rejected they are liable.

by her husband. For he is holy to the Lord his God,

17 He who takes his sister, from his father or 8and he will sanctify him—it is he that offers the from his mother, and sees her shame, and she sees gifts of the Lord your God; he shall be holy, for I his shame; it is a disgrace; they shall be extermi- the Lord, who sanctifies them, am holy. 9And if the nated before the sons of their race; he has uncov- daughter of a person who is a priest profanes herered his sister's shame; he shall bear guilt. 18And a self through going out to commit fornication, she man who lies with a woman who sits apart and profanes the name of her father; she shall be uncovers her shame—he has laid bare her spring, burned on fire.

and she has laid bare her flow of blood; both of

10 And the priest who is great among his

them shall be exterminated from their race. 19And brothers, when the anointing oil has been poured you shall not uncover the shame of your father's on his head and when

he has been validated to sister or of your mother's sister, for one has laid wear the vestments, shall not unbind his head and bare one's own blood family; they shall carry guilt. shall not tear his vestments. 11And he shall not 20He who lies with one who is his relative—he has

enter for any dead soul; he shall not be defiled for

uncovered the shame of his kinship; they shall die his father or even for his mother. 12And he shall childless. 21He who takes the wife of his brother— not depart from the holy things, and he shall not it is impurity; he has uncovered his brother's profane what is consecrated, belonging to his God, shame; they shall die childless.

for God's holy oil of anointing is upon him; I am

22 And you shall keep all my ordinances and the Lord. 13He shall marry a wife who is a virgin of all my judgments and do them, and the land to his own kin. 14A widow and one rejected and pro-which I bring you there to settle in it will never be faned and a prostitute—these he shall not marry.

angry with you. 23And you shall not walk by the Rather, he shall marry a wife who is a virgin of his precepts of the nations that I am sending out away own kin, 15and he shall not profane his offspring from you. Because they did all these things, I also among his kin; I am the Lord that sanctifies him.

abhorred them. 24And I have said to you: You shall

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

inherit their land, and it is I who will give it to you to Aaron: A person from your kin among your in possession, a land that is flowing with milk and families—if any such person

has a blemish on honey. I am the Lord your God who has separated

him, he shall not approach to offer the gifts of his

a + *saying* = Weed bl.e. *departed soul* tantamount to *corpse*

leuitikon 21-23

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God. 18Any person who has a blemish on him person eats sacred things out of ignorance, he shall shall not draw near—a person who is lame or then add one-fifth to it and give the sacred thing to blind or having a mutilated nose or who has a cut the priest. 15And they shall not profane the sacred ear 19or a person who has a crushed hand or a things of the sons of Israel, which they separate for crushed foot 20or a hunchback or one with white the Lord, 16and bring upon themselves lawless spots on the eye or one that has inflammation in conduct of error, by eating their sacred things, for I his eyes or a person who has on him a severe itch am the Lord who sanctify them.

or lichen-like growth or one with a single testicle.

17 And the Lord spoke to Moyses, saying:

21Anyone of the offspring of Aaron the priest who

18Speak to Aaron and his sons and the whole con-

has on him a blemish shall not come near to offer gregation of Israel, and you shall say to them: Per-sacrifices to your God; since he has a blemish, he son by person of the sons of Israel or of the guests shall not come near to offer the gifts

of God. 22He who adhere to them in Israel, whoever presents his shall eat the gifts of God, the holy of holies, and of gifts according to any agreement of theirs or ac-the holy things. 23Only he shall not draw near to cording to any choice of theirs, whatever they may the veil and not come near the altar, because he bring to bthe Lordb as a whole burnt offering, has a blemish, and he shall not profane the sanc- 19cthese shall bec acceptable to you—a male with-tuary of his God, for it is I who am the Lord who out blemish of the cattle-herds and of the sheep sanctify them. 24And Moses spoke to Aaron and and of the goats. 20They shall not offer to the Lord his sons and to all the sons of Israel.

anything that has on it a blemish, for it shall not be acceptable to you.

And the Lord spoke to Moses, saying:

21 And a person who offers a sacrifice of deliv-

22 2SpeaktoAaronandhissons,andletthem erancetotheLord,expresslyutteringavowaccord-give heed because of the sacred things of the sons ing to a choice, or at your feasts, from the cattle-of Israel, which they dedicate to me, and they shall herds or from the sheep, to be acceptable it shall be not profane my holy name; I am the Lord. 3Say to without blemish; there shall be no blemish in it.

22

them: Any person from all your offspring through-

Anything blind or broken-limbed or with its

out your generations who comes near the sacred tongue cut or having warts or acute itching or hav-things, which the sons of Israel dedicate to the ing lichen-like growth—these you shall not offer to b

Lord, and his uncleanness is upon him—that soul

the Lordb and you shall not give of them as an of-

shall be exterminated from my presence; I am the fering on the altar to the Lord. 23And a calf or a Lord your God. 4And a man of the offspring of sheep that has a cut on its ear or one with a stunt-Aaron the priest—and he is a sufferer from a lep- ed tail, you shall make a slaughtering of them for rous disease or spermatorrhoea—shall not eat of yourself, but it will not be accepted for your vow.

24

the sacred things until he has been cleansed. And

A gelding and one bruised and one castrated and

he who touches anything of the uncleanness of a one whose testicles were torn off—you shall not soula or a person whose bed of semen issues forth offer these to the Lord, and you shall not do them from him 5or whoever touches any unclean creep- in your land. 25And from an alien's hand you shall ing thing that defiles him or by any human being not offer any of these as gifts to your God, since by whom he defiles him, according to all his un- there are corruptions in them; there is a blemish in cleanness—6a soul who touches them shall be un- them; they shall not be acceptable to you.

clean until evening. He shall not eat of the sacred

26 And the Lord spoke to Moyses, saying:

things unless he has washed his body in water.

When a calf or a sheep or a goat is born, then it

7And should the sun set, he shall then be clean, shall remain seven days under its mother, but on and then he shall eat of the sacred things, for it is the eighth day and beyond it shall be accepted as a his bread. 8A carcass and what was torn by wild an- gift, an offering to the Lord. 28And as for a calf or imals he shall not eat, to be defiled by them; I am a sheep—you shall not slaughter her and her the Lord. 9And they shall keep my charges so that young on one day. 29But if you sacrifice a sacrifice, they may not through them assume guilt and die a vow of joyfulness, to the Lord, you shall sacrifice because of them, if they profane them; I am the it as something acceptable to you. 30It shall be Lord, the God who sanctifies them.

eaten on the same day; you shall not leave any of

10 And no alien shall eat sacred things. No res- the meat until morning; I am the Lord.

ident alien of a priest or a hireling shall eat sacred

31 And you shall keep my commandments and

things, 11but if a priest procures a soul by acquisi- do them. 32And you shall not profane the name of tion of money, he shall eat of his bread, and those the holy one, and I shall be sanctified among the that are homebred, they too shall eat of his bread. sons of Israel; I am the Lord who sanctifies you, 12If a daughter of a person who is a priest belongs

33who brought you out of the land of Egypt to be

to a foreign husband, she shall not eat of the first your God; I am the Lord.

fruits of the sacred things, 13and if a priest's daughter becomes a widow or is rejected, though with-

And the Lord said to Moyses, saying:

out having offspring, she shall return to her pater- 23
2Speak to the sons of Israel, and you shall nal home, as in
her youth; she shall eat of her say to them: The feasts of the
Lord, those that you father's food. And no alien shall eat of
them. 14If a

shall call designated, holy—these are my feasts.

al.e. *departed soul* tantamount to *corpse* b *God* = Weed
cLacking in Gk

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leuitikon 23

3 Six days you shall do acts of work, and on the

22 And when you reap the harvest of your land,

seventh day there is Sabbata, a rest, designated, you shall
not in your harvesting thereafter make a holy to the Lord;
you shall do no work; it is Sab- thorough job of the harvest
of your field, and you bata to the Lord in your every
settlement.

shall not gather the gleanings of your harvest; you

4 These are the feasts for the Lord, and they are shall leave
them remaining for the poor and for designated, holy, those

that you shall call out at the guest; I am the Lord your God.

their appointed time. 5In the first month, on the

23 And the Lord spoke to Moses, saying:

fourteenth day of the month, in the middle of the 24Speak to the sons of Israel, saying: In the seventh time approaching evening, is a pascha to the Lord. month, on the first of the month, you shall have a 6And on the fifteenth day of the same month is the

rest, a memorial with trumpets; it shall be desig-

feast of unleavened bread to the Lord; seven days nated, holy to you. 25You shall do no work of ser-you shall eat unleavened things. 7And the first day vice, and you shall present a whole burnt offering shall be a designated, holy one to you; you shall to the Lord.

not do any work of service. 8And for seven days

26 And the Lord spoke to Moses, saying:

you shall present whole burnt offerings to the 27Also on the tenth of this seventh month there is Lord, and the seventh day shall be a designated a day of atonement; it shall be designated, holy to holy one to you; you shall not do any work of ser- you, and you shall humble your souls and present vice.

a whole burnt offering to the Lord; 28you shall do

9 And the Lord spoke to Moses,

saying: no work on this particular day; for this is a day of

10Speak to the sons of Israel, and you shall say to

atonement for you, to make atonement for you be-

them: When you enter into the land that I give you for the Lord your God. 29Any soul who does not and you reap its harvest, you shall also bring a humble himself on that particular day shall be ex-sheaf as the first fruit of your harvest to the priest. terminated from his people. 30And any soul that 11And he shall raise up the sheaf before the Lord,

shall do work on that particular day—that soul

acceptable for you; on the day after the first the shall be utterly destroyed from his people. 31You priest shall raise it up. 12And on the day when you shall do no work; it is a perpetual precept through-bring the sheaf, you shall do a sheep a year old, out your generations in all your settlements. 32It without blemish, as a whole burnt offering to the shall be to you Sabbata of sabbaths, and you shall Lord, 13and its sacrifice—two-tenths of choice humble your souls; from the ninth of the month, flour prepared with oil; a sacrifice to the Lord it is, from evening to evening you shall sabbatize on an odor of fragrance to the Lord, and its libation, your sabbaths.

one-fourth of a hin of wine. 14And you shall eat

33 And the Lord spoke to Moyses, saying:

no bread or parched fresh kernels until this very 34Speak to the sons of Israel, saying: On the fif-day, until you yourselves offer the gifts to your tenth day of this seventh month and lasting seven God; it is a perpetual precept throughout your days is the feast of tents to the Lord. 35And the first generations in your every settlement.

day is designated, holy; you shall not do any work

15 And from the day after the sabbaths, from of service.
36 Seven days you shall present whole the day on which you
bring the sheaf of the addi- burnt offerings to the Lord, and
the eighth day tion, you shall count off seven whole weeks.
16 You shall be designated, holy to you, and you shall shall
count until the day after the last week, fifty present a whole
burnt offering to the Lord; it is a days, and you shall present
a new sacrifice to the finale; you shall not do any work of
service.

Lord. 17 You shall offer bread as an addition from

37 These are the feasts to the Lord, which you

your settlement: two loaves of bread. They shall shall call
designated, holy, for presenting to the consist of two-tenths
of fine flour, baked with Lord offerings—whole burnt
offerings and their leaven, of first products to the Lord.
18 And you sacrifices and their libations, each on its proper
shall offer with the bread seven lambs, a year old day—
38 apart from the sabbaths of the Lord and without blemish,
and one calf from the cattle-herd apart from your gifts and
apart from all your vows and two rams without blemish;
they shall be a and apart from your voluntary gifts, which
you whole burnt offering to the Lord, along with their give to
the Lord.

sacrifices and their libations: a sacrifice, an odor of

39 Also on the fifteenth day of this seventh

fragrance to the Lord. 19 You shall also prepare one month,
when you finish the produce of the land, young billy goat
from the goats for sin and two you shall keep a feast to the
Lord for seven days, a lambs a year old as a sacrifice of
deliverance with rest on the first day and a rest on the
eighth day.

the bread of the first products. 20And the priest 40And on the first day you shall take ripe fruit of a shall place them with the bread of the first prod- tree, both brushes of palm trees and bushy ucts—an addition before the Lord, together with branches of a tree and branches of willow and of the two lambs; they shall be holy to the Lord for chaste-tree from a wadi, to rejoice before the Lord the priest who offers them; they shall be his. 21And your God for seven days in the year. 41It is a per-this day you shall call designated; it shall be holy petual precept throughout your generations. You to you; you shall not do any work of service on it— shall keep it as a feast in the seventh month. 42You a perpetual precept throughout your generations shall live in tents for seven days; everyone who is a in your every settlement.

native in Israel shall live in tents, 43so that your

aHeb 1 hin = 4 liters

leuitikon 23-25

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generations may know that I made the sons of Is- one who had called down the curse outside the rael settle in tents when I brought them out of the camp and stoned him with stones. And the sons of land of Egypt; I am the Lord your God.

Israel did as the Lord had instructed Moses.

44 And Moses declared to the sons of Israel

the feasts of the Lord.

25 And the Lord spoke to Moses on the

mountain Sina, saying: 2Speak to the sons

24 And the Lord spoke to Moyses, saying: of Israel, and you shall say to them: If you enter the 2Command the sons of Israel, and let them

land that I give you, the land which I give you,

take for you oil, pure olive, beaten, for light, to shall also rest—Sabbata to the Lord. 3Six years you burn a lamp continually 3outside the veil in the shall sow your field, and six years you shall prune tent of witness. And Aaron and his sons shall burn your vine and gather in its fruit, 4but in the sev-it from evening to morning before the Lord per- enth year there shall be Sabbata—a rest for the petually; it is a perpetual precept throughout your land, Sabbata for the Lord; you shall not sow your generations. 4You shall burn the lamps on the pure field, and you shall not prune your vine. 5You shall lampstand before the Lord until morning.

not reap completely that which sprouts by itself of

5 And you shall take fine flour and make it your field or gather in the grapes of what is some-twelve loaves; two-tenths shall be the one loaf. thing made holy for you; it shall be a year of rest 6And you shall lay them in two piles, six loaves per

for the land. 6And the sabbaths of the land shall be

one pile, on the pure table before the Lord. 7You food for you and for your male slave and your fe-shall put on the pile pure frankincense and salt, male slave and your hired laborer and for the resi-and they shall be as loaves for remembrance, set dent alien who adheres to you, 7for your livestock before the Lord. 8On the day of the sabbaths he also and for the wild animals which are in your shall set

them out before the Lord continually as land all its yield shall be for food.

an everlasting covenant from the sons of Israel.

8 And you shall count off for yourself seven

9 And they shall be for Aaron and his sons, and

rests of years, seven times seven years, and they

they shall eat them in a holy place, for they are shall be for you seven weeks of years—forty-nine holy of holies; this is for him from the things sac- years. 9 And you shall proclaim with the sound of rificed to the Lord, a perpetual precept.

the trumpet throughout all your land, in the sev-

10 And a son of an Israelite woman (and he enth month, on the tenth of the month. On the day was the son of an Egyptian) came out among the of atonement you shall proclaim with the trumpet sons of Israel, and the Israelite woman's son and throughout all your land. 10 And you shall hallow the Israelite person began fighting in the camp. the year, the fiftieth year, and you shall proclaim re-11 And the Israelite woman's son called down a

lease on the land to all its inhabitants. It shall be a

curse while naming the Name. And they brought year of release; a signal this shall be for you, and him to Moyses—now his mother's name was Sa- each one shall depart to his possession, and each lomith daughter of Dabri of the tribe of Dan— shall depart to his clan. 11 This is a signal of release: 12 and they put him away in custody, to decide

the fiftieth year. It shall be a year for you; you shall

about him by the ordinance of the Lord.

not sow or gather its spontaneous sprouts, and

13 And the Lord said to Moses, saying: 14 Take you shall not harvest its consecrated things. 12 For the one who called down the curse outside the it is a signal of release; it shall be a holy thing to camp, and all who heard shall lay their hands on you; from the plains you shall eat its produce.

his head, and the whole congregation shall stone

13 In the year of release, by its signal, each one

him. 15 And speak to the sons of Israel, and you shall return to his possession. 14 But if you make a shall say to them: If a person, a person should sell to your neighbor, even if you make an acqui-curse God, he shall assume guilt. 16 Whoever sition from your neighbor, let a person not oppress names the name of the Lord—by death let him be his neighbor. 15 You shall acquire from your neigh-put to death; let the whole congregation of Israel bor according to the number of years since the sig-stone him with stones. Whether a guest or a native, nal; he shall sell to you according to the number of when he names the name, let him die. 17 And a per- years of produce. 16 Insofar as there be an increase son who strikes a person's soul and he dies, by in years, you shall increase his tenure, and insofar death let him be put to death. 18 And whoever as there be a decrease in years, you shall decrease strikes an animal and it dies—let him repay soul his tenure, for he shall sell to you a number of for soul. 19 And if anyone should give a blemish to yields. 17 Let not a person oppress his neighbor, his neighbor—as he did to him, so also shall it be and you shall fear the Lord your God; it is I who done to him in return: 20 fracture for fracture, eye am the Lord your God.

for eye, tooth for tooth; as one gives a blemish to a

18 And you shall observe all my statutes and all

person, so shall it be given to him. 21Whoever my judgments, and you shall guard yourselves and strikes a person, and he dies, by death let him be do them, and you shall dwell on the land feeling put to death. 22There shall be one judgment for confident. 19And the land will yield its produce, the guest and for the inhabitant of the country; for and you will eat to satiety and dwell on it feeling it is I who am the Lord your God. 23And Moyses confident. 20But if you say, What shall we eat in spoke to the sons of Israel, and they brought the this seventh year, if we do not sow or gather in our

al.e. *the land's*

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leuitikon 25-26

crop? 21I will also send my blessing to you in the depart to his ancestral holding. 42For they are my sixth year, and it will yield its crop for three years. domestics, whom I brought out of the land of 22And you shall sow in the eighth year, and you

Egypt; he shall not be sold in a sale of a domestic.

will be eating from the old crop until the ninth 43You shall not abuse him with toil, and you shall year. When its produce comes in, you shall eat old fear the Lord your God. 44And as for a male and of old things. 23And the land shall not be sold ir- female servant whom you may have from the na-revocably, for the land is mine, because before me tions that are around you—from them you shall you are guests

and resident aliens. 24And on the acquire a male and female slave. 45Also from the basis of all the land of your holding, you shall pro- sons of the resident aliens residing among you— vide ransom for the land.

from these and from their families who have been

25 But if your brother who is with you should born in your land you shall acquire; let them be to become poor and should sell some of what he you as a possession. 46And you shall distribute holds and the next of kin who is nearest should them to your children after you, and they shall be come, then he shall redeem the sale of his brother. held in possession by you forever. But of your 26But if someone does not have one who is next of

brothers the sons of Israel, each shall not abuse his

kin and has plenty in hand and finds for himself brother with toil.

what is sufficient for his ransom, 27then he shall

47 If the hand of the guest or the resident alien

compute the years of his sale and give back what with you finds, and if your brother, having fallen he has over to the person who sold it to him, and in difficulty, is sold to the guest or to the resident he shall depart to his holding. 28But if his hand alien with you or to a guest by descent, 48after he does not find what is sufficient to give it back to has been sold to him he shall have redemption; him, then the sale shall belong to the one who ac- one of his brothers shall redeem him; 49a brother quired them until the year of release, and at the re- of his father or a son of his father's brother shall release it shall expire, and he shall depart to

his deem him, or some of his relatives who are of his holding.

own flesh, of his own tribe, shall redeem him, but

29 But if anyone sells a dwelling house in a walled city, then its redemption shall stand; until a self. 50He shall compute with his purchaser from year of days has elapsed, its redemption shall the year when he sold himself to him until the year stand. 30But if it is not redeemed until a full year of the release, and the amount of the sale shall be has elapsed, the house that is in a city that has a wall as for a hired laborer. Year by year he shall be with wall shall be confirmed irrevocably to belong to its him. 51But if more years remain to someone, for purchaser, throughout his generations, and it shall these he shall pay his ransom from the money of not expire in the release. 31But houses in farm- his sale, 52but if few years remain until the year of release, those that have no wall around them, let the release, then he shall compute for him accord-them be classed as the field of the earth; these shall ing to his years, and he shall pay his ransom. 53As always be redeemed, and they shall expire in the a hired laborer he shall be with him year by year.

release. 32And as for the cities of the Leuites, the You shall not abuse him with toil in your sight.

houses of the cities of their holding shall always be 54But if he has not been redeemed in any of these redeemed for the Leuites. 33And he who redeems ways, he and his young children with him shall go from the Leuites, then the sale of their houses of a fourth in the year of release. 55For to me the sons of city of their holding shall expire in the release, be- Israel are domestics; these are my servants whom I

cause the dwellings in the cities of the Levites are brought out from the land of Egypt.

their holding among the sons of Israel. 34And the fields bordering on their cities shall not be sold;

I am the Lord your God. You shall make for this is their holding for all time.

26 for yourselves nothing made by hand nor

35 Now if your brother is needy and with you carved, neither erect a stele of your own, nor shall becomes weak in his hands, you shall help him as you place a stone as a look-out in your land, to do a guest and a resident alien, and your brother shall obeisance to it; it is I who am the Lord your God.

live with you. 36You shall not take interest from 2You shall keep my sabbaths and be respectful of him, not even in any amount, and you shall fear my sanctuaries; I am the Lord.

your God; I am the Lord. And your brother shall

3 If you walk by my ordinances and observe my

live with you. 37You shall not give him your commandments and do them, 4I will then give money at interest; neither shall you give him your you the rain in its season, and the land shall yield food in excess. 38I am the Lord your God, the one its produce, and the trees of the plains shall yield who brought you out from the land of Egypt, to their fruit. 5And for you the harvest shall overtake give you the land Chanaan in order to be your the vintage, and the vintage shall overtake the sow-God.

ing, and you shall eat your bread to satiety and

39 Now if your brother with you is humbled dwell in safety on your land, and war shall not go and is sold to you, he shall not be subject to you through your land. 6And I will grant peace in your with the subjection of a domestic. 40He shall be to land, and you shall fall asleep, and there shall be you as a hired laborer or a resident alien. He shall no one making you afraid, and I will destroy bad work with you until the year of the release. 41And animals from your land. 7And you shall give chase he and his children with him shall go forth at the to your enemies, and they shall fall before you by release, and he shall go away to his kin; he shall slaughter. 8And five of you shall give chase to a

leuitikon 26-27

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hundred, and a hundred of you shall give chase to place your limbs on the limbs of your idols. And tens of thousands, and your enemies shall fall be- my soul will be very angry with you. 31And I will fore you by dagger. 9And I will look attentively lay your cities waste, will make your sanctuaries upon you and increase you and multiply you, and quite desolate, and I will not smell the odor of I will establish my covenant with you. 10And you your sacrifices anymore. 32And I will devastate shall eat the old and the old things of the old, and your land, and your enemies who inhabit it shall you shall bring out the old out of the new. 11And I be astonished at it. 33And you I will scatter into the will place my tent among you, and my soul shall nations, and the dagger, coming by surprise, will not abhor you. 12And I will walk about among you utterly destroy you, and your land shall be deso-and will be your God, and you shall be afor me a late, and your cities shall be desolate.

nationa. 13It is I who am the Lord your God who

34 Then the land shall enjoy its sabbaths all the

brought you out of the land of Egypt since you days of its desolation. And you shall be in the land were slaves, and I have shattered the bond of your of your enemies; then the land shall sabbatize and yoke and led you with boldness.

enjoy its sabbaths. 35All the days of its desolation,

14 But if you do not obey me, neither do these it shall sabbatize what it did not sabbatize on your ordinances of mine, 15but refuse to comply with sabbaths when you were living on it. 36And onto them, and your soul be angered by my judgments those of you who are left, I will send faintness into so that you do not carry out all my command- their heart in the land of their enemies, and the ments so that you scatter my covenant to the wind, sound of a driven leaf shall put them to flight, and 16then I in turn will do thus to you, and I will they shall flee as those who flee from battle, and

gather difficulty upon you, both itch and jaundice, they shall fall though no one pursues. 37And and your eyes as being purulent and your life as brother shall disdain brother as in a war, though pining away. And you shall sow your seed in vain, no one is running away, and you shall not be able and your adversaries shall eat it. 17And I will set to withstand your enemies. 38And you shall perish my face against you, and you shall fall down be- among the nations, and the land of your enemies fore your enemies, and those who hate you shall shall devour you. 39And those of you who are left pursue you, and you shall flee though no one pur- shall be corrupted because of their sins. In the land sues you. 18And

if up to this point you do not obey of their enemies they shall melt away.

me, then I will do more to discipline you sevenfold

40 And they shall confess their sins and the

for your sins. 19And I will smash the insolence of sins of their fathers, because they transgressed and your arrogance, and I will make your sky iron and disdained me and because they walked sideways your earth like copper. 20And your strength shall before me, 41and I, in turn, walked in skewed anger be to no purpose, and your land shall not yield its with them, and I shall destroy them in the land of seed time, and the tree of your field shall not yield their enemies. Then their uncircumcised heart will its fruit.

feel ashamed, and then they will be content with

21 If after this you walk sideways and are not their iniquities. 42And I will remember the cov-willing to obey me, I will add to you seven blows enant of Iakob, and I will remember the covenant in accordance with your sins. 22And I will send the of Isaak and the covenant of Abraam, and I will re-wild animals of the land against you, and they member the land. 43And the land shall be aban-shall devour you and utterly destroy your livestock, doned by them. Then the land shall accept its sab-and they shall make you very few in number, and baths while it was made desolate by them, and your roads shall be deserted.

they themselves shall accept their lawlessness on

23 And if by these things you are not disci- account of which they disdained my judgments plined but walk sideways with me, 24then I too and were vexed in their soul by my ordinances.

will walk with you in skewed anger, and I myself 44And not even when they were in the land of their will strike you sevenfold for your sins. 25And I will enemies did I ever disdain them or was angered by bring against you a dagger avenging the cause of them so as to destroy them utterly, to scatter to the the covenant, and you will flee for refuge to your wind my covenant with them; for it is I who am cities. And I will send death among you, and you the Lord their God, 45and I will remember their shall be delivered into enemy hands. 26When you former covenant when I brought them out of the are hard pressed for want of bread, then ten land of Egypt, out of a house of slavery in the sight women shall bake your bread in a single oven, and of the nations, to be their God; I am the Lord.

they shall dole out your bread by weight, and you

46 These are the judgments and the ordinances shall eat and never be satisfied.

and the law that the Lord established between him

27 Now if by these things you do not obey me

and between the sons of Israel on the mountain

but walk sideways with me, 28I myself too will Sina by the hand of Moyses.

walk with you in skewed anger, and it is I who will discipline you sevenfold in accordance with your

And the Lord spoke to Moyses, saying:

sins. 29And you shall eat the flesh of your sons, 27 2Speak to the sons of Israel, and you shall and you shall eat the flesh of your daughters. say to them: A person who vows a vow to the Lord, 30And I will strip bare your steles and utterly defor instance the value of his life, 3the value for a

stroy your wooden handcrafted objects, and I will

male shall be: from twenty to sixty years of age the

a *my people* = Weed

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leuitikon 27

value shall be fifty didrachmas of silver by the deems the field, then he shall add one-fifth of the sanctuary standard. 4But for a female the valuation money to its value, and it shall be his, 20but shall be thirty didrachmas. 5Now if it is from five should he not redeem the field and should sell the to twenty years of age, the value of a male shall be field to another person, he shall no longer redeem twenty didrachmas and of a female, ten didrach- it. 21But when the release has expired, the field mas. 6And from one month to five years, the value shall be holy to the Lord as the land that has been of a male shall be five didrachmas of silver, but of set aside; it shall be the priest's holding. 22Now if a female, three didrachmas. 7But if from sixty years someone consecrates to the Lord part of the field and over, if the person is a male—the value shall that he has purchased, which is not a part of the be fifteen didrachmas of silver, but in the case of a field of his holding, 23the priest shall assign to it female ten didrachmas. 8And if he is base with re- the full amount of the value from the year of regard to the value, he shall stand before the priest, lease, and he shall pay the value on that day, some-and the priest shall assess

him; in accordance with thing sacred to the Lord. 24And in the year of rethe strength of the hand of the one making the lease the field shall be given back to the person vow, the priest shall assess him.

from whom he bought it, whose land-holding it

9 But if a gift to the Lord be from the animals, had been. 25And every assessment shall be by holy from those that are being offered, if he gives from weights: twenty obols shall make a didrachma.

these to the Lord, it shall be holy. 10He shall not

26 And every firstling that may be born among

exchange it, either good for bad or bad for good. your animals shall belong to the Lord, and no one But if by exchanging he exchanges it, animal for shall consecrate it; whether calf or sheep, it is the animal, both that one and its substitute shall be Lord's. 27But if it is of unclean quadrupeds, he holy. 11But if a gift to the Lord is any unclean ani- shall make an alteration according to its assessmal, from those that are not brought, he shall set ment and add one-fifth to it. And it shall be his.

the animal before the priest. 12And the priest shall But if he does not redeem, it shall be sold at its as-assess it; between good and between bad, as the sessed value.

priest sets the value, so it shall stand. 13But if by re-

28 But nothing dedicated that a person may

deeming, he redeems it, he shall add one-fifth to dedicate to the Lord, which he owns, from human its value.

to animal and from his field of holding, shall be

14 If a person consecrates his house holy to the Lord or redeems it; every devoted thing shall be the Lord's, then the priest shall assess it: whether be- holy of holies to the Lord. 29 And nothing that has been between good and bad; as the priest values it, so it shall be fixed. 15 But if the one who consecrated it, but by death it shall be put to death.

consecrates it redeems his house, he shall add to it one-

30 Every tithe of the land from the seed of the fifth of the money of its value, and it shall be his.

ground and of tree-fruit is the Lord's; it is holy to

16 Now if a person consecrates to the Lord the field of his holding, then its value shall be his tithe, he shall add one-fifth to it, and it shall be in accordance with its seed: fifty shekels shall be his. 32 And every tithe of cows and sheep, shall be silver to a korb of barley seed. 17 But if he and everything that may come into the count consecrates his field from the year of release, according to the rod—the tithe shall be holy to the Lord.

according to its assessment it shall stand, 18 but if he 33 You shall not exchange good for bad. But if he consecrates his field later, after the release, then you shall exchange it, then its substitute priest shall compute the price for it according to its value; it shall be holy; it shall not be redeemed.

the years that remain until the year of release, and

34 These are the commandments that the Lord

there shall be a deduction made from its assess-
commanded Moyses for the sons of Israel on the ment.
19Now if the one who consecrates it re-mountain Sina.

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

NUMBERS

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 (Weed) and the emended text of Wevers' *Notes* (WeN) are evident in the footnotes to NETS. For example, in Num 21.11 the translation reads “and camped in bAchel Gaib,” although the edition has “and camped in Achelgai.” The correction of the *Notes* is cited at the foot of the page as follows: b *Achelgai* = Weed.

TRANSLATION PROFILE OF THE GREEK

Character of the Translation

LXX Numbers may be described as quite a literal reproduction of the Hebrew that is often wooden.

The translator is at times careless or inaccurate, but he can also be skillful in carrying out his task, with successful attempts to achieve consistency and to harmonize passages he is rendering.

In his 1851 analysis of LXX Numbers as a translation,¹ Zacharias Frankel came to the conclusion that it is a chance amalgam without an overall plan or purpose. However, in his *Notes on the Greek Text of Numbers*, which constitutes the most thorough study of LXX Numbers in modern times, Wevers offers a more balanced assessment.

On the one hand, Wevers considers the Greek translation of Numbers as “without a doubt by far the weakest volume in the Greek Pentateuch” (*Notes*, p. ix), with numerous examples of incompetence evidenced by gross failures to follow the rules of grammar. On the other, he also views LXX Numbers as the product of “a mind at work, making judgments at times quite astute in its approach to the task of translating holy writ” (*Notes*, p. xv). Despite his flaws, the translator is actively engaged in the interpretation of Scripture, making strong efforts to clarify obscure passages and sometimes even to correct what he perceives as factual errors or contradictions in the parent text.

Carelessness and Grammatical Inconsistencies

There are many apparent careless renditions and grammatical inconsistencies on the part of the translator.

A striking example of carelessness on the translator's part is at Num 9.22-23, where he omitted two pieces of the text due to homoioteleuton (i.e., his eye skipping from one Hebrew word to the same word later in the text, resulting in the omission of the words in between). In the MT, 9.22 ends with

“[the Israelites] would not set out; but when it [i.e., the cloud] lifted they would set out,”

(w(sy wtl(hbw w(sy)lw), and v. 23 continues: “At the command of the LORD (hwhy yp l()) they would camp, and at the command of the LORD (hwhy yp l(w) they would set out.” LXX Numbers, however, simply reads “[the sons of Israel] . . . shall certainly not set out (kai\ ou0 mh\ a0pa/rwsin). (23) For at the ordinance of the Lord they shall set out” (o#ti dia\ prosta/gmatoj kuri/ou a0parou=sin). 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 sknh/ for both Nk#mh and lh), 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).

to the reader of numbers

the guard duty of the sons of Gedson in the tent (th|=sknh|=) of witness is the tent (i.e., the tabernacle) (h9 sknh/) 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 (o3 e0stin, “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 Iesus as his successor, "and you shall lay your hands (ta\j xei=ra/j sou) upon him"—the Hebrew here has the singular "your hand" (Kdy t)). A few verses later, this command is carried out when Moyses "laid his hands (wydy t)) 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: *diagh/kh* (“covenant”) for *tyrb* and *yuxh/* (“soul/ spirit”) for *#pn*. More specific to Numbers are *proskune/w* (“bow down/worship”) for *hwxt#h* Hithpael; *parabolh/* (“illustration”) for *l#m*; *ui9oi/* (“sons”) for *ynb* (construct state in chapter 26); *xi/mairon* e0c ai0gw~(n“male goat from the goats”) for *Myz(ry(#;* a0poskeuh/ (“chattel”) for *P+*; and *du/namij* (“army/force”) for *lyx*.

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 *ku/rioj* (“LORD”) for the Hebrew *hwhy*. Another is *diagh/kh* (“covenant”) for *tyrb*, 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 *lechem* in Num 11.8; our translator simply contextualized by rendering *lechem* (“cake”).

The puzzling words *chafim*—possibly meaning “my displeasure”—are found in Num 14.34 (see also Job 33.10). Here LXX Numbers gives a contextualized translation, *chafim* (“the wrath of my anger”), which makes good contextual sense.

The Hebrew term *gibborim* (“high places”) was apparently not understood as an idolatrous place of wor-

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ship at Alexandria when the translator did his work. In Numbers it is rendered by *sth/lai* (“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 *Mypc hd#* (“to the field of Zo-phim”). Since *Mypc* literally means “watchers,” the translator rendered the phrase by *ei0j a0grou= skopia/n* (“to a look-out [or, watchtower] of a field”).

In *Num* 32.33 the land of Og is called by *bs Cr)h yr(tlbgb hyr(l Cr)h*. 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 *th\ n gh= n kai\ ta\ j po/leij su\ n toi= j o9ri/oij au0th= j, po/leij th= j gh= j ku/klw* (“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: Rouben, Symeon, Ioudas, Issachar, Zaboulon, Ephraim (Ioseph’s son), Manasse (Ioseph’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 Moses, 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 (Ioseph’s son), Ephraim (Ioseph’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 $\text{I}r\#y\ ynb$ with $\text{ui9oi}\ \text{I)srah/I}$ ("the sons of Israel") and Mtb)\ tybl with $\text{kat)\ oi!kouj\ patriw=n\ au0tw=n}$ ("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.

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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 wilder- 16These were the ones designated from the con-ness of Sina, in the tent of

witness, on the first

gregation, rulers of the tribes according to their

of the second month of the second year after they paternal family; they were officers of thousands of had come out of the land of Egypt, saying: 2Take a Israel.

sum total of the whole congregation of the sons of

17 And Moyses and Aaron took these men who

Israel, according to their families, according to had been designated by name, 18and on the first of their paternal houses, according to number by the month of the second year they assembled the their names, according to their head—3every male

whole congregation. And they tabulated a accord-

(3)from twenty years and above, everyone who

ing to their birth, according to their paternal fami-

goes out in Israel's force. Enroll them with their ly, according to the number of their names from force; you and Aaron are to enroll them. 4And with twenty years and above, every male, according to you shall be each of the rulers, according to the their head, 19in the manner the Lord had instruct-tribe of each. They shall be according to paternal ed Moyses. And they were numbered in the wilder-houses. 5And these are the names of the men who ness of Sina.

shall be present with you:

20 And there were the sons of Rouben, Israel's

From those of Rouben, Elisour son of Sediour.

firstborn, according to their families, according to

6

From those of Symeon, Salamiel son of
their divisions, according to their paternal houses,
Sourisadai.

according to the number of their names, according

7

From those of Ioudas, Naasson son of
to their head, every male from twenty years and
Aminadab.

above, everyone who goes out in the force; 21their

8

From those of Issachar, Nathanael son of
numbering from the tribe of Rouben was forty-six
Sogar.

thousand and five hundred.

9

From those of Zaboulon, Eliab son of
22 For the sons of Symeon, according to their
Chailon.

families, according to their divisions, according to

(10) From the sons of Ioseph:

their paternal houses, according to the number of

from those of Ephraim, Elisama son of

their names, according to their head, every male

Emioud;

from twenty years and above, everyone who goes

10

from those of Manasse, Gamaliel son of

out in the force: 23 their enrollment from the tribe

Phadasour.

of Symeon was fifty-nine thousand and three hun-

11

From those of Benjamin, Abidan son of

dred.

Gadeoni.

24(26) For the sons of Ioudas, according to

12

From those of Dan, Achiezer son of Amisadai.

their families, according to their divisions, accord-

13

From those of Aser, Phagaiel son of Echan.

ing to their paternal houses, according to the num-

14

From those of Gad, Elisaph son of Raguel.

ber of their names, according to their head, every

15

From those of Nephthali, Achire son of

male from twenty years and above, everyone who

Ainan.

goes out in the force: 25(27)their enrollment from

aOr *registered*

numbers 1-2

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the tribe of loudas was seventy-four thousand and from
twenty years and above, everyone who goes six hundred.

out in the force: 41their enrollment from the tribe

26(28) For the sons of Issachar, according to of Aser was
forty-one thousand and five hundred.

their families, according to their divisions, accord-

42 For the sons of Nephthali, according to their

ing to their paternal houses, according to the num- families,
according to their divisions, according to ber of their names,
according to their head, every their paternal houses,
according to the number of male from twenty years and
above, everyone who their names, according to their head,
every male goes out in the force: 27(29)their enrollment
from from twenty years and above, everyone who goes the
tribe of Issachar was fifty-four thousand and out in the force:
43their enrollment from the tribe four hundred.

of Nephthali was fifty-three thousand and four

28(30) For the sons of Zaboulon, according to hundred.

their families, according to their divisions, accord-

44 This is the enrollment which Moyses and

ing to their paternal houses, according to the num- Aaron
and the rulers of Israel, twelve men, enber of their names,
according to their head, every rolled—one man for one tribe,
according to the male from twenty years and above,
everyone who tribe of their paternal houses. 45And the
whole en-goes out in the force: 29(31)their enrollment from
rollment of the sons of Israel with their force from the tribe
of Zaboulon was fifty-seven thousand twenty years and
above, everyone who would go and four hundred.

out to do battle in Israel was 46six hundred three

30(32) For the sons of Ioseph: the sons of thousand and five
hundred fifty. 47But the Leuites Ephraim, according to their
families, according to from their paternal tribe were not
enrolled among their divisions, according to their paternal
houses, the sons of Israel.

according to the number of their names, according

48 And the Lord had spoken to Moyses, saying:

to their head, every male from twenty years and 49See to it that you do not enroll the tribe of Leui above, everyone who goes out in the force: and that you do not take their number amidst the 31(33)their enrollment from the tribe of Ephraim sons of Israel. 50And you shall appoint the Leuites

was forty thousand and five hundred; 32(34)for the over the tent of witness and over all its furnishings sons of Manasse, according to their families, ac- and over all the things that are in it; they shall carry cording to their divisions, according to their pa- the tent and all its furnishings, and they shall min-ternal houses, according to the number of their ister in it, and they shall encamp around the tent.

names, according to their head, every male from 51And when the tent sets out, the Leuites shall take twenty years and above, everyone who goes out in it down, and when the tent encamps, they shall the force: 33(34)their enrollment from the tribe of erect it. And let the alien who comes near die.

Manasse was thirty-two thousand and two hun- 52And the sons of Israel shall encamp, a man in his dred.

own unit and a man according to his own rank,

34(36) For the sons of Benjamin, according to together with their force, 53but let the Leuites en-their families, according to their divisions, accord- camp opposite, around the tent of witness, and ing to their paternal houses, according to the num- there shall be no offense among the sons of Israel.

ber of their names, according to their head, every And the Leuites themselves shall keep guard duty male from twenty

years and above, everyone who over the tent of witness.
54And the sons of Israel goes out in the force: 35(37)their enrollment from did according to all that the Lord commanded the tribe of Benjamin was thirty-five thousand and Moyses and Aaron; so they did.

four hundred.

36(24) For the sons of Gad, according to their

And the Lord spoke to Moyses and Aaron, say-

families, according to their divisions, according to 2 ing:
2Let the sons of Israel encamp—aa person their paternal houses, according to the number of next to hima, according to unit, according to en-their names, according to their head, every male signs, according to their paternal houses—opposite from twenty years and above, everyone who goes round about the tent of witness let the sons of Isra-out in the force: 37(25)their enrollment from the el encamp. 3And those who encamp first towards tribe of Gad was forty-five thousand and six hun- the east: the unit of the camp of loudas with their dred and fifty.

force. And the ruler of the sons of loudas: Naasson

38 For the sons of Dan, according to their fam- son of Aminadab; 4his force, those enrolled: seven-ilies, according to their divisions, according to ty-four thousand and six hundred. 5And those who their paternal houses, according to the number of encamp next: the tribe of Issachar. And the ruler of their names, according to their head, every male the sons of Issachar: Nathanael son of Sogar; 6his from twenty years and above, everyone who goes force, those enrolled: fifty-four thousand and four out in the force: 39their enrollment from the tribe hundred. 7And those who encamp

next: the tribe of Dan was sixty-two thousand and seven hundred. And the ruler of the sons of Zaboulon: dred.

Eliab son of Chailon; 8his force, those enrolled:

40 For the sons of Aser, according to their families- fifty-seven thousand and four hundred. 9All those ilies, according to their divisions, according to enrolled from the camp of loudas: one hundred their paternal houses, according to the number of eighty-six thousand and four hundred with their names, according to their head, every male

force. They shall set out first.

al.e. one next to the other

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numbers 2-3

10 The unit of the camp of Rouben towards the of the sons of Aaron: the firstborn Nadab and Abi-southwest with their force. And the ruler of the oud, Eleazar and Ithamar. 3These are the names of sons of Rouben: Elisour son of Sediour; 11his force, the sons of Aaron, the anointed priests, whose those enrolled: forty-six thousand and five hundred hands they had validated to serve as priests. 4And dred. 12And those who encamp next to him: the Nadab and Abioud died before the Lord, when tribe of Symeon. And the ruler of the sons of Syme- they offered strange fire before the Lord in the on: Salamiel son of Sourisadai; 13his force, those wilderness of Sina. But they had no children, and enrolled: fifty-nine thousand and three hundred. Eleazar and Ithamar served as priests with Aaron 14And those who encamp next to him: the tribe of their father.

Gad. And the ruler of the sons of Gad: Elisaph son

5 And the Lord spoke to Moyses, saying: 6Take

of Ragouel; 15his force, those enrolled: forty-five the tribe of Leui, and you shall place them before thousand, six hundred fifty. 16All those enrolled of Aaron the priest, and they shall minister to him, the camp of Rouben: one hundred fifty-one thou- 7and they shall keep his guard duties and the sand, four hundred fifty with their force. They shall guard duties of the sons of Israel before the tent of set out second.

witness to perform the works of the tent. 8And

17 And the tent of witness shall be taken up, they shall keep all the furnishings of the tent of and the camp of the Leuites in the center of the witness, and the guard duties of the sons of Israel camps; even as they encamp, so shall they also set according to all the works of the tent. 9And you out, each in order, according to unit.

shall give the Leuites to Aaron and to his sons the

18 The unit of the camp of Ephraim by the sea priests; these have been given as a gift to me from with their force. And the ruler of the sons of Ephra- the sons of Israel. 10And you shall appoint Aaron im: Elisama son of Emioud; 19his force, those en- and his sons over the tent of witness, and they rolled: forty thousand and five hundred. 20And shall keep guard of their priesthood and all the those who encamp next: the tribe of Manasse. And things pertaining to the based-altar and within the the ruler of the sons of Manasse: Gamaliel son of veil, but the alien who touches them shall die.

Phadasour; 21his force, those enrolled: thirty-two

11 And the Lord spoke to Moyses, saying: 12And,

thousand and two hundred. 22And those who en- behold, I have taken the Leuites from the midst of camp next to him: the tribe of Benjamin. And the the sons of Israel in place of every firstborn that ruler of the sons of Benjamin: Abidan son of opens the womb among the sons of Israel. They Gadeoni; 23his force, those enrolled: thirty-five shall be their ransom, and the Leuites shall be mine.

thousand and four hundred. 24All those enrolled 13For every firstborn is mine; in the day when I of the camp of Ephraim: one hundred and eight struck every firstborn in the land of Egypt, I conse-thousand and one hundred with their force. They crated to me every firstborn in Israel from human to shall set out third.

animal; they shall be mine. I am the Lord.

25 The unit of the camp of Dan towards the

14 And the Lord spoke to Moses in the wilder-

north with their force. And the ruler of the sons of ness of Sina, saying: 15Enroll the sons of Leui ac-Dan: Achiezer son of Amisadai; 26his force, those cording to their paternal houses, according to their enrolled: sixty-two thousand and seven hundred. divisions, according to their families; every male 27And those who encamp next to him: the tribe of

from a month and above, you shall enroll them.

Aser. And the ruler of the sons of Aser: Phagaiel 16And Moses and Aaron enrolled them by the son of Echran; 28his force, those enrolled: forty- voice of the Lord, in which manner the Lord had one thousand and five hundred. 29And those who instructed them. 17And these were the sons of encamp next to him: the tribe of Nephthali. And Leui, by their names: Gedson, Kaath and Merari.

the ruler of the sons of Nephthali: Achire son of 18And these are the names of the sons of Gedson Ainan; 30his force, those enrolled: fifty-three thou- according to their divisions: Lobeni and Simei.

sand and four hundred. 31All those enrolled of the 19And the sons of Kaath according to their divi-camp of Dan: one hundred and fifty-seven thou- sions: Amram and Issaar, Chebron and Oziel.

sand and six hundred with their force. They shall 20And the sons of Merari according to their divi-set out last, according their unit.

sions: Mooli and Mousi. These are the divisions of

32 This was the enrollment of the sons of Isra- the Leuites according to their paternal houses.

el according to their paternal houses; the total en-

21 For Gedson, the division of Lobeni and the

rollment of the camps with their forces: six hun- division of Semei; these are the divisions of Ged-dred and three thousand, five hundred fifty. 33But son. 22Their enrollment according to the number the Leuites were not enrolled among them, just as of every male from a month and above; their enthe Lord had commanded Moyses.

rollment is seven thousand and five hundred.

34 And the sons of Israel did everything that 23And these sons of Gedson shall encamp behind the Lord had instructed Moyses. So they encamped the tent by the sea. 24And the ruler of the paternal according to their unit, and so they set out, each in house of the division of Gedson is Elisaph son of

order according to their divisions, according to Lael. 25And the guard duty of the sons of Gedson their paternal houses.

in the tent of witness is the tent and the screen and the covering of the door of the tent of witness

26

And these are the generations of Aaron and and the curtains of the court and the veil for the gate of the court, which is by the tent, and the rest

3 Moyses in the day when the Lord spoke to

Moyses in Mount Sina. 2And these are the names of all its tasks.

numbers 3-4

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27 For Kaath, the Amramis division and the ty obols to the shekel. 48And you shall give the Isaaris division and the Chebronis division and money to Aaron and his sons—ransom of those the Ozielis division; these were the divisions of who exceed in number among them. 49And Moy-Kaath. 28According to number, every male from a ses took the money, the ransom of those who ex-month and above were eight thousand and six ceeded in number, for the redemption of the hundred, keeping guard duty over the holy things. Leuites; 50from the firstborn of the sons of Israel, 29The divisions of the sons of Kaath shall encamp he took the money, one thousand three hundred

to the side of the tent towards the southwest. sixty-five shekels, according to the holy shekel.

30And the ruler of the paternal house of the divi-

51And Moyses gave the ransom of those who ex-

sions of Kaath is Elisaphan son of Oziel. 31And ceded Aaron and his sons in number, by the voice their guard duty is the ark and the table and the of the Lord, in which manner the Lord had in-lampstand and the altars and the furnishings of structured Moyses.

the holy place with which they shall minister and

the covering and all their tasks. 32And the ruler

And the Lord spoke to Moyses and Aaron, say-

over the rulers of the Leuites is Eleazar son of 4 ing: 2Take the sum total of the sons of Kaath Aaron the priest, having been appointed to keep from amidst the sons of Leui, according to their di-guard duties over the holy things.

visions, according to their paternal houses, 3from

33 For Merari, the Mooli division and the twenty-five years and above until fifty years, every-Mousi division; these are the divisions of Merari. one who enters in to minister, to perform all the 34Their enrollment according to number, every

tasks in the tent of witness. 4And these are the

male from a month old and above, is six thousand tasks of the sons of Kaath in the tent of witness, the and fifty. 35And the ruler of the paternal house of holy of holies.

the division of Merari is Zouriel son of Abichail;

5 And Aaron and his sons shall go in, whenever-

they shall encamp to the side of the tent towards the east the camp sets out, and shall take down the shad-rach the north. 36 The oversight, the guard duty of the covering veil and cover with it the ark of witness, sons of Merari, is the capitals of the tent and its 6 and they shall put on it a covering of blue leather bars and its pillars and its bases and all their furniture and throw on it a wholly blue cloth above and in-ture and their works 37 and the pillars of the court set the carrying-poles. 7 And over the presentation all around and their bases and their pegs and their table they shall throw over it a wholly purple cloth, cords.

and the bowls and the censers and the ladles and

38 And those encamping before the tent of witness the libation cups, with which hec libates, and the ness on the east are Moyses and Aaron and his perpetual loaves shall be on it. 8 And they shall put sons, keeping guard duty over the holy place, for over it a scarlet cloth and cover it with a covering the guard duties of the sons of Israel, but the alien of blue leather and insert the carrying-poles who touches it shall die. 39 The total enrollment of through it. 9 And they shall take a blue cloth and the Leuites, whom Moyses and Aaron enrolled by cover the lampstand, which gives light, and its the voice of the Lord according to their divisions, lamps and its snuffers and its pouring vessels and every male from a month old and above, is twenty-two thousand.

10 and they shall put it and all of its implements

40 And the Lord spoke to Moyses, saying: En- into a covering of blue leather and place it upon roll every

firstborn male of the sons of Israel from carrying-poles. 11And over the golden altar they a month old and above, and take their number by shall cover a blue cloth and cover it with a cover-name. 41But you shall take the Leuites for me—I ing of blue leather and insert its carrying-poles.

am the Lord—in place of all the firstborn of the 12And they shall take all the ministry implements sons of Israel, and the flocks of the Leuites in place with which they minister in the sanctuaryd and put of all the firstborn in the flocks of the sons of Isra- them into a blue cloth and cover them with a cov-el. 42And Moses enrolled, in which manner the ering of blue leather and put them on carrying-Lord had commanded, every firstborn among the poles, 13and hec shall put the cover upon the altar, sons of Israel. 43And all the firstborn males from a and they shall cover it with a wholly purple cloth.

month and above, according to number by name, 14And they shall put on it all the implements, with from a month old and above, are by their enroll- as many as they minister with them, and the fire-ment twenty-two thousand, two hundred seventy- pans and the meat hooks and the saucers and the three.

cover and all the implements of the altar, and they

44 And the Lord spoke to Moses, saying: shall put on it a cover of blue leather and insert its 45Take the Leuites in place of all the firstborn of

carrying-poles. And they shall take purple cloth

the sons of Israel, and the flocks of the Leuites in and cover up the washbasin and its base, and they place of their flocks, and the Leuites shall be mine. shall put them into a covering of blue leather and I am the Lord. 46And as the

ransom of the two place them on poles. 15And Aaron and his sons hundred seventy-three from the firstborn of the shall finish covering the sanctuaryd and all the sons of Israel, who exceed the Leuites in number, holy implements, when the camp sets out, and 47you shall also take five shekels per head. You after this the sons of Kaath shall enter to carry

shall take according to the holy didrachma, twen-
them, but they shall not touch the holy things, lest

a.l.e. *the veil* b.l.e. *the ark* c.l.e. *the priest* dOr *holy things*

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numbers 4-5

they die. These things in the tent of witness the everyone going in to minister and to perform tasks sons of Kaath shall carry.

in the tent of witness, 36and their enrollment, ac-

16 The overseer is Eleazar son of Aaron the

ording to their divisions, was two thousand seven

priest—the oil of the light and the incense of the hundred fifty. 37This was the enrollment of the di-mixture and the daily sacrifice and the anointing vision of Kaath, everyone who was ministering in oil—the oversight of the entire tent and as many the tent of witness, just as Moyses and Aaron things that are in it in the holy place, in all the enrolled by the voice of the Lord by the hand of works.

Moyses.

17 And the Lord spoke to Moyses and Aaron,

38 And the sons of Gedson were enrolled ac-

saying: 18You shall not destroy from the tribe the cording to their divisions, according to their pater-division of Kaath from the midst of the Leuites. nal houses, 39from twenty-five years and above to 19You shall do this for them, and they will live and

fifty years, everyone going in to minister and per-

surely not die, when they approach the holy of form the tasks in the tent of witness. 40And their holies: let Aaron and his sons come forward, and enrollment, according to their divisions, according they shall appoint them, each according to his of- to their paternal houses, was two thousand six fice of bearing—20and they shall by no means hundred thirty. 41This was the enrollment of the enter in suddenly to see the holy things and die.

division of the sons of Gedson, everyone who was

21 And the Lord spoke to Moyses, saying: ministering in the tent of witness, whom Moyses 22Take the sum total of the sons of Gedson and

and Aaron enrolled by the voice of the Lord by the

those according to their paternal houses, according hand of Moyses.

to their divisions; 23from twenty-five years and

42 And there were enrolled also the division of

above to fifty years enroll them, everyone who the sons of Merari according to their divisions, ac-goes out to minister and perform his tasks in the cording to their paternal houses, 43from twenty-tent of witness. 24This is the ministry of the divi- five years and above to fifty years, everyone going sion of Gedson, to minister and to carry, 25and ita in to minister, for the tasks of the tent of witness.

shall carry the skins of the tent, both the tent of 44And their enrollment, according to their divi-witness and its veil and the blue veil which is upon sions, according to their paternal houses, was three it above and the veil of the door of the tent of wit- thousand and two hundred. 45This was the enroll-ness 26and the curtains of the court, as many as ment of the division of Merari's sons, whom Moy-were upon the tent of witness, and the remaining ses and Aaron enrolled by the voice of the Lord by items and all the ministry implements, and they the hand of Moyses.

shall handle as many as those with which they

46 All those who were enrolled, whom Moyses

minister. 27According to the mouth of Aaron and and Aaron and the rulers of Israel enrolled—the his sons shall be the ministry of the sons of Ged- Leuites according to their divisions, according to son, in all their services and in all the things borne their paternal houses, 47from twenty-five years and through them, and you shall enroll them by name above to fifty years—everyone who was going in with respect to all the things borne by them. 28This for the task of the works and for the tasks that were is the ministry of the sons of Gedson in the tent of borne in the tent of witness, 48and those enrolled witness, and their guard duty shall be in the hand were eight thousand five hundred eighty. 49He en-of Ithamar son of Aaron the priest.

rolled them by the voice of the Lord by the hand of

29 As for the sons of Merari, according to their Moyses, man by man with regard to their tasks and divisions, according to their paternal houses, en- with regard to the things they were bearing. And roll them; 30from twenty-five years and above to they were enrolled, in which manner the Lord had fifty years, enroll them—everyone going in to min-instructed Moyses.

ister in the tasks of the tent of witness. 31And these

are the requirements of the things borne by them

And the Lord spoke to Moyses, saying: 2Order

according to all their tasks in the tent of witness: 5 the sons of Israel, and let them send away the capitals of the tent and its bars and its pillars from the camp everyone who is leprous and every-and its bases 32and the pillars of the court all one who has a discharge and everyone who is an around and their bases and the pillars of the veil unclean person regarding a soulb. 3From male to for the gate of the court and their bases and their female you shall send away outside the camp, and pegs and their cords and all their implements and they shall not defile their camps in which I dwell all their objects used in worship—enroll them by among them. 4And the sons of Israel did so and name, and all the implements of the guard duty of sent them away outside the camp; just as the Lord the things borne by them. 33This is the ministry of spoke to Moyses, so the sons of Israel did.

the division of Merari's sons in all their tasks in the

5 And the Lord spoke to Moyses, saying: 6Speak

tent of witness, by the hand of Ithamar son of Aaron the priest to the sons of Israel, saying: Man or woman, if any of them commits one of the human sins and in disregard

one commits one of the human sins and in disregard

34 And Moses and Aaron and the rulers of Israel regarding disregard and that individual commits an offense, he shall confess the sin which he has committed, according to their paternal houses, committed, and he shall pay back the full sum for 35 from twenty-five years and above to fifty years—

the error, and a fifth part of it shall he add to it,

a.l.e. *the division* b.l.e. *departed soul* tantamount to *corpse*

numbers 5–6

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and he shall pay the one whom he wronged. 8 But curse, and the curse-bringing water of reproof shall if the person has no near relative to compensate enter her. 25 And the priest shall take from the him for the error to him, the error compensated to woman's hand the sacrifice of jealousy, and he the Lord shall be for the priest, except for the ram shall place the sacrifice before the Lord and bring of atonement through which he shall make atone- it to the altar. 26 And from the sacrifice the priest ment by it for him. 9 And every first fruit with re- shall take a handful as its memorial and offer it spect to all the sanctified things among the sons of upon the altar, and afterwards he shall have the Israel, whatever they offer to the Lord for the priest woman drink the water. 27 And it shall be, if she is shall be his. 10 And the sanctified things of each defiled and has escaped her husband's notice by shall be his, and if a man gives to the

priest, it shall stealth, then the water of reproof that brings the belong to him.

curse shall enter her, and she shall be swelled up in

11 And the Lord spoke to Moyses, saying: her belly, and her thigh shall fall to pieces, and the 12Speak to the sons of Israel, and you shall say to

woman shall become a curse among her people.

them: aMan by mana—if his wife goes astray and 28But if the woman was not defiled and is pure, disregards him, despising him, 13and if anyone then she shall be innocent and shall eseed seede.

bsleeps with her in a union of seedb and escapes

29 This is the law of jealousy, in case a woman

the notice of her husband's eyes and she conceals who is under her husband goes astray and is de-it—although she is defiled—and there is no wit- filed 30or in case a man on whom a spirit of jeal-ness with her and she has not been caught 14and if ousy comes and he becomes jealous of his wife.

a spirit of jealousy comes upon him, and he be- And he shall place his wife before the Lord, and comes jealous of his wife but she has defiled her- the priest shall apply this entire law to her. 31And self or if a spirit of jealousy comes upon him and the man shall be innocent of sin, but that woman he becomes jealous of his wife but she is not de- shall bear her sin.

filed, 15then the man shall bring his wife to the

priest, and he shall offer the gift concerning her:

And the Lord spoke to Moyses, saying: 2Speak

one-tenth of an oiphic of barley flour. He shall 6 to the sons of Israel, and you shall say to pour no oil upon it, nor shall he put frankincense them: Man or woman, whoever especially vows a upon it, for it is a sacrifice of jealousy, a sacrifice of pure vow to the Lord to purify himself 3from wine remembrance, recalling an offense.

and sikeraf, he shall be purified from wine, and

16 And the priest shall bring her forward and vinegar from wine and vinegar from sikeraf he place her before the Lord. 17And the priest shall shall not drink. And whatever is prepared from the take pure, living water in an earthen vessel and grape he shall not drink, and he shall not eat fresh some of the dust that is on the floor of the tent of grapes and raisins. 4All the days of his vow, of all witness, and after taking it, the priest shall cast it the things that come from the vine, wine from into the water. 18And the priest shall set the pressed grapes to grape-stone seed he shall not woman before the Lord and uncover the woman's consume.

head and place upon her hands the sacrifice of re-

5 All the days of his vow of purification a razor

membrance, the sacrifice of jealousy—but in the shall not come upon his head until the days be priest's hand shall be the water of this reproof that fulfilled, as many as he vowed to the Lord; he shall brings the curse. 19And the priest shall make her be holy, letting the hair of his head grow into a take an oath and say to the woman, "If no one has mane.

slept with you, if you have not gone astray to be-

6 All the days of the vow to the Lord, he shall

come defiled while under your own husband, he shall not enter for any dead soul, 7 for father and for innocent from the water of this reproof that brings mother and for brother and for sister; he shall not be the curse. 20 But if you have gone astray being defiled for them when they have died, because under your husband or if you have defiled yourself a vow of his god is upon him, upon his head. 8 For and someone besides your husband has made his all the days of his vow, he shall be holy to the Lord.

bed with you," 21 then the priest shall make the

9 Now if someone dies suddenly nearby him,

woman take an oath by the oaths of this curse, and at once the head of his vow shall be defiled, and the priest shall say to the woman, "May the Lord he shall shave his head on whatever day he be made you as a curse and bound by oath in the cleansed; on the seventh day he shall be shaved.

midst of your people, when the Lord makes your 10 And on the eighth day he shall bring two turtle-thigh fall to pieces and your womb swell, 22 and doves or two young doves to the priest at the en-this water that brings the curse shall enter your trance of the tent of witness. 11 And the priest shall belly, to swell the belly and make your thigh fall to offer one for sin and one for a whole burnt offer-pieces." And the woman shall say, "May it be; may ing and the priest shall make atonement on his be-it be!"

half for the things in which he sinned concerning

23 And the priest shall write these curses on a scroll, and he shall sanctify his head on that scroll and shall wipe them out into the water of re- day 12 on which he was consecrated to the Lord for proof that brings the curse. 24 And he shall have the the days of the vow, and he shall bring a year-old woman drink the water of reproof that brings the

male lamb for error, and the previous days shall

al.e. *Any man* bl.e. *has sexual intercourse with her* cHeb 1 ephah = 22 liters dl.e. *had sexual intercourse* el.e. *produce offspring* fAram = *strong drink* gl.e. *departed soul* tantamount to *corpse*

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numbers 6-7

not be reckoned, because the head of his vow was on and the cattle and gave them to the Levites.

defiled.

7 Two wagons and four cattle he gave to the sons of

13 And this is the rule for the one who has Gedson according to their ministries, 8 and four taken a vow. On whatever day he fulfills the days wagons and eight cattle he gave to the sons of Me-of his vow, he shall personally bring an offering to rari according to their ministries, through Ithamar the entrance of the tent of witness, 14 and he shall son of Aaron the priest. 9 And to the sons of Kaath bring his gift to the Lord: one year-old male lamb he did not give, because they have the objects used without blemish for a whole burnt offering and in worship of the holy place; they

shall carry them one year-old ewe lamb without blemish for sin upon their shoulders.

and one ram without blemish for deliverance

10 And the rulers offered for the dedication of

15 and a basket of unleavened bread of fine flour,

the altar in the day on which he anointed it, and

loaves mixed with oil and unleavened cakes the rulers offered their gift before the altar. 11 And anointed with oil and their sacrifice and their libation the Lord said to Moses: One ruler each day, a ruler. 16 And the priest shall bring an offering before each day, they shall offer their gift for the dedication before the Lord, and he shall do his victim for sin of the altar.

and his whole burnt offering. 17 And he shall make

12 And the one offering his gift on the first day

the ram an offering for deliverance to the Lord, was Naasson son of Aminadab, ruler of the tribe of along with the basket of unleavened bread, and the loaves. 13 And he offered his gift: one silver bowl, priest shall do his sacrifice and his libation. 18 And its weight one hundred and thirty, one silver the one who made a vow shall shave the head of saucer, seventy shekels according to the holy his vow at the entrance of the tent of witness, and shekel, both full of fine flour mixed with oil, for a he shall place the hair upon the fire, which is sacrifice, 14 one censer of ten gold pieces, full of incense under the sacrifice of deliverance. 19 And the priest cense, 15 one bull calf from the cattle, one ram, one shall take the boiled shoulder from the ram and year-old male lamb for a whole burnt offering one unleavened loaf from

the basket and one un- 16and one male goat from the goats for sin, 17and leavened cake, and he shall place them upon the for an offering of deliverance two heifers, five hands of the one who had made a vow, after he has rams, five male goats, five year-old ewe lambs. This his vow shaved. 20And the priest shall offer them was the gift of Naasson son of Aminadab.

as an addition before the Lord; it shall be holy for

18 On the second day Nathanael son of Sogar,

the priest beside the breast of the addition and be- ruler of the tribe of Issachar, offered. 19And he of-side the shoulder of the advance deduction; after fered his gift: one silver bowl, its weight one hun-this, the one who has made a vow shall drink wine.

dred and thirty, one silver saucer, seventy shekels

21 This is the rule for the one who makes a according to the holy shekel, both full of fine flour vow, whoever vows his gift to the Lord, concerning mixed with oil, for a sacrifice, 20one censer of ten his vow, apart from what his hand might find, ac- gold pieces, full of incense, 21one bull calf from the cording to the strength of his vow, which he vows cattle, one ram, one year-old male lamb for a whole according to the law of purity.

burnt offering 22and one male goat from the goats

22 And the Lord spoke to Moyses, saying:

for sin, 23and for an offering of deliverance two

23Speak to Aaron and his sons, saying: Thus you

heifers, five rams, five male goats, five year-old ewe
shall bless the sons of Israel, saying to them— lambs. This
was the gift of Nathanael son of Sogar.

24(27)and they shall put my name on the sons of Is-

24 On the third day, as ruler of the sons of

rael, and I the Lord will bless them—

Zaboulon, Eliab son of Chailon. 25His gift: one sil-

25(24)May the Lord bless you and keep you;

ver bowl, its weight one hundred and thirty, one

26(25) may the Lord make his face shine upon you

silver pan, seventy shekels according to the holy

and show mercy to you;

shekel, both full of fine flour mixed with oil, for a

27(26) may the Lord lift up his face upon you and

sacrifice, 26one censer of ten gold pieces, full of in-

give you peace.

cense, 27one bull calf from the cattle, one ram, one

year-old male lamb for a whole burnt offering

28

And it came to pass on the day in which Moy-

and one male goat from the goats for sin, 29and

7 ses finished so as to set up the tent, and he for an offering of deliverance two heifers, five anointed it and consecrated it and all its furnish- rams, five male goats, five year-old ewe lambs. This ings and the altar and all its utensils, and he was the gift of Eliab son of Chailon.

anointed them and consecrated them. 2And the

30 On the fourth day, as ruler of the sons of

rulers of Israel, twelve rulers of their paternal Rouben, Elisour son of Sediour. 31His gift: one sil-houses, offered. These were rulers of the tribes; ver bowl, its weight one hundred and thirty, one these were the ones who presided over the over- silver saucer, seventy shekels according to the holy seeing. 3And they brought their gift before the shekel, both full of fine flour mixed with oil, for a Lord: six covered wagons and twelve cattle, a sacrifice, 32one censer of ten gold pieces, full of in-wagon from two rulers and a calf from each, and cense, 33one bull calf from the cattle, one ram, one they advanced before the tent. 4And the Lord said year-old male lamb for a whole burnt offering 34

to Moyses, saying: 5Take from them, and they shall

and one male goat from the goats for sin, 35and

be for the ministry tasks of the tent of witness, and for an offering of deliverance two heifers, five you shall give them to the Leuites, to each one ac- rams, five male goats, five year-old ewe lambs. This cording to his service. 6And Moyses took the wag-was the gift of Elisour son of Sediour.

numbers 7-8

36 On the fifth day, as ruler of the sons of ver bowl, its weight one hundred and thirty, one Symeon, Salamiel son of Sourisadai. 37His gift: silver saucer, seventy shekels according to the holy one silver bowl, its weight one hundred and thirty, shekel, both full of fine flour mixed with oil, for a one silver pan, seventy shekels according to the sacrifice, 68one censer of ten gold pieces, full of in-holy shekel, both full of fine flour mixed with oil, cense, 69one bull calf from the cows, one ram, one for a sacrifice, 38one censer of ten gold pieces, full year-old male lamb for a whole burnt offering of incense, 39one bull calf from the cattle, one ram, 70and one male goat from the goats for sin, 71and one year-old male lamb for a whole burnt offering for an offering of deliverance two heifers, five 40and one male goat from the goats for sin, 41and rams, five male goats, five year-old ewe lambs. This

for an offering of deliverance two heifers, five was the gift of Achiezer son of Amisadai.

rams, five male goats, five year-old ewe lambs. This

72 On the eleventh day, as ruler of the sons of was the gift of Salamiel son of Sourisadai.

Aser, Phagaiel son of Echrán. 73His gift: one silver

42 On the sixth day, as ruler of the sons of Gad, bowl, its weight one hundred and thirty, one silver Elisaph son of Ragouel. 43His gift: one silver bowl, saucer, seventy shekels according to the holy its weight one hundred and thirty, one silver shekel, both full of fine flour mixed with oil, for a saucer, seventy shekels according to the holy sacrifice, 74one censer of ten gold pieces, full of in-shekel, both full of

fine flour mixed with oil, for a cense, 75one bull calf from the cattle, one ram, one sacrifice, 44one censer of ten gold pieces, full of in- year-old male lamb for a whole burnt offering cense, 45one bull calf from the cattle, one ram, one 76and one male goat from the goats for sin, 77and year-old male lamb for a whole burnt offering for an offering of deliverance two heifers, five

46and one male goat from the goats for sin, 47and rams, five male goats, five year-old ewe lambs. This

for an offering of deliverance two heifers, five was the gift of Phagaiel son of Echrans.

rams, five male goats, five year-old ewe lambs. This

78 On the twelfth day, as ruler of the sons of was the gift of Elisaph son of Ragouel.

Nephthali, Achire son of Ainan. 79His gift: one sil-

48 On the seventh day, as ruler of the sons of ver bowl, its weight one hundred and thirty, one Ephraim, Elisama son of Emioud. 49His gift: one silver saucer, seventy shekels according to the holy silver bowl, its weight one hundred and thirty, one shekel, both full of fine flour mixed with oil, for a silver saucer, seventy shekels according to the holy sacrifice, 80one censer of ten gold pieces, full of in-shekel, both full of fine flour mixed with oil, for a cense, 81one bull calf from the cattle, one ram, one sacrifice, 50one censer of ten gold pieces, full of in- year-old male lamb for a whole burnt offering cense, 51one bull calf from the cattle, one ram, one 82and one male goat from the goats for sin, 83and year-old male lamb for a whole burnt offering for an offering of deliverance two heifers, five

52and one male goat from the goats for sin, 53and rams, five male goats, five year-old ewe lambs. This for an offering of deliverance two heifers, five was the gift of Achire son of Ainan.

rams, five male goats, five year-old ewe lambs. This

84 This was the dedication of the altar, on the was the gift of Elisama son of Emioud.

day on which he anointed it, from the rulers of the

54 On the eighth day, as ruler of the sons of sons of Israel: twelve silver bowls, twelve silver Manasse, Gamaliel son of Phadasour. 55His gift: saucers, twelve golden censers, 85each bowl a hundred and thirty, dred thirty shekels and each saucer seventy one silver saucer, seventy shekels according to the shekels—all the silver of the vessels two thousand holy shekel, both full of fine flour mixed with oil, and four hundred shekels by the shekel of the holy for a sacrifice, 56one censer of ten gold pieces, full things, 86twelve golden censers full of incense—all of incense, 57one bull calf from the cattle, one ram, the gold of the censers, a hundred twenty gold one year-old male lamb for a whole burnt offering pieces, 87all the cattle for a whole burnt offering,

58and one male goat from the goats for sin, 59and

twelve calves, twelve rams, twelve year-old male

for an offering of deliverance two heifers, five lambs, their sacrifices and their libations and

rams, five male goats, five year-old ewe lambs. This twelve male goats from the goats for sin, 88all the was the gift of Gamaliel son of Phadasour.

cattle for the offering of deliverance, heifers twen-

60 On the ninth day, as ruler of the sons of ty-four, rams sixty, male goats sixty, year-old ewe Benjamin, Abidan son of Gadeoni. 61His gift: one lambs without blemish sixty. This was the dedica-silver bowl, its weight one hundred and thirty, one tion of the altar, after hea filled hisb hands and silver saucer, seventy shekels according to the holy after he anointed him.

shekel, both full of fine flour mixed with oil, for a

89 When Moyses went into the tent of witness

sacrifice, 62one censer of ten golden (shekels), full to speak with himc, then he heard the voice of the of incense, 63one bull calf from the cattle, one ram, Lord speaking to him from above the propitiatory, one year-old male lamb for a whole burnt offering

which is upon the ark of witness, between the two

64and one male goat from the goats for sin, 65and

cheroubim, and he was speaking to him.

for an offering of deliverance two heifers, five

rams, five male goats, five year-old ewe lambs. This

And the Lord spoke to Moyses, saying:

was the gift of Abidan son of Gadeoni.

8 2Speak to Aaron, and you shall say to him:

66 On the tenth day, as ruler of the sons of When you set up the lamps, the seven lamps Dan, Achiezer son of Amisadai. 67His gift: one sil-shall give light from the side in front of the lamp-

a.l.e. *Moyses* b.l.e. *Aaron's* c.l.e. *the Lord*

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numbers 8-9

stand. 3 And Aaron did so; from the one side fac- just as the Lord instructed (22)Moyses concerning ing the lampstand he lit its lamps, just as the the Leuites, so they did to them.

Lord instructed Moyses. 4 And this is the con-

23 And the Lord spoke to Moyses, saying:

struction of the lampstand: solid golden, its stem 24This is what concerns the Leuites: from twenty-and its lilies, totally solid; according to the pat- five years and above, they shall enter to minister in tern that the Lord showed Moyses, so he made the ministry in the tent of witness. 25And from fifty the lampstand.

years old, heb shall depart from the ministry, and

5 And the Lord spoke to Moyses, saying: 6Take he shall not perform any longer. 26And his broth-the Leuites from amidst the sons of Israel, and you er shall minister in the tent of witness to keep shall purify them. 7And thus you shall carry out for guard duties, but he shall not perform tasks. Thus them their purification; you shall sprinkle them you shall do to the Leuites in their guard duties.

with water of purification, and a razor shall come upon all of their body, and they shall wash their

And the Lord spoke to Moses in the wilder-

clothes, and they shall be clean. 8And they shall 9ness of Sina, in the second year after they went take one calf from the cattle and its sacrifice of fine out of the land of Egypt, in the first month, saying: flour mixed with oil, and you shall take a year-old 2Speak, and let the sons of Israel keep the pascha bull calf from the cattle for sin. 9And you shall according to its season. 3On the fourteenth day of bring the Leuites before the tent of witness, and the first month towards evening, you shall keep it you shall gather all the congregation of Israel's according to appointed times; according to its law sons, 10and you shall bring the Leuites before the and according to its interpretation you shall keep Lord, and the sons of Israel shall place their hands it. 4And Moses told the sons of Israel to keep the on the Leuites. 11And Aaron shall set apart the pascha. 5When the month began, on the four-Leuites as a restitution before the Lord from the tenth day, in the wilderness of Sina, just as the sons of Israel, and they shall be so as to perform Lord instructed Moses, so the sons of Israel did.

the works of the Lord. 12Now the Leuites shall lay 6And the men came near, who were unclean re-their hands on the heads of the calves, and he shall garding a human soulc, and they were not able to do the one for sin and the onea as a whole burnt keep the pascha in that day, and they came before offering to the Lord in order to make atonement Moses and Aaron in that day. 7And those men for them. 13And you shall stand the Leuites before said to him, "We are unclean regarding a human the Lord and before Aaron and before his sons, soulc. Surely, then, we are not to fail to

offer the and you shall give them back as a restitution be-
gift to the Lord according to its appointed time in fore the
Lord.

the midst of Israel's sons?" 8And Moyses spoke to

14 And you shall separate the Leuites from them, "Stand
here, and I shall hear what the Lord amidst the sons of
Israel, and they shall be mine. shall command concerning
you."

15And afterwards the Leuites shall enter to perform

9 And the Lord spoke to Moyses, saying:

the tasks of the tent of witness, and you shall 10Speak to
the sons of Israel, saying: dPerson by cleanse them and give
them back before the Lord, persond—whoever is unclean
regarding a human 16for these have been given back to me
as a resti-soulc or is on a journey far off to you or among

tution from amidst Israel's sons. In place of all the your
families shall also keep the pascha to the firstborn of the
sons of Israel that open every Lord. 11In the second month,
on the fourteenth womb, I have taken them for myself.
17For every day, towards evening they shall keep it; with
un-firstborn among Israel's sons is mine, from human
leavened bread and bitter herbs they shall eat it.

to animal; on the day when I struck every firstborn 12They
shall leave none of it until morning, and in the land of Egypt,
I consecrated them to me, they shall not break a bone from
it; according to 18and I took the Leuites in place of every
firstborn the law of the pascha they shall keep it. 13And a
among Israel's sons. 19And I gave back the Leuites person
who is pure and is not on a journey far off as a restitution,
given to Aaron and to his sons and fails to keep the pascha,

that soul shall be to-from amidst Israel's sons, to perform the tasks of tally destroyed from his people; because he did not the sons of Israel in the tent of witness and to offer his gift to the Lord according to its appointed make atonement for the sons of Israel, and there time, that person shall receive his sin. 14Now if a shall be none among the sons of Israel who draws guest comes to you in your land, he also shall keep near to the holy things.

the pascha to the Lord; according to the law of the

20 And Moyses and Aaron and all the congre- pascha and according to its organization, so shall gation of Israel's sons did to the Leuites just as the he keep it; there shall be one law for you and for Lord commanded Moyses concerning the Leuites; the guest and for the native of the land.

thus the sons of Israel did to them. 21And the

15 And on the day on which the tent was set

Leuites purified themselves and washed their up, the cloud covered the tent, the house of wit-clothes, and Aaron delivered them up as a restitu- ness, and in the evening upon the tent it was like tion before the Lord, and Aaron made atonement the appearance of fire until morning. 16So it was for them to purify them. 22And afterwards the all the time; the cloud covered it by day, and the Leuites entered to minister in their ministry in the appearance of fire during the night. 17And when tent of witness before Aaron and before his sons; the cloud rose up from the tent, after that also the

al.e. other bl.e. the Leuite cl.e. departed soul tantamount to corpse dl.e. Any person

numbers 9-11

sons of Israel departed, and in the place where they went out by the voice of the Lord, by the hand of Moses, there the sons of Israel encamped. 14 And a camp unit of the sons of Reuben were the first to set out; at the ordinance of the Lord the sons of Israel

first to set out together with their force, and over

shall encamp, and at the ordinance of the Lord their force was Naasson son of Aminadab, 15 and they shall set out; all the days in which the cloud over the force of the tribe of Issachar's sons casts a shadow over the tent, the sons of Israel shall encamp. 16 and over the force of the tribe of Zabulon's sons was Eliab son of Chailon.

tent for rather many days, also the sons of Israel

17 And they shall take down the tent, and the

shall keep the guard duty of God, and they shall encamp. 18 And a camp unit of the tribe of Reuben set out together with their force, and over the force of the tribe of Simeon's sons was set out. 19 and over the force of the tribe of Gad's sons was Elisaph the son of Reuel. 20 And 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,

night, and when the cloud rises up, they shall set

21 And the sons of Kaath shall set out, carrying

out. 22 In a day or a month—as a day prolongs the holy things, and they shall set up the tent be-while the cloud keeps casting a shadow over it, before they arrive. 22 And a camp unit of Ephraim the sons of Israel shall encamp and shall certainly shall set out together with their force and over not set out. 23 For at the ordinance of the Lord they their force, Elisama son of Emioud, 23 and over the shall set out. They kept the guard duty of the force of the tribe of the sons of Manasse, Gamaliel Lord at the ordinance of the Lord by the hand of the son of Phadassour, 24 and over the force of the Moyses.

tribe of Benjamin's sons, Abidan the son of Gadeoni.

And the Lord spoke to Moyses, saying:

25 And a camp unit of Dan's sons shall set out,

10 2 Make for yourself two silver trumpets; you last of all the camps, together with their force, and shall make them beaten, and they shall be for you over their force, Achiezer the son of Amisadai, 26

to summon the congregation and to remove the

and over the force of the tribe of Aser's sons,

camps. 3 And you shall trumpet with them, and Phagaiel son of Echan, 27 and over the force of the all the congregation shall be gathered together at tribe of Nephtali's sons, Achire son of Ainan.

the door of the tent of witness. 4But if they trum-

These are the armies of the sons of Israel, and

pet with one, all the rulers shall come to you, they set out together with their force.

chiefs of Israel. 5And you shall trumpet a signal,

29 And Moses said to Hobab son of Ragouel

and the camps encamping on the east shall set out. the Madianite, Moses' brother-in-lawc, "We are set-6And you shall trumpet a second signal, and the

ting out for the place of which the Lord said, 'This I

camps encamping on the southwest shall set out. will give to you.' Come with us, and we will treat you And you shall trumpet a third signal, and the well, for the Lord has spoken fine things concerning camps encamping along the sea shall set out. And Israel." 30But he said to him, "I will not go; rather, I you shall trumpet a fourth signal, and the camps will go to my land and to my kindred." 31And he encamping towards the north shall set out. They said, "Do not leave us, on account of the fact that shall trumpet with a signal at their departure. 7And you were with us in the wilderness, and you will be whenever you gather the congregation, you shall an elder among us. 32And it shall be, if you go with trumpet, but not with a signal. 8And the sons of us and those good things shall occur with which the Aaron, the priests, shall trumpet with the trumpets, Lord benefits us, we will also treat you well."

and it shall be to you a perpetual precept for your

33 And they set out from the mountain of the

generations. 9And if you go out to war in your land Lord on a journey of three days, and the ark of the against the adversaries who oppose you, you shall covenant of the Lord went ahead before them on a also give a signal with the trumpets, and you shall three days' journey, to seek out for them rest.

be remembered before the Lord, and you shall es-

34(35) And it happened when the ark set out,

cape to safety from your enemies. 10And in the then Moses said,

days of your gladness and at your feasts and at your

“Be aroused, O Lord, let your enemies be

new moons, you shall trumpet with the trumpets scattered;

over the whole burnt offerings and over your sacri-

let all those who hate you flee!”

35(36)

fices of deliverance, and it shall be for you a re-

And when it came to rest he said,

minder before your God. I am the Lord your God.

“Turn, O Lord, the thousands, the myriads

11 And it happened in the second year, in the

in Israel.”

36(34)

second month, on the twentieth of the month,

And the cloud came, overshadowing them by

the cloud rose up from the tent of witness. 12And day, when they set out from the camp.

the sons of Israel set out with their equipment

in the wilderness of Sina, and the cloud stood in

And the people were muttering wicked

the wilderness of Pharan. 13And the first ones set

11 things before the Lord, and the Lord heard

a.l.e. *the tent* b.l.e. *the trumpets* cPossibly *father-in-law*

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numbers 11-12

and was angered with wrath. And fire was kindled you disobeyed the Lord who is among you and among them from the Lord, and it devoured a cer- you wept before him, saying, ‘What did we do, to tain part of the camp. 2And the people cried out to come out of Egypt?’ ” 21And Moyses said, “The Moyses, and Moyses prayed to the Lord, and the people whom I am among are six hundred thou-fire abated. 3And the name of that place was called sand on foot—and you said, ‘Meat I will give Burning, because fire was kindled among them them, and they will eat for a month of days’!

from the Lord.

22 Shall sheep and cattle really be slain for them,

4 And the rabble among them craved with desire and will this be enough for them? Or shall all the mire, and after they sat down, they wept—also the food of the sea be gathered together for them, and sons of Israel—and said, “Who shall feed us with will this be enough for them?” 23 And the Lord said meat? 5 We remembered the fish that we used to to Moses, “Will the Lord’s hand not be sufficient?

eat in Egypt for nothing, and the cucumbers and Now you shall know whether my word will overcome the melons and the leeks and the onions and the take you or not.”

garlic. 6 But now our soul is parched; our eyes are

24 And Moses went out and spoke to the peo-

towards nothing except the manna.”

ple the words of the Lord, and he gathered seventy

7 Now the manna was like coriander seed, and men from the elders of the people, and he placed its appearance was the appearance of rock-crystal. them around the tent. 25 And the Lord came down 8 And the people would go through and collect and

in a cloud and spoke to him and took away some

grind it in the mill or crush it in the mortar, and of the spirit that was upon him and put it upon the they would boil it in the pot and make it into seventy men who were elders. Now as the spirit cakes, and its flavor was like the taste of a cake

rested upon them, they also prophesied, and they made with oil. 9And when the dew descended no longer added.

upon the camp by night, the manna would de-

26 And two men were left in the camp, the
scend on it.

name of the one Eldad and the name of the second

10 And Moyses heard them weeping in their di- Modad, and the spirit rested upon them. And these visions, each one at his door. And the Lord was were among the ones who had been registered, greatly angered with wrath, and before Moyses it and they did not go to the tent, and they prophe- was evil. 11And Moyses said to the Lord, "Why have sied in the camp. 27And the young man ran out you mistreated your attendant, and why have I not and reported to Moyses and spoke, saying, "Eldad found favor before you, to lay the onslaught of this and Modad are prophesying in the camp." 28And people upon me? 12Was it I who carried in the lesous the son of Naue, the one who stood by womb all this people, or was it I who gave birth to Moyses, the chosen one, said, "O Sir Moyses—stop them, that you are saying to me, 'Take them to your them!" 29And Moyses said to him, "Are you really bosom, as a nurse might take up the sucking child,' jealous for me? And who might grant that all the into the land, which you swore to their fathers? Lord's people be prophets, when the Lord grants 13From where do I get meat to give to all this peo-his spirit upon them?" 30And Moyses departed ple? For they are weeping to me, saying, 'Give us into the camp, he and the elders of Israel.

meat so that we may eat!' 14I shall not be able to

31 And a wind went out from the Lord, and it

bear this people alone, because this thing is too brought quailb over from the sea, and it cast them heavy for me. 15But if this is how you are going to upon the camp, a day's journey on this side and a treat me, kill me by slaying if I have found mercy day's journey on the other side, all around the with you so that I may not see my suffering."

camp, about two cubits in height from the ground.

16 And the Lord said to Moyses, "Gather for 32And the people rose up all the day and all the me seventy men from the elders of Israel, whom night and all the next day and gathered the quailb.

you personally know that they are elders of the He who gathered little gathered ten korscs, and they people and are their scribes, and you shall lead ddried them for themselves with dryingsd around them to the tent of witness, and they shall stand the camp. 33The meat was still between their teeth there with you. 17And I will come down and speak before it eexpirede, and the Lord became angry there with you, and I will remove some of the spir- against the people, and the Lord struck among the it that is upon you, and I will place it upon them, people with a very great plague. 34And the name of and they shall assist you with the onslaught of the that place was called Tombs of Craving, because people, and you will not bear them alone. 18And there they buried the people that craved. 35From you shall say to the people: Purify yourselves for Tombs of Craving the people set out for Haseroth, tomorrow, and you shall eat meat; for you wept and the people were in Haseroth.

before the Lord, saying, 'Who shall feed us with

meat? For it was well for us in Egypt,' and the Lord

And Mariam and Aaron spoke against

will give you meat to eat, and you shall eat meat. 12 Moyses on account of the Ethiopian 19You shall not eat one day, nor two, nor five days,

woman whom Moyses had taken, because he had

nor ten days, nor twenty days—20up to a month of taken an Ethiopian woman. 2And they said, “The days you shall eat until it comes out of your nos- Lord has not spoken only to Moyses, has he? Did trils and shall become as cholera to you, because

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* = Weed: i.e. the flesh was hardly dead.

numbers 12-13

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3And the man Moyses was very meek, more than the tribe of Gad, Goudiel son of Macchi. 17(16)These all the people who were upon the earth. 4And the are the names of the men whom Moyses sent to Lord said at once to Moyses and Mariam and spy out the land. And Moyses named Hause son of Aaron, “Come out, you three, to the tent of wit- Naue, Iesus.

ness.” 5And the three came out to the tent of wit-

18(17) And Moyses sent them to spy out the

ness. And the Lord descended in a pillar of cloud

land of Chanaan and said to them, “Go up by this

and stood at the door of the tent of witness. And

wilderness, and you shall go up to the mountain.

Aaron and Mariam were called, and they both

19(18)And you shall see the land, what it is and the

came out. 6And he said to them, “Hear my words:

people who dwell upon it, if they are rather strong

If there is a prophet of you for the Lord,

or weak, if they are few or many, 20(19)and what

in a vision I will be known to him,

the land is, which they dwell on, whether it is

and in sleep I will speak to him.

good or bad, and what the cities are which they

7

Not so my attendant Moyses;

live in, whether they are walled or unwalled,

21(20)

in my whole house he is faithful.

and what the land is, if it is rich or untended,

8

Mouth to mouth I will speak to him,

if there are trees in it or not. And you shall perse-

in visible form and not through riddles.

vere and take some of the fruit of the land.” And

And he has seen the glory of the Lord.

the days were days of spring, forerunners of the

And why were you not afraid to speak against my grape.

attendant Moses?” 9And the anger of the Lord’s

22(21) And they went up and spied out the

wrath was against them, and he departed.

land from the wilderness of Sin as far as Raab, as

10 And the cloud withdrew from the tent, and people enter Hemath. 23(22)And they went up by behold, Mariam was

leprous like snow, and Aaron the wilderness and came as far as Chebron, and looked upon Mariam, and look, she was leprous. Achiman and Sesi and Thelamin were there, gener-

11And Aaron said to Moses, “I beg you, Sir, do

ations of Enak, and Chebron was built seven years

not lay extra sin upon us, because we were ignorant before
Tanin of Egypt. 24(23)And they came as far as they went in that we
sinned. 12Do not let her be like as Cluster Ravine, and they
spied it out, and they unto death, like a miscarriage coming
out of a cut down from there a branch and one cluster
mother's womb, and it devours half her flesh." of grapes
upon it, and they lifted it up on carrying-13And Moyses cried
out to the Lord, saying, "O

poles, and some of the pomegranates and some

God, I beg you, heal her!" 14And the Lord said to of the figs.
25(24)That place they named Cluster Moyses, "If her father
when spitting had spat in Ravine, because of the cluster
that the sons of Israel face, would she not be put to shame
for seven days cut down from there.

days? Let her be separated for seven days outside

26(25) And they turned back from there, having

the camp, and afterwards she shall enter." 15And they spied
out the land, after forty days. 27(26)And Miriam was kept
apart outside the camp for seven days and came to
Moyses and Aaron and to the people, and the people did not set
out until Miriam all the congregation of Israel's sons, to the
wilderness was cleansed.

wilderness of Pharan Kades, and they brought back word

to them and to all the congregation, and they

(12.16)And after this the people set out from

showed the fruit of the land. 28(27)And they ex-

13 Haseroth and encamped in the wilderness plained to him and said, "We came into the land, of Pharan.

into which you sent us, a land flowing with milk

2(1) And the Lord spoke to Moyses, saying, and honey—and this is its fruit. 29(28) Except that 3(2) "Send out for yourself men, and let them spy

the nation that is inhabiting the land is bold, and

out the land of the Chananites, which I am giving the cities are strong, walled and very large, and we to the sons of Israel as a possession: one man per have seen the generation of Enak there. 30(29) And tribe, according to their paternal divisions you Amalek lives in the land that is towards the south, shall send them off, everyone of them a chief." and the Chettite and the Heuite and the Iebousite 4(3) And Moyses sent them out from the wilderness

and the Amorrite are living in the hill country, and

of Pharan by the voice of the Lord; all these men the Chananite lives by the sea and by the Jordan were chiefs of Israel. 5(4) And these are their names: river."

Of the tribe of Rouben, Samou son of Zacchour;

31(30) And Chaleb silenced the people to-

6(5) of the tribe of Symeon, Saphat son of Hour;

wards Moyses and said to him, "No, but when we

7(6) of the tribe of Ioudas, Chaleb son of

go up we shall go up, and we shall obtain it as an

Iephonne; 8(7)of the tribe of Issachar, Igaal son of

inheritance, because being powerful we shall pre-

Ioseph; 9(8)of the tribe of Ephraim, Hause son

vail against them.” 32(31)But the men who went up

of Naue; 10(9)of the tribe of Benjamin, Phalti son together

with him said, “We are not going up, be-of Raphou; 11(10)of

the tribe of Zaboulon, Goudiel cause by no means will we be

able to go up against son of Soudi; 12(11)of the tribe of

Ioseph (of the

the nation, because they are much stronger than

sons of Manasse), Gaddi son of Sousi;

13(12)of

we.” 33(32)And they brought about consternation

the tribe of Dan, Amiel son of Gamali; 14(13)of the

for the land that they had spied out, to the sons of

tribe of Aser, Sathour son of Michael; 15(14)of the

Israel, saying, “The land that we passed through to

tribe of Nephthali, Nabi son of Iabi;

16(15)of

spy it out—it is a land that devours those who live

a *upon it* = Weed

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numbers 13-14

upon it. All the people that we saw in it are very tall

And by cleansing he will not cleanse the

men, 34(33)and we have seen the giants there, and

guilty,

we were before them like grasshoppers—indeed

repaying sins of fathers upon children

even so we were before them.”

until the third and fourthb.’

19Forgive this people their sin according to your

And all the congregation lifted up and gave

great mercy, just as you were gracious to them from

14 voice, the people also kept weeping that
Egypt until the present.”

whole night. 2And all the sons of Israel were com-

20 And the Lord said to Moses, “I am merciful

plaining against Moses and Aaron, and all the to them
according to your word. 21But I live, and congregation said
to them, “Would that we had my name is living; the glory of
the Lord shall also died in the land of Egypt! Or if we had
died in this fill all the earth. 22For all the men who saw my

wilderness! 3And why is the Lord bringing us into glory and the signs that I performed in Egypt and this land to fall in war? Our wives and children in this wilderness and tested me this tenth time will become plunder! Now then, it is better for us and did not listen to my voice, 23surely they shall to turn back into Egypt.” 4And they said one to the not see the land that I swore to their fathers. In-other, “Let us assign a chief and turn back into stead, their children who are with me here, as Egypt.”

many as do not know good nor evil, every inexpe-

5 And Moses and Aaron fell face down before rienced younger person—to these I will give the all the congregation of Israel’s sons. 6But Iesus land, but all those who provoked me shall not see the son of Naue and Chaleb the son of Iephonne, it. 24But as for my servant Chaleb, because there of those who had spied out the land, ripped their was another spirit in him and he followed me, I clothes, 7and they said to all the congregation of too will bring him into the land, there where he Israel’s sons, saying, “The land, that which we entered, and his offspring shall inherit it. 25But spied out, is very, very good. 8If the Lord is choos-Amalek and the Chananite are living in the valley; ing us, he will bring us into this land and give it to tomorrow, as for you, return, and set out for the us: a land that is flowing with milk and honey. wilderness, by way of the Red Sea.”

9Only do not become deserters from the Lord. But

26 And the Lord said to Moses and Aaron, say-

as for you, do not fear the people of the land, since ing: 27How long—this wicked congregation? I they are food for us; for the right timea has depart- have heard what they themselves are complaining ed from them, but the Lord is

among us. Do not against me, the complaint of the sons of Israel, fear them.”

which they have complained concerning you.

28

10 And all the congregation said that they

Say to them, “I live,” says the Lord, “surely in the

would stone them with stones. And the glory of way you have spoken in my ears, so I will do to the Lord appeared in a cloud upon the tent of wit- you. 29In this wilderness your limbs shall fall, even ness among all the sons of Israel. 11And the Lord your entire tally, and those of you who were enu-said to Moyses, “How long is this people going to merated from twenty years and above, as many as provoke me, and how long are they not going to complained against me. 30If you shall enter into believe me amidst all the signs that I have per-the land upon which I stretched out my hand to formed among them? 12I will strike them with

make you encamp upon it—except for Chaleb son

death, and I will destroy them, and I will make you of lephonne and lesous the son of Naue. 31And as and your father’s house into a great nation and for the children who you said would be as plun-more numerous than this.”

der—I will lead them into the land, and they shall

13 And Moyses said to the Lord, “And Egypt inherit the land, that which you turned away from.

32

will hear that you brought up this people by your

And your limbs shall fall in this wilderness.

33

might from them. 14But also, all those who dwell

But your sons shall be feeding in the wilderness

upon this land have heard that you are Lord for forty years, and they shall bear your fornication among this people—you who are seen with eyes until your limbs are wasted in the wilderness. 34Ac-by eyes, O Lord, and your cloud has stood over cording to the number of the days, as many as you them, and you go in front of them in a pillar of spied out the land—forty days, a day per year—you cloud during the day and in a pillar of fire during shall bear your sins for forty years, and you shall the night. 15And you shall wipe out this people as know the wrath of my anger.” 35I the Lord have one person, and the nations, as many as have spoken; surely I will do thus to this evil congrega-heard your name, shall speak, saying, 16‘Because tion that has banded together against me. In this the Lord was not able to bring this people into the wilderness they shall be utterly consumed, and land, which he swore to them, he strewed them in there they shall die.

the wilderness.’ 17And now let your strength be ex-

36 And as for the men whom Moyses sent to

alted, O Lord, in the manner that you spoke, say- spy out the land and when they arrived coming,

plained against it to the congregation in order to

18

'The Lord is longsuffering

bring about evil words concerning the land—

37

and very merciful and true,

the men who were saying bad things against the

removing acts of lawlessness and injustice

land also died by a blowc before the Lord. 38And

and sin.

Jesus son of Naue and Chaleb son of Iephonne

aOr *season* bl.e. generation cOr *plague*

numbers 14-15

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lived on of those men who had gone to spy out and for the
guests who

associate themselves

the land.

among you, an everlasting law for your genera-

39 And Moses spoke these words to all sons of tions; as you are, also the guest shall be before the Israel, and the people mourned very much. 40And Lord. 16There shall be one law and one statute for early in the morning they went up to the top of the you and for the guest who attaches himself to you.

mountain, saying, "Behold, we here will go up to

17 And the Lord spoke to Moses, saying:

the place which the Lord has said, because we have 18Speak to the sons of Israel, and you shall say to sinned." 41And Moses said, "Why are you trans- them: When you enter into the land, there where I gressing the word of the Lord? It will not be easy am bringing you into, 19and it shall be, when you going for you. 42Do not go up, for the Lord is not eat from the loaves of the land, you shall remove with you, and you will fall before your enemies. an advance deduction as something set apart for 43For Amalek and the Chananite are there before the Lord, 20as the first fruit of your dough, a loaf.

you, and you shall fall by dagger; because you have As an advance deduction you shall set it apart; as turned away by disobeying the Lord, the Lord will an advance deduction from the threshing floor, so also not be among you." 44And they acted force- you shall remove it, 21as the first fruit of your fully and went up to the top of the mountain, but dough, and you shall give to the Lord an advance the ark of

the covenant of the Lord and Moses did deduction for your generations.

not move from the camp. 45And Amalek came

22 But when you fail utterly and do not per-

down and the Chananite, who was lying in am- form all these commandments that the Lord spoke bush in that mountain, and they routed them and to Moses—23just as the Lord instructed you by cut them down as far as Herma, and they turned the hand of Moses, from the day on which the back to the camp.

Lord instructed you, and beyond throughout your

generations—24and it shall be, if it happens unin-

And the Lord spoke to Moses, saying:

tentionally outside the eyes of the congregation, all

15 2Speak to the sons of Israel, and you shall the congregation shall also do one unblemished say to them: When you come into the land of your calf from the cattle as a whole burnt offering, as an dwelling, which I am giving you, 3and youa will odor of fragrance to the Lord, and the sacrifice of make an offering to the Lord: a whole burnt offer- this and its libation according to instruction and ing or a sacrifice to magnify a vow or voluntarily or one male goat from the goats for sin. 25And the to make an odor of fragrance to the Lord at your priest shall make atonement for all the congrega-feasts, whether from the cattle or from the sheep, tion of Israel's sons, and it shall be forgiven them 4he who presents his gift to the Lord shall also because it is unintentional. And they themselves

present a sacrifice of fine flour, one-tenth of an ephah brought their gift as an offering to the Lord mixed in oil, with a fourth part of a hinc. for their sin before the Lord, for their unintentional-5And you shall do wine as a libation, the fourth

of a hinc. 26And it shall be forgiven with respect to all

part of a hinc, upon the whole burnt offering or the congregation of Israel's sons and for the guest upon the sacrifice; for the one lamb you shall who attaches himself to you, because for all the make so much as an offering, an odor of fragrance people it is unintentional.

to the Lord. 6And for the ram, when you do it as a

27 Now if one soul sins unintentionally, he

whole burnt offering or as a sacrifice, you shall bring forward one year-old female goat for make a sacrifice of two-tenths of fine flour, mixed sin. 28And the priest shall make atonement con-in oil, the third part of a hinc. 7And you shall pre- cerning the soul that acts unintentionally and sins sent wine as a libation, the third part of a hinc, as unintentionally before the Lord, to make atone-an odor of fragrance to the Lord. 8But if you offer ment for him. 29For the local inhabitant among Isone of the cattle as a whole burnt offering or as a rael's sons and for the guest who associates himself sacrifice to magnify a vow or for deliverance to the among them, there shall be one law for them, Lord, 9he shall also present upon the bull calf a whoever might have acted unintentionally. 30And sacrifice of fine flour, three-tenths mixed in oil, a soul that shall act with a hand of arrogance, from half a hinc, 10and wine as a libation, half a hinc, as the natives or from the guests, this one provokes an offering, an odor of fragrance to the Lord.

God; that soul shall be completely destroyed from

11 Thus you shall do to the one bull calf or to his people,
31 because he despised the word of the Lord the one ram or to
the one lamb from the sheep or Lord and scattered his
commandments. That soul from the goats; 12 according to
the number of what shall be wiped out with a wiping; his sin
is in him.

you might offer, so you shall do to the one, ac-

32 And the sons of Israel were in the wilder-

according to their number. 13 Every native shall do
ness, and they found a man gathering sticks on the such things so, to
present offerings as an odor of day of the sabbaths. 33 And
those who found him fragrance to the Lord. 14 But if there is
a guest gathering sticks brought him to Moses and Aaron
among you in your land or one who is born and to all the
congregation of Israel's sons. 34 And among you in your
generations and he makes an they placed him in custody,
for they did not decide offering, an odor of fragrance to the
Lord—in the what they should do to him. 35 And the Lord
spoke manner you yourselves do, so (15) the congregation
to Moses, saying, "Let the man by death be put to shall do
for the Lord. 15 One law shall be for you death; stone him
with stones—all the congrega-

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

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numbers 15-16

tion." 36 And all the congregation brought him

15 And Moses was extremely indignant and

forth outside the camp, and all the congregation said to the Lord, "Pay no attention to their sacri-stoned him with stones outside the camp, just as fice; I have not taken what was desired from any the Lord instructed Moyses.

one of them, nor did I harm any one of them."

37 And the Lord spoke to Moyses, saying: 16And Moyses said to Kore, "Sanctify your congre-38Speak to the sons of Israel, and you shall speak

gation, and be ready before the Lord, you and they

to them. And let them make for themselves fringes and Aaron, tomorrow. 17And take, each one, his on the flapsa of their garments throughout their fire-pan, and you shall put incense upon them, generations, and you shall put on the fringes of the and you shall bring forward, each one, his fire-pan flapsa a blue thread. 39And it shall be for you on before the Lord, two hundred and fifty fire-pans; the fringes, and you shall see them and remember you also and Aaron, each his fire-pan." 18And each all the commandments of the Lord, and you will man took his fire-pan, and they placed upon them do them. And you shall not turn aside after your fire, and they laid upon them incense, and they thoughts and after your eyes, in the things after stood near the entrance of the tent of witness, which you whore, 40so that you shall remember Moyses and Aaron. 19And Kore banded together and do all my commandments, and you shall be against them all his congregation by the door of holy to your God. 41I am the Lord your God, who the tent of witness, and the glory of the Lord ap-brought you out of the land of Egypt, to be your peared to all the congregation.

god; I am the Lord your God.

20 And the Lord spoke to Moyses and Aaron,

saying: 21Be separated from the midst of this con-

And Kore son of Isaar son of Kaath son of

gregation, and I will utterly destroy them once and

16 Leui spoke, and Dathan and Abiron sons for all. 22 And they fell upon their face and said, "O

of Eliab and Aun son of Phaleth son of Rouben, God, God of the spirits and of all flesh, if one per-2 and they rose up against Moses, and two hun-

son sinned, is the anger of the Lord upon all the

dred fifty men of the sons of Israel, chiefs of the congregation?"

congregation, summoned for council and renowned

23 And the Lord spoke to Moses, saying:

24

men, 3 stood together against Moses and Aaron

Speak to the congregation, saying: Depart from

and said, "Enough with you, because the whole around the congregation of Kore. 25 And Moses congregation—all are holy, and the Lord is among arose and went to Dathan and Abiron, and all the them. And why do you rise up against the congre- elders of Israel went together with him. 26 And he gation of the Lord?" 4 And when Moses heard it, spoke to the congregation, saying, "Be separated he fell face down, 5 and he spoke to Kore and to all from the tents of these stubborn men, and do not his congregation, saying, "God has enrolled, and touch anything of all that is theirs, lest you

too per-he recognized the ones who are his and who are ish in all their sin.” 27And they departed from holy, and he brought them to himself, and those around the tent of Kore, and Dathan and Abiron whom he chose for himself he brought to himself. came out, and they stood by the doors of their 6This do: Take for yourselves fire-pans, Kore and tents, and their wives and their children and their

all his congregation, 7and put fire on them, and chattel. 28And Moyses said, “By this you shall put incense on them before the Lord tomorrow. know that the Lord has sent me to do all these And it shall be, the man whom the Lord chooses, works, because it is not of my own accord. 29If he shall be holy; let it be sufficient for you, sons of these are to die according to death of all people, if Leui!” 8And Moyses said to Kore, “Listen to me, also their visitation is to be according to the visita-sons of Leui! 9This is not a small thing for you, is tion of all people, the Lord has not sent me. 30But it, that the God of Israel has separated you from if the Lord will show forth by an omen and the the congregation of Israel and brought you to him- earth opens its mouth and swallows them down self to minister in the services of the tent of the and their households and their tents and all that Lord and to stand by before the congregation to belongs to them and they go down alive into serve them? 10And he brought you forward, and all Hades, then you shall know that these men pro-your brothers, the sons of Leui with you —are you voked the Lord.”

also seeking to serve as priests? 11Thus are you and

31 Now as he stopped speaking all these words,

all your congregation that has gathered together the earth underneath them was split apart. 32And against God. And

as for Aaron—who is he that you the earth was opened and swallowed them down, are complaining against him?”

and their households and all the men who were

12 And Moyses sent to call Dathan and Abiron, with Kore and their cattle. 33And they went down, sons of Eliab. And they said, “We are not coming up. they and as much as was theirs, alive into Hades, 13This is not a small thing, is it, that you brought us

and the earth covered them, and they perished

up from a land flowing with milk and honey to kill from the midst of the congregation. 34And all Isra-us in the wilderness, since you rule over us as a el who were around them fled from the sound of ruler? 14Even if you had led us into a land flowing them, for they were saying, “Lest the earth swallow with milk and honey and had given us an allotment us down!” 35And fire went out from the Lord and of land and vineyards, you would have cut out the consumed the two hundred and fifty men who eyes of those men. We are not coming up!”

were offering the incense.

aOr *hems*

numbers 16-18

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36 And the Lord spoke to Moyses 37and to Ele-rod, a rod for one ruler, according to ruler, accord-azar the priest the son of Aaron: Take away the ing to their paternal houses, twelve rods, and the bronze fire-pans from the midst of those who have rod of Aaron was among their rods. 7And Moyses been

burned up, and scatter this strange fire there, deposited the rods before the Lord in the tent of witness (38) the fire-pans of these sinners the witness.

with their lives. 38 And make them into hammered

8 And it came to pass on the next day that Moy-

plates, a covering for the altar, because they were ses and Aaron went into the tent of witness, and brought forward before the Lord and were sancti- behold, the rod of Aaron for Leui's house had fied and became a sign to the sons of Israel. 39 And sprouted, and it had produced a bud and had blos-Eleazar son of Aaron the priest took the bronze somed flowers and had sprouted almonds. 9 And fire-pans, as many as those who had been burned Moyses brought out all the rods from before the up brought forward, and they added them as a cov- Lord to all of Israel's sons, and they looked and ering for the altar; 40 a reminder to the sons of Is- they took, each his rod. 10 And the Lord said to rael so that not one alien should draw near who is Moyses, "Deposit the rod of Aaron before the wit-not of the offspring of Aaron, to place incense be- nesses for safekeeping, as a sign to the sons of the fore the Lord. And it shall not be like Kore and his disobedient ones, and let their complaining cease insurrection, just as the Lord spoke by the hand of from me, and they will certainly not die." 11 And Moyses.

Moyses did—and Aaron—just as the Lord instruct-

41 And on the next day the sons of Israel com- ed Moyses, so they did.

plained against Moyses and Aaron, saying, "You

12 And the sons of Israel spoke to Moyses, say-

have killed the people of the Lord.” 42And it came ing,
“Behold, we have been completely destroyed; to pass, when
the congregation ganged up against we are lost; we are
totally ruined. 13Everyone who Moyses and Aaron, then
they rushed headlong to touches the tent of the Lord dies—
are we to die tothe tent of witness, and this—the cloud
covered it tally?”

and the glory of the Lord appeared. 43And Moyses

and Aaron went in, in front of the tent of witness.

And the Lord spoke to Aaron, saying: You

44And the Lord spoke to Moyses and Aaron, saying,

18 and your sons and your paternal house

45“Depart from the midst of this congregation, and

shall bear the sins ofa the holy things, and you and

I will utterly destroy them once and for all.” And your sons
shall bear the sins of your priesthood.

they fell upon their face. 46And Moyses said to 2And bring
to yourself your brothers, Leui’s tribe, a Aaron, “Take the
fire-pan and place on it fire from division of your father, and
let them be added to the altar, and throw incense on it, and
carry it away you, and let them minister to you, also you
and quickly to the camp, and make atonement for your sons
with you before the tent of witness.

them, for anger has gone out from before the Lord, 3And
they shall keep your guard duties and the and it has begun
to shatter the people.” 47And guard duties of theb tent, but
they shall not ap-Aaron took it, just as Moyses spoke to him,

and he proach the holy furnishings and the altar, and both ran into the congregation. And already the shatter- they and you shall not die. 4And they shall be ing had begun among the people, and he threw the added to you, and they shall keep the guard duties incense and made atonement for the people. 48And of the tent of witness, according to all the min-he stood between the dead and the living, and the istries of the tent, and no alien shall approach you.

shattering abated. 49And the dead in the shattering 5And you shall keep the guard duties of the holy were fourteen thousand and seven hundred, apart things and the guard duties of the altar, and there from those who had died on account of Kore. shall not be wrath among the sons of Israel. 6And 50And Aaron returned to Moyses at the door of the

as for me, I have taken your brothers the Leuites

tent of witness, and the shattering abated.

from the midst of Israel's sons, as a gift given to the

Lord, to minister in the ministries of the tent of

And the Lord spoke to Moyses, saying:

witness. 7And you and your sons with you shall

17 2Speak to the sons of Israel, and take from maintain your priestly office according to the them a rod, a rod according to the paternal houses whole manner of the altar and that which is with-from all their rulers, according to their paternal in the veil. And you shall minister in the ministry houses, twelve rods, and of each one inscribe his as a gift of your priesthood, and the alien who name upon his rod. 3And inscribe Aaron's name comes near shall die.

upon the rod of Leui, for there is one rod; accord-

8 And the Lord spoke to Aaron: And I, behold,

ing to the tribe of their paternal house they shall I have given to you the safekeeping of the first give. 4And you shall place them in the tent of wit- fruits of all the things consecrated to me by the ness opposite the witness, there where I shall be sons of Israel; to you I have given them as an hon-made known to you. 5And it shall be: the person, orc and to your sons with you as a perpetual pre-if I choose him, his rod shall sprout forth, and I cept. 9And let this be for you, from the holy things will strip away from me the complaining of the that are consecrated, the offerings, from all their sons of Israel, which things they are themselves gifts and from all their sacrifices and from every complaining against you. 6And Moyses spoke to error of theirs and from all their sins, as many as the sons of Israel, and all their rulers gave to him a they give back to me from all the holy things— al.e. *pertaining to b your* = Weed cOr *perquisite*

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numbers 18-19

they shall be for you and for your sons. 10In the shall deduct from the advance deductions of the holy of holies you shall eat them; every male shall Lord, from all your tithes, as much as you receive eat them, you and your sons; they shall be holy to from the sons of Israel, and from them you shall you. 11And this shall be for you a first fruit of their give an advance deduction to the Lord, to Aaron gifts, from all the additions of the sons of Israel; to the priest. 29From all your gifts you shall deduct an you I have given them and to your sons and to advance deduction to the Lord, or from

all the first your daughters with you, as a perpetual precept. fruits the sanctified part of it. 30And you shall say Every clean person in your house shall eat them. to them: When you deduct the first fruit from it, it 12Every first fruit of oil and every first fruit of wine shall also be reckoned to the Leuites as produce

and of grain, their first fruit, as much as they may from a threshing floor and as produce from a wine give to the Lord, to you I have given them. 13All the press. 31And you shall eat it in every place, you and first products, as many as are in their land, as many your households, because this is a wage for you for as they may bring to the Lord, shall be yours; your ministries in the tent of witness. 32And you everyone who is clean in your house shall eat shall not bear sin because of it, when you deduct them. 14Everything anathematized among Israel's the first fruit from it, and you shall not profane the sons shall be yours. 15And everything that opens holy things of the sons of Israel so that you might the womb from all flesh, which they offer to the not die.

Lord, from human to animal, shall be yours, but

the firstborn of people shall be redeemed with a

And the Lord spoke to Moyses and Aaron,

ransom, and the firstborn of the unclean animals 19 saying: 2This is the requirement of the law, you shall redeem. 16And its redemption is from a inasmuch as the Lord instructed, saying: Speak to month old; its evaluation is five shekels, according the sons of Israel, and let them take to you an un-to the holy shekel; twenty obols there are. 17But blemished red heifer, which does not have a blem-firstborn of calves and firstborn of sheep and first- ish on it and which

no yoke was put upon. 3And born of goats you shall not redeem; they are holy. you shall give it to Eleazar the priest, and they shall And you shall pour out their blood against the lead it outside the camp to a clean place, and they altar, and the fat you shall offer up as an offering shall slaughter it before him. 4And Eleazar shall for an odor of fragrance to the Lord, 18but the take some of its blood and sprinkle some of its meat shall be for you, just as also the breast of the blood seven times opposite the face of the tent of addition and just as the right shoulder shall be for witness. 5And they shall burn it up before him, you. 19Every advance deduction of the holy things, and the skin and its flesh and its blood, together as many as the sons of Israel may deduct for the with its dung, shall be burned up. 6And the priest Lord, I have given to you and to your sons and to shall take cedar wood and hyssop and scarlet, and your daughters with you, as a perpetual precept; it they shall cast them into the midst of the burning is a covenant of perpetual salt before the Lord, for of the heifer. 7And the priest shall wash his clothes you and for your offspring after you. 20And the and bathe his body with water, and afterwards he Lord spoke to Aaron: You shall have no inheri- shall enter into the camp, and the priest shall be tance in their land, and there shall not be a portion unclean until evening. 8And the one who burns it for you among them, for I am your portion and up shall wash his clothes and bathe his body, and your inheritance in the midst of the sons of Israel.

he shall be unclean until evening. 9And a clean

21 And to the sons of Leui, behold, I have given person shall collect the ashes of the heifer and de-every tithe in Israel as an allotment for their min- posit them outside the camp into a clean place, istries, as much as they minister in the ministry in and they shall be for the congregation of Israel's the tent of witness. 22And the sons of Israel shall sons for

safekeeping, water for sprinkling. It is a no longer go up into the tent of witness—to incur purification. 10And the one who gathers the ashes deadly sin. 23And the Leuite himself shall minister of the heifer shall wash his clothes and shall be un-in the ministry of the tent of witness, and they clean until evening.

shall bear their sins as a perpetual precept for their

And it shall be a perpetual precept for the sons

generations, and in the midst of Israel's sons they of Israel and for the guests who associate them—shall not inherit an inheritance, 24because I have selves. 11The one who touches the dead of any given the tithes of the sons of Israel, which they set human soul shall be unclean for seven days. 12He apart as an advance deduction, to the Leuites as an shall be purified on the third day and on the sev-allotment. Therefore I have said to them: In the enth day, and he shall be clean, but if he is not pu-midst of Israel's sons they shall not inherit an al- rified on the third day and on the seventh day, he lotment.

shall not be clean. 13Everyone who touches the

25 And the Lord spoke to Moyses, saying: dead from a human soul—if he died and was not 26And you shall speak to the Leuites, and you shall

purified—has defiled the tent of the Lord. That

say to them: If you receive from the sons of Israel soul shall be wiped out from Israel; because water the tithe that I have given to you from them as an for sprinkling was not sprinkled upon him, he is allotment, you shall also deduct from it an ad- unclean; his uncleanness is still in him.

vance deduction to the Lord, a tithe from the tithe.

14 And this is the law: a person, if he dies in a

27 And your advance deductions shall be reckoned

house, everyone who enters into the house and as

to you as grain from a threshing floor and as an ad- many things as are in the house shall be unclean vance deduction from a wine press. 28 So you too

for seven days. 15 And every open vessel, as many as

numbers 19-21

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do not have a band tied on it, are unclean. 16 And Moyses lifted up his hand and struck the rock twice everyone who, on the surface of the plain, might with the rod, and much water came out, and the touch a slain person or a corpse or a human bone congregation drank, and their animals. 12 And the or a grave, for seven days he shall be unclean. Lord said to Moyses and Aaron, "Because you did 17 And they shall take for the unclean some of the not believe, to sanctify me before Israel's sons, burnt ashes of purification, and they shall pour therefore, you yourselves shall not lead this con-out upon them living water into a vessel. 18 And a gregation into the land that I have given to them."

clean man shall take hyssop and dip it into the 13 This is a water of dispute, because the sons of Is-water and sprinkle it upon the house and upon the rael reviled before the Lord, and he was sanctified furnishings and upon the souls, as many as are in them.

there, and upon the one who touched the human

14 And Moyses sent messengers from Kades to

bone or the slain person or the dead person or the the king of Edom, saying, "This is what your broth-grave. 19And the clean one shall sprinkle upon the er Israel says: You understand about all the trouble unclean one on the third day and on the seventh that has found us, 15and our fathers went down day, and he shall be purified on the seventh day. into Egypt, and we lived as sojourners in Egypt for And he shall wash his clothes and bathe himself rather many days, and the Egyptians mistreated us with water, and he shall be unclean until evening. and our fathers. 16And we cried out to the Lord, 20And a person who is defiled and is not purified, and the Lord listened to our voice, and having sent

that soul shall be completely destroyed from an angel he led us out of Egypt, and now we are in amidst the congregation, because he defiled the Kades, a town on the edge of your borders. 17We holy things of the Lord; because the water for shall pass through your land; we shall not traverse sprinkling was not sprinkled upon him, he is un- fields or vineyards, nor shall we drink water from clean.

your cistern. We will travel by the Royal Road; we

21 And it shall be for you a perpetual precept, will not turn aside to the right nor to the left until and the one who sprinkles the water for sprinkling we have passed through your borders."

shall wash his clothes, and the one who touches

18 And Edom said to him, "You shall not tra-

the water for the sprinkling shall be unclean until verse me,
and if otherwise, I will come out in war evening. 22 And
everything the

unclean

one to meet you.” 19And the sons of Israel were saying

touches shall be unclean, and the soul who touches it shall be unclean until evening.

we drink of your water, both I and the animals, I

will pay you a price. But the matter is nothing: we

And the sons of Israel, the whole congrega-

tion, shall not pass along the mountain.” 20But he said, “You

shall not traverse me.” And Edom went out to meet him first month, and the people stayed in Kades, and with a heavily armed crowd and with a strong Mariam died there and was buried there.

hand. 21And Edom did not want to grant Israel to

2 And there was no water for the congregation, go through his borders, and Israel turned away and they were gathered together against Moses from him.

and Aaron. 3And the people were reviling Moses,

22 And they departed from Kades, and the sons

saying, “If only we had died in the destruction of Israel, all the congregation, arrived at Hor the our brothers before the Lord! 4And why did you bring up the congregation of the Lord into this mountain. 23And the Lord said to Moses and bring up the congregation of the Lord into this Aaron in Hor the mountain, on the borders of the wilderness,

to kill us and our animals? 5And why land of Edom, saying,
24“Let Aaron be added to his is it that you brought us up out
of Egypt, to come people. For you shall not enter into the
land that into this evil place? A place it is where nothing is I
have given to the sons of Israel, because you have not sown,
neither figs nor vines nor pomegranates, nor asked me at
the water of reviling. 25Take Aaron is there water to drink.”
6And Moses went, and Eleazar his son, and make them
go up to Hor Aaron, from before the congregation to the
door of the mountain before all the congregation. 26And the
tent of witness, and they fell face down, and strip Aaron of
his cloak, and put it on Eleazar his the glory of the Lord
appeared to them. 7And the son, and when Aaron has been
added let him die Lord spoke to Moses, saying: 8Take the
rod, and there.” 27And Moses did just as the Lord instruct-
hold an assembly of the congregation, you and ed, and he
brought them up to Hor the mountain your brother Aaron,
and speak to the rock before before all the congregation.
28And he stripped them, and it shall give forth its waters.
And you Aaron of his clothes and put them on Eleazar his
shall bring water out from the rock for them, and son. And
Aaron died on the top of the mountain, you shall provide
drink for the congregation and and Moses and Eleazar
came down from the their animals.

mountain. 29And all the congregation saw that

9 And Moses took the rod that was before the Aaron had
departed, and they wept for Aaron for Lord, just as the Lord
instructed. 10And Moses thirty days, all the house of Israel.

and Aaron held an assembly of the congregation

before the rock, and he said to them, “Listen to me,

And Chananis, king of Arad, who lived by

you disobedient people; we shall not bring forth 21 the wilderness, heard, for Israel came by water from this rock for you, shall we?" 11And

way of Atharim, and he made war against Israel

al.e. *it is not an issue* bGk = pl. cl.e. *added to his people*

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numbers 21-22

and carried off a body of captives of them. 2And Is- by the road; we shall not divert into field or vine-rael vowed a vow to the Lord and said, "If you de- yard, nor shall we drink water from your well. We liver to me this people as subject, I will anathema- will travel by the Royal Road until we have passed tize it and its towns to destruction." 3And the Lord through your borders." 23And Seon did not grant listened to the voice of Israel and handed over Israel to pass through his borders. And Seon gath-Chananis as subject toa him, and he anathema- ered together all his people and went out to array tized him and his cities. And they called the name his army for battle against Israel into the wilder-of that place Anathema.

ness, and he came to lasad and arrayed his army

4 And they set out from Hor the mountain by against Israel. 24And Israel struck him with a way to the Red Sea, and they went around the land slaughter of dagger and won complete control of of Edom. And the people became faint-hearted on his land, from Arnon to labok, as far as Amman's the way. 5And the people railed at God and against sons, for lazer is the borders of Amman's sons.

Moyses, saying, "Why have you brought us up out 25And Israel took all these cities, and Israel settled of Egypt to kill us in the wilderness? For there is no in all the cities of the Amorrites, in Hesebon and bread and no water, and our soul has become in all those contiguous to it. 26For Hesebon is a weary by this empty food." 6And the Lord sent city of Seon, the king of the Amorrites, and he among the people deadly snakes, and they would waged war previously against the king of Moab, bite the people; many people of the sons of Israel and they took all his land from Aroer as far as died. 7And the people came to Moyses and said, Arnon. 27Therefore, those who speak riddles will "We have sinned, for we have railed against the say,

Lord and against you; so pray to the Lord, and let

"Come to Hesebon

him take away the snake from us." And Moyses

so that Seon's city may be built and

prayed to the Lord for the people. 8And the Lord

prepared.

said to Moyses, "Make for yourself a snake, and set 28

For a fire came out from Hesebon,

it on a sign. And it shall be that if a snake bites a

a flame from Seon's city,

person, everyone who is bitten when he looks at it

and it devoured as far as Moab

shall live.” 9And Moyses made a snake of bronze
and swallowed up the steles of Arnon.
and put it upon a sign, and it came to pass that 29
Woe to you, O Moab!
when a snake bit a person and he looked at the
You were ruined, O people of Chamos!
bronze snake, then he lived.
Their sons were given over to escape,
10 And the sons of Israel set out and camped in

and their daughters are captives

Oboth. 11And they departed from Oboth and

to the king of the Amorrites, to Seon.

camped in bAchel Gaib, on the farther side in the 30

And their offspring shall perish—Hesebon

wilderness, which is opposite Moab toward sun-

as far as Daibon,

rise. 12From there they set out and camped in the

and the women yet further ignited a fire

ravine of Zared. 13And from there they set out and

against Moab.”

camped on the farther side of Arnon in the wilder-

31 And Israel settled in all the cities of the

ness that extends from the borders of the Amor- Amorrites.

32And Moses sent to spy out lazer, and rites, for Arnon is the border of Moab, between they captured it and its villages, and they cast out Moab and between the Amorrite.

14For this reason the Amorrite who was there.

it is said in a book:

33 And they turned about and went up the

“A war of the Lord has set on fire Zoob

road to Basan. And Og, king of Basan, came out for
and the wadis of Arnon,

an engagement with them, and all his people, for
15

and he has appointed the wadis to settle Er,
war to Edrain. 34And the Lord said to Moyses, “Do
and it lies near to the borders of Moab.”

not be afraid of him, for into your hands I have de-

16 And from there to the well. This is the well of livered him
and all his people and all his land.

which the Lord said to Moyses, “Gather the people And you
shall do to him as you did to Seon, king together, and I will
give them water to drink.” of the Amorrites, who dwelt in
Hesebon.” 35And 17Then Israel sang this song over the
well:

he struck him and his sons and all his people until

“Take the lead for it!

he left none of his as live captives, and they inher-

18

O Well—rulers dug it;

ited their land.

kings of nations hewed it out

in their kingdom, when they were in control

22 And the sons of Israel set out and encamped on the west of Moab by the Jordan of them.”

camped on the west of Moab by the Jordan

And from the well to Manthanain 19and from opposite Jericho. 2And when Balak son of Sepphor Manthanain to Naaliel and from Naaliel to Ba- saw all that Israel had done to the Amorrite, 3also moth 20and from Bamoth to a valley, which is in Moab feared the people very much, because they the plain of Moab, from the top of cthe Hewnc— were many, and Moab was vexed because of the that which looks down towards the wilderness.

presence of Israel’s sons. 4And Moab said to the

21 And Moyses sent ambassadors to Seon king council of elders of Madiam, “Now this gathering of the Amorrites with peaceful words, saying, will lick up all those who are around us, as the bull 22“We shall pass through your land; we will travel

calf might lick up the greenery of the plain.” And

a *of* = Weed b *Achelgai* = Weed cPossibly a rock formation of a hewn appearance, cf. Num 23.14 d *lassa* = Weed

numbers 22-23

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Balak son of Sepphor was king of Moab at that the angel of God stood in the furrows of the vine-time. 5And he sent ambassadors to Balaam son of yards, a fence here and a

fence there. 25And when Beor ofa Pathoura, which is on the river of the land the donkey saw the angel of God, it pressed itself of his people's sons, to call him, saying, "Behold, a against the wall and squeezed Balaam's foot, and people has come out of Egypt, and behold, it has he added to whip it again. 26And the angel of God covered the sight of the earth, and it is lying in wait proceeded and went on and stood still in a narrow next to me. 6And now come, curse for me this peo- place in which it was not possible to turn right or ple, since it is stronger than we are, if we may be left. 27And when the donkey saw the angel of God, able to strike some of them, and I will cast them it settled down under Balaam, and Balaam was an-out from the land. For I know that whomever you gered and kept beating the donkey with the rod.

bless are blessed, and whomever you curse are 28And God opened the mouth of the donkey, and cursed."

it said to Balaam, "What have I done to you that

7 And the council of elders of Moab went, and you have struck me this third time?" 29And Balaam the council of elders of Madiam, and the instru- said to the donkey, "Because you have mocked me!

ments of divination were in their hands, and they And if I had a dagger in my hand, I would already came to Balaam and said to him the words of have stabbed you!" 30And the donkey says to Ba-Balak. 8And he said to them, "Lodge here tonight, laam, "Am I not your donkey on which you would and I will answer you matters the Lord may speak ride from your youth to this very day? Disregarding to me." And the rulers of Moab stayed with Ba- with disregard—I have not done so to you, have I?"

laam. 9And God came to Balaam and said to him, And he said, "No!"

"What are these people with you?" 10And Balaam

31 Now God uncovered the eyes of Balaam,

said to God, "Balak son of Sepphor, king of Moab, and he saw the angel of God standing opposed in sent them to me, saying, 11'Behold, a people has the road and the dagger drawn in his hand, and he come out of Egypt, and behold, it has covered the bowed down and did obeisance to his face. 32And sight of the earth, and it is lying in wait next to me. the angel of God said to him, "Why have you And now come, curse it for me, if indeed I shall be struck your donkey this third time? And behold, I able to strike it, and I will cast it out from the came out to oppose you, because your way was not land.' "12And God said to Balaam, "You shall not pretty before me. 33And when the donkey saw me, go withthem, nor shall you curse the people, for it turned away from me this third time. And if it it is blessed." 13And Balaam rose up in the had not turned away, now surely I would have morning and said to the rulers of Balak, "Run off killed you but kept it alive." 34And Balaam said to to your master; God does not permit me to go the angel of the Lord, "I have sinned, for I did not with you." 14And the rulers of Moab arose and understand that you stood opposed to me on the went to Balakand said, "Balaam does not want to road for a meeting. And now, if it is not pleasing to go with us."

you, I will turn back." 35And the angel of God said

15 And Balak added again to send rulers, more to Balaam, "Go with the men, but the word that I numerous and more distinguished than these. say to you, this you shall take

heed to speak.” And 16And they came to Balaam and said to him, “This Balaam went with the rulers of Balak.

is what Balak son of Sepphor says, ‘I beg you, do

36 And when Balak heard that Balaam had

not hesitate to come to me. 17For I will honor you come, he went out to meet him, to a city of Moab, honorably, and whatever things you say I will do which is on the borders of Arnon, which is on the for you. And come, curse for me this people.’ ” edge of the borders. 37And Balak said to Balaam, 18And Balaam answered and said to the rulers of

“Did I not send to you to call you? Why did you

Balak, “If Balak gives me his house full of silver not come to me? Really, shall I not be able to and gold, I shall not be able to transgress the word honor you?” 38And Balaam said to Balak, “Behold, of the Lord God to do it, whether small or great in I have come to you. Shall I now be able to speak my mind. 19And now remain here, you too, this anything? The word that God puts into my mouth, night, and I will know what the Lord will add to this I shall speak.” 39And Balaam went with Balak, speak to me.” 20And God came to Balaam by night and they came to cities of quartersc. 40And Balak and said to him, “If these people are here to call sacrificed sheep and calves and sent them to Ba-you, rise up, and follow them, but the word that I laam and to the rulers who were with him.

speak to you—this you shall do.” 21And Balaam

41 And it became morning, and Balak took along

rose up in the morning and saddled his donkey Balaam and brought him up to the stele of Baal, and and went with the

rulers of Moab.

he showed him from there a part of the people.

22 And God was angry with wrath, because he went, and the angel of the Lord rose up to oppose

And Balaam said to Balak, "Build for me

him. And he himself was sitting on his donkey, 23 here seven altars, and prepare for me here and his two servants were with him. 23 And when seven calves and seven rams." 2 And Balak did in the donkey saw the angel of God standing opposite the manner Balaam told him, and Balak and Balaam posed in the road and the sword drawn in his hand offered up a calf and a ram on the altar.

hand, then the donkey turned away from the road 3 And Balaam said to Balak, "Stand beside your sacrifice and kept going into the plain. And he struck the donkey, but as for me I will go, if God will appear with his rod to direct it in the road. 24 And

aOr *at* bOr *accuse* cOr *homesteads* dGk = *bômos* e *and* = Weed

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numbers 23-24

to me in a meeting. And whatever word he shows

When he himself has said, shall he not do?

me I will report to you." And Balak stood beside

Shall he speak and not make good?

his sacrifice, and Balaam went to inquire of God, 20

Behold, I have been taken hold of to bless;

and he went straight ahead.

I will bless, and I will not turn away.

4 And God appeared to Balaam, and Balaam 21

There shall be no trouble in Iakob,

said to him, "I prepared the seven altars, and I

nor shall hardship be seen in Israel.

brought up a calf and a ram on the altars." 5And

The Lord his God is with him;

God put a word into Balaam's mouth and said,

the glories of rulers are in him.

"When you return to Balak, thus you shall speak." 22

God was the one who brought them out of

6And he returned to him, and the latter stood over

Egypt;

his whole burnt offerings, and all the rulers of

like a unicorn's glory he was to him.

Moab with him. 7And a divine spirit was upon 23

For there is no omen in Iakob

him. (7)And he took up his parable and said:

nor divination in Israel;

“Out of Mesopotamia Balak sent for me,

opportunely it shall be told to Iakob and to

Moab’s king from mountains on the east,

Israel

saying:

what God shall accomplish.

'Come, curse Jakob for me,

24

Behold, a people shall rise up like a whelp

and come, call down curses upon Israel

and shall bear itself proudly like a lion!

for me!'

It will not lie down until it eats prey

8

How shall I curse whom the Lord does not

and will drink blood of mortally

curse?

wounded."

Or how shall I call down curses on whom

25 And Balak said to Balaam, "You shall nei-

God does not call down curses?

ther curse them with curses for me, nor, when

9

For from a top of mountains I shall see him,
blessing, shall you bless them.” 26And Balaam an-
and from hills I shall observe him.

swered and said to Balak, “Did I not speak to you,
Behold, a people shall dwell alone
saying ‘The word that God speaks, this I shall do’?”
and shall not be reckoned among

27 And Balak said to Balaam, “Come, let me
nations!

take you to another place, if it shall please God,

10

Who has accurately counted the offspring of
and curse itb for me from there.” 28And Balak took
Iakob,

Balaam to the top of Phogor, which extends into
and who shall number Israel’s divisions?

the wilderness. 29And Balaam said to Balak, “Build
May my soul die among souls of righteous

for me here seven altarsa, and prepare for me here

ones,

seven calves and seven rams.” 30And Balak did just
and may my offspring be as their
as Balaam told him, and he offered a calf and a
offspring!”

ram on the altara.

11 And Balak said to Balaam, “What have you
done to me? For cursing my enemies have I called

24 AndwhenBalaamsawthatitwasgoodbe-

you—and behold, you have blessed them with a
fore the Lord to bless Israel, he did not go,

blessing.” 12And Balaam said to Balak, “No, as according to
his custom, to meet the omens but much as God puts into
my mouth, shall I beware turned his face toward the
wilderness. 2And when of speaking it?”

Balaam raised his eyes, he looked down upon Isra-

13 And Balak said to him, “Come yet with me el encamped
tribe by tribe. And a divine spirit to another place, from
there where you shall not came upon him, 3and he took up
his parable and see itb; rather, some part of itb you shall
see, but all said:

you shall not see. And curse it for me from there.”

“Says Balaam son of Beor;

14And he took him to a look-out place of a field,
says the man who truly sees.

on the top of Hewnc. And he built there seven al- 4
Says one who hears divine oracles,
tarsa and brought up a calf and a ram on the altara.
who saw a divine vision,

15And Balaam said to Balak, "Stand beside your
in sleep when his eyes had been
sacrifice, but I will go to inquire of God." 16And
uncovered:

God met with Balaam, and he put a word into his 5
How beautiful are your dwellings, O Iakob,
mouth and said, "Turn back to Balak, and this is
your tents, O Israel!
what you shall speak." 17And he turned back to 6

Like wooded valleys giving shade

him, and the latter stood beside his whole burnt

and like orchards by rivers

offering, and all the rulers of Moab with him. And

and like tents that the Lord pitched,

Balak said to him, "What did the Lord speak?"

like cedar trees beside waters.

18And he took up his parable and said,

7

A person will come forth from his offspring,

"Rise up, Balak, and hear;

and he shall rule over many nations,

give ear as a witness, O son of Sepphor:

and reign of him shall be exalted beyond

19

God is not to be put upon like man,

Gog,

nor is he to be threatened like a son of

and his reign shall be increased.

man.

8

A god guided him out of Egypt;

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

numbers 24-26

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like a unicorn's glory he was to him.

24

And one shall go forth from the hand of

He shall devour his enemies' nations

Kitieans,

and de-marrow their stoutnessa

and they shall harm Assour, and they shall

and shall shoot down an enemy with his

harm Ebreans,

missiles.

and they too shall perish together.”

9

He lay down and rested like a lion and like

25 And Balaam got up and went away as he re-

a whelp.

turned to his place; Balak too went home.

Who will raise him up?

Blessed are those who bless you,

And Israel stayed in Sattim, and the people

and cursed are those who curse you.”

25 were profaned by whoring after the daugh-

10 And Balak became infuriated with Balaam, ters of Moab. 2And they invited them to the sacri-and he clapped his hands together. And Balak said fices of their idols, and the people ate of their sac-to Balaam, “I have summoned you to curse my rifices and did obeisance to their idols. 3And Israel enemy, and behold, in blessing you have blessed was initiated to Beel-Phegor, and the Lord was him this third time. 11Now then be off to your angry with wrath against Israel. 4And the Lord said place! I said, ‘I will honor you,’ but now the Lord to Moyses, “Take the chiefs of the people, and has deprived you of glory.” 12And Balaam said to make an example of them to the Lord before the Balak, “No, even to your messengers whom you sun, and the anger of the Lord’s wrath shall be sent to me I spoke, saying, 13‘If Balak gives me his turned away from Israel.” 5And Moyses said to the house full of silver and gold, I will not be able to tribes of Israel, “Each of you kill his family-mem-transgress the word of the Lord to do it, bad or ber who has been initiated to Beel-Phegor.”

good, of my own accord; whatever God says, that I

6 And behold, a man of the sons of Israel came

will speak.' 14And now, behold, I am going off to and brought his brother to the Madianite woman my place; come, let me advise you what this peo- before Moyses and before all the congregation of ple will do to your people at the end of days."

Israel's sons, but they were weeping at the door of

15 And he took up his parable and said:

the tent of witness. 7And when Phinees son of El-

"Says Balaam son of Beor;

eazar son of Aaron the priest saw it, he arose from

says the man who truly sees,

the midst of the congregation. And he took a

16

one who hears divine oracles,

barbed lance in his hand, 8and he went in after the

one who understands knowledge of the

Israelite man into the alcove and pierced both of

Most High

them, both the Israelite man and the woman
and one who sees a divine vision,
through her womb. And the blowc stopped from
in sleep when his eyes had been
Israel's sons. 9And those that died in the blowc
uncovered:
were twenty-four thousand.

17

I will point to him, and not now;

10 And the Lord spoke to Moyses, saying,

11

I deem him happy, but he is not at

“Phinees son of Eleazar son of Aaron the priest
hand.

has put a stop to my wrath from Israel's sons when

A star shall dawn out of Iakob,

I was jealous with jealousy among them, and I did

and a person shall rise up out of Israel,

not utterly destroy the sons of Israel in my jealousy and he shall crush the chiefs of Moab, 12Thus I said, 'Behold, I am giving him a covenant of peace. 13And there shall be for him and

18

And Edom will be an inheritance, for his offspring after him an everlasting covenant and Esau, his enemy, will be an inheritance, because he was zealous for his God and made atonement for the sons of Israel.' " and Israel acted with strength.

14 Now the name of the slain Israelite man

19

And one shall arise out of Jakob, who was slain together with the Madianite woman and he shall destroy one being saved was Zambri son of Salo, ruler of a paternal house from a city."

of those of Symeon. 15And the name of the Madi-

20 And when he saw Amalek and took up his

anite woman who was slain was Chasbi daughter

parable, he said:

of Sour, ruler of the nation of Ommoth; hed was of

“Rule of nations is Amalek,

a paternal house of those of Madian.

but their offspring will perish.”

16 And the Lord spoke to Moyses, saying,

21 And when he saw the Keniteb and took up

“Speak to the sons of Israel, saying, 17‘Be at enmi-

his parable, he said:

ty with the Madieneans, and strike them. 18For

“Strong is your dwelling place;

they are at enmity with you in deceitfulness, as

even if you set your nest in a rock,

much as they deceived you on account of Phogor

22

even if a nest of cleverness accrues to Beor,

and on account of Chasbi daughter of a ruler of

Assyrians shall take you away captive.”

Madian, their sister, who was slain on the day of

23 And when he saw Og and took up his para-

the blowc on account of Phogor.’ ”

ble, he said:

“Alas, alas, who shall live when God ordains

And it came to pass after the blowc that the

these things?

26 Lord spoke to Moyses and to Eleazar the

aOr *suck out their marrow* b *Kainite = Weed* cOr *plague* dl.e.
Ommoth

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numbers 26

priest, saying, 2“Take the sum total of the whole division; to Baria, the Bariai division; 29(45)to

congregation of the Israelites, from twenty years Chober, the Choberi division; to Melchiel, the and above, according to their paternal houses— Melchieli division. 30(46)And the name of Asher’s everyone who goes out to do battle in Israel.” 3And daughter: Sara. 31(47)These are divisions of Aser Moyses and Eleazar the priest spoke with them in from their enrollment: fifty-three thousand and Araboth of Moab near the Jordan opposite Iericho, four hundred.

saying, 4“From twenty years old and above,” in the

32(28) Joseph's sons according to their division manner that the Lord instructed Moses.

sons: Manasse and Ephraim. 33(29)Manasse's sons:

And the sons of Israel who came out of Egypt to Machir, the Machiri division, and Machir was were:

the father of Galaad; to Galaad, the Galaadi division-

5 Rouben, firstborn of Israel. Now Rouben's sons. 34(30)And these are Galaad's sons: to Achiez-sons: Henoah and a division of Henoah; to Phallou, the Achiezeri division; to Chelek, the Cheleki division, a division of Phallou; 6to Hasron, a division 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. 7These are divisions of Rouben and their enrollment was forty-three thousand and seven hundred. 37(33)And to Salpaad son of Hopher there and thirty. 8And sons of Phallou: Eliab. 9And sons were no sons to him but daughters, and these are of Eliab: Namouel and Dathan and Abiron. These the names of the daughters of Salpaad: Maala and were designated ones of the congregation; these Noua and Hegla and Melcha and Thersa. 38(34)These were those who banded together against Moses are divisions of Manasse from their enrollment: and Aaron in the gathering of Kore, in the insurrection against the Lord. 10And the earth opened

39(35) And these are Ephraim's sons: to Soutal-

its mouth and swallowed up them and Kore in the Soutal division; to Tanach, the Tanachi division, the death of his

gathering, when the fire devoured the vision. 40(36)These are the sons of Soutala: to Eden, two hundred and fifty, and they became for a sign. the Edeni division. 41(37)These are divisions of 11But the sons of Kore did not die.

Ephraim from their enrollment: thirty-two thou-

12 And the sons of Symeon—the division of sand and five hundred. These are divisions of the sons of Symeon: to Namouel, the Namoueli Ioseph's sons according to their divisions.

division; to Iamin, the Iamini division; to Iachin,

42(38) Benjamin's sons according to their divi-

the Iachini division; 13to Zara, the Zarai division; sions: to Bale, the Balei division; to Asyber, the to Saoul, the Saouli division. 14These are divisions Asyberi division; to Achiran, the Achirani division; of Symeon from their enrollment: twenty-two 43(39)to Sophan, the Sophani division. 44(40)And thousand and two hundred.

the sons of Bale were Adar and Noeman: to Noe-

15(19) Now Ioudas' sons: Er and Aunan, and

man, the Noemani division. 45(41)These are Ben-

Er and Aunan died in the land of Chanaan.

Iamin's sons according to their divisions from their

16(20)Now the sons of Ioudas according to their di-
enrollment: forty-five thousand and six hundred.

visions: to Selon, the Seloni division; to Phares,

46(42) And Dan's sons according to their divisions: to Pharesi, the Pharesi division; to Zara, the Zarai division. to Sami, the Sami division. These are divisions of Dan according to their divisions. 47(43)All divisions of Dan according to their divisions. 47(43)All division; to lamouel, the lamoueli division.

the divisions of Sami according to their enrollment: sixty-four thousand and four hundred.

18(22)These are divisions for loudas according to their enrollment: seventy-six thousand and five

48 The sons of Nephtali according to their divisions: to Asiel, the Asieli division; to Gauni, the

19(23) And Issachar's sons according to their Gauni division; to Ileser, the Ileseri division; to divisions: to Thola, the Tholai division; to Phoua, Sellem, the Sellemi division. 50These are divisions the Phouai division; 20(24)to lasoub, the lasoubi of Nephtali from their enrollment: forty-five thousand and four hundred.

21(25)These are divisions of Issachar from their enrollment: forty-five thousand and four hundred.

51 This is the enrollment of Israel's sons: six

rollment: sixty-four thousand and three hundred.

hundred and one thousand and seven hundred

22(26) Zaboulon's sons according to their divi- and thirty.

sions: to Sared, the Saredi division; to Allon, the

52 And the Lord spoke to Moyses, saying: 53To

Alloni division; to Allel, the Alleli division. these the land shall be apportioned in order to in-23(27)These are divisions of Zaboulon from their

herit, based on number of names. 54To more you

enrollment: sixty thousand and five hundred.

shall increase the inheritance, and to less you shall

24(15) The sons of Gad according to their divi- decrease their inheritance; to each one, as they sions: to Zaphon, the Zaphoni division; to Haggi, were enrolled, their inheritance shall be given.

55

the Haggi division; to Souni, the Souni division;

The land shall be apportioned by lots. By the

25(16)to Azeni, the Azeni division; to Addi, the

names, according to their paternal tribes, they shall

Addi division; 26(17)to Aroadi, the Aroadi division;

inherit. 56Based on the lot, you shall apportion

to Ariel, the Arieli division. 27(18)These are divisions of their inheritance by between many and few.

sions of Gad's sons from their enrollment: forty

57 And Leui's sons according to their divisions:

thousand and five hundred.

to Gedson, the Gedsoni division; to Kaath, the

28(44) Aser's sons according to their divisions: Kaathi division; to Merari, the Merari division.

58

to lamin, the lamini division; to lesoui, the lesoui

These are divisions of Leui's sons: the Lobeni di-

numbers 26-28

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vision, the Chebroni division, the Kore division ing to the sons of Israel for a possession. 13And you and the Mousi division. And Kaath fathered shall see it, and you too shall be added to your peo-Amram. 59And the name of the wife of Amram was ple, just as your brother Aaron was added in Hor the lochabed daughter of Leui, who bore these to Leui mountain, 14because you transgressed my word in in Egypt, and she bore to Amram: Aaron and Moy- the wilderness of Sin, when the congregation resis-ses and Mariam their sister. 60And to Aaron were ted to sanctify me. You did not sanctify me at the born both Nadab and Abioud and Eleazar and Ith- water before them." (This is water of dispute of amar. 61And Nadab and Abioud died when they Kades in the

wilderness of Sin.) 15And Moses said offered strange fire before the Lord in the wilderness of Sin. 16“Let the Lord, the God of the spirits of the flesh, consider a person over this congregation, 17who shall go out before them and who shall bring them in the midst of Israel’s sons, because no allotment out and who shall bring them in, and the congregation of the Lord shall not be like sheep that have no shepherd.”

tion of the Lord shall not be like sheep that have no

63 And this is the enrollment of Moses and Eleazar the priest, who enrolled the sons of Israel in “Take to yourself Jesus son of Naue, a person who dwelt in Moab near the Jordan opposite Jericho. has a spirit in him, and you shall lay your hands 64And among these there was not a person of

upon him, 19and you shall have him stand before

those enrolled by Moses and Aaron whom—the Eleazar the priest, and you shall command him before the sons of Israel—they enrolled in the wilderness of Sinai. 65For the Lord said to them, “They shall die in the wilderness.” And there was not left shall give over some of your glory upon him so that even one of them, except for Chaleb son of the sons of Israel may listen to him. 21And before Eleazar the priest and Jesus son of Naue.

eleazar the priest he shall stand, and they shall inquire

of him the decision of the Lord before the

And when the daughters of Salpaad son of

Lord. At his mouth they shall go out, and at his

27 Hopherson of Galaad son of Machir of the mouth they shall come in, he and all the sons of his division of Manasse of the sons of Joseph came rael of one accord and all the congregation.” 22 And forward—and these were their names: Maala and Moyses did just as the Lord commanded him. And Noua and Hegla and Melcha and Thersa—2 and he took Iesus and had him stand before Eleazar the when they stood before Moyses and before Eleazar priest and before all the congregation, 23 and he laid the priest and before the rulers and before all the his hands upon him and introduced him—just as congregation, at the door of the tent of witness, the Lord instructed Moyses.

they said, 3 “Our father died in the wilderness, and

he was not in the midst of the gathering that con-

And the Lord spoke to Moyses, saying:

spired against the Lord in the gathering of Kore, for 28 2 Command the sons of Israel, and you he died for his sin, and he had no sons. 4 Let the shall say to them, saying: My gifts, my presents, my name of our father not be wiped out from the offerings as an odor of fragrance you shall take midst of his division because he had no son. Give heed to offer to me at my feasts. 3 And you shall say to us a possession in the midst of our father’s to them, These are the offerings, as many as you brothers.”

shall bring to the Lord: two lambs, a year old with-

5 And Moyses brought their case before the out blemish, daily, as a whole burnt offering, per-Lord. 6 And the Lord spoke to Moyses, saying: 7 Sal- petually. 4 The one lamb you shall do in the morn-paad’s daughters have spoken

correctly. You shall give, and the second lamb you shall do towards give to them as a gift a possession of inheritance in evening, 5and you shall do a tenth of an ephah, the midst of their father's brothers, and you shall fine flour for a sacrifice, mixed with oil, with a homer the allotment of their father on them. 8And fourth of a homer. 6It is a whole burnt offering of you shall speak to the sons of Israel, saying, "If a person dies, and he has no son, you shall confer Sina, as an odor of fragrance to the Lord. 7And its inheritance on his daughter. 9Now if he has no libation, a fourth of a homer for the one lamb, you daughter, you shall give the inheritance to his shall pour it out, in the holy place, as a libation, brother. 10Now if he has no brothers, you shall sikef to the Lord. 8And the second lamb you give the inheritance to his father's brother. 11Now shall do towards evening. According to its sacrifice if there are no brothers of his father, you shall give and according to its libation you shall do it as an the inheritance to his nearest relative from his odor of fragrance to the Lord.

tribe; he shall inherit what is his. And this shall be

9 And on the day of the sabbaths you shall

for the sons of Israel a requirement of judgment, bring forward two lambs, a year old without blemish—just as the Lord instructed Moses."

ish, and two tenths of fine flour mixed with oil, for

12 And the Lord said to Moses, "Go up into the a sacrifice and a libation—10it is a whole burnt offering of mountain that is on the other side (this Mount Sinai) of sabbaths on the sabbaths, apart from the Nabau), and see the land Chanaan,

which I am giving continual whole burnt offering and its libation.

a.e. *Eleazar* bPossibly *explaining devices* cHeb 1 ephah = 22 liters dHeb 1 hin = 4 liters eLacking in Gk fAram

= *strong drink*

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numbers 28-29

11 And at the new moons you shall bring for- blemish. 3Their sacrifice: fine flour mixed with oil, ward whole burnt offerings to the Lord: two calves three-tenths for the one bull calf and two-tenths of the cattle and one ram, seven lambs, a year old for the one ram, 4a tenth, a tenth for each lamb for without blemish, 12three-tenths of fine flour the seven lambs—5and one male goat from the mixed in oil for the one bull calf and two-tenths of

goats for sin, to make atonement for you. 6Apart

fine flour mixed with oil for the one ram, 13a

from the whole burnt offerings of the new moon

tenth, a tenth of fine flour mixed with oil for the

and their sacrifices and their libations and the con-

one lamb, as a sacrifice, an odor of fragrance, an of- tinal whole burnt offering and their sacrifices and fering to the Lord. 14Their libation shall be half a their libations according to their interpretation, as hina for the one bull calf and the third of a hina for an odor of fragrance to the Lord.

the one ram and the fourth of a hina of wine for

7 And on the tenth of this month there shall

the one lamb. This is the whole burnt offering be a designated, holy one for you, and you shall month after month up to the months of the year afflict your souls, and you shall not do any work.

15

8

—and one male goat from the goats for sin to

And you shall bring forward whole burnt offer-

the Lord—on top of the continual whole burnt offerings as an odor of fragrance, offerings to the Lord: offering it shall be done, and its libation.

one bull calf from the cattle, one ram, seven lambs

16 And in the first month, on the fourteenth of a year old. They shall be for you without blemish of the month, it is pascha to the Lord. 17And ish. 9Their sacrifice: fine flour mixed with oil, on the fifteenth day of this month is a feast; seven three-tenths for the one bull calf and two-tenths days you shall eat unleavened bread. 18And the for the one ram, 10a tenth, a tenth for the one first day shall be designated, holy for you. You lamb, for the seven lambs—11and one male goat shall not do any work of service. 19And you shall from the goats for sin to make atonement for you.

bring whole burnt offerings as an offering to the But the one for sin for atonement and the continual—Lord: two calves from the cattle, one ram, seven whole burnt offering, its sacrifice and its libation—lambs, a year old; they shall be to you without blemish shall be according to interpretation, as an

blemish. 20And their sacrifice shall be fine flour odor of fragrance, an offering to the Lord.

mixed with oil, three-tenths for the one bull calf,

12 And on the fifteenth day of this seventh

and you shall do two-tenths for the one ram; 21a month there shall be a designated, holy one for tenth, a tenth you shall do for the one lamb, for you. You shall not do any work of service, and you the seven lambs, 22and one male goat from the shall celebrate it as a feast to the Lord seven days.

goats for sin, to make atonement for you, 23apart 13And you shall bring forward whole burnt offering from the continual whole burnt offering of the mornings, an offering as an odor of fragrance to the morning, which is a whole burnt offering of per- Lord. On the first day: thirteen calves from the captivity. 24These you shall do daily, in the same way, two rams, fourteen lambs, a year old. They way, for the seven days as a gift, an offering as an shall be without blemish. 14Their sacrifices: fine odor of fragrance to the Lord. On top of the continual whole burnt offering you shall do its libation: flour mixed with oil, three-tenths for the one bull calf, for the thirteen calves, and two-tenths for the one ram. 25And the seventh day shall be designated, holy one ram, for the two rams, 15a tenth, a tenth for for you. You shall not do any work of service in it.

the one lamb, for the fourteen lambs—16and one

26 And on the day of the new thingsb when male goat from the goats for sin, apart from the you offer a new sacrifice to the Lord, ofc the continual whole burnt offering, their sacrifices and weeks—it shall be designated, holy to you. You their libations.

shall not do any work of service. 27And you shall

17 On the second day: twelve calves, two rams,

bring forward whole burnt offerings, as an odor of fourteen lambs, a year old without blemish.

fragrance to the Lord: two calves from the herd, 18Their sacrifice and their libation shall be for the one ram, seven lambs, a year old without blemish. bull calves and for the rams and for the lambs, ac-28Their sacrifice: fine flour mixed with oil, three-

according to their number, according to their inter-

tents for the one bull calf and two-tenths for the pretation —19and one male goat from the goats for one ram, 29a tenth, a tenth for the one lamb, for sin, apart from the continual whole burnt offering, the seven lambs—30and one male goat from the their sacrifices and their libations.

goats for sin, to make atonement for you, 31apart

20 On the third day: eleven calves, two rams,

from the continual whole burnt offering. And you fourteen lambs, a year old without blemish.

shall do their sacrifice to me. They shall be to you 21Their sacrifice and their libation shall be for the without blemish—and their libations.

bull calves and for the rams and for the lambs, ac-

according to their number, according to their inter-

And in the seventh month, on the first of

pretation—22 and one male goat from the goats for

29 the month, there shall be a designated, sin, apart from the continual whole burnt offering, holy oned for you; you shall not do any work of their sacrifices and their libations.

service. It shall be for you a day of giving signals,

23 On the fourth day: ten calves, two rams,

2 and you shall do whole burnt offerings, as an

fourteen lambs, a year old without blemish.

24

odor of fragrance to the Lord: one bull calf of the

Their sacrifices and their libations shall be for

cattle, one ram, seven lambs, a year old without

the bull calves and for the rams and for the lambs,

aHeb 1 hin = 4 liters bl.e. *growths* cPerhaps *for* dl.e. *day* el.e. *the seventh* fLacking in Gk

numbers 29-31

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according to their number, according to their in- her soul shall remain for her. 6(5) But if her father terpretation— 25 and one male goat from the goats in withholding consent withholds consent from for sin, apart from the continual whole burnt of- her on the day when he hears of all her vows and fering, their sacrifices and their libations.

the determinations that she determined against

26 On the fifth day: nine calves, two rams, four- her soul, they shall not stand, and the Lord will teen lambs, a year old without blemish. 27Their clear her, because her father withheld consent.

sacrifices and their libations shall be for the bull

7(6) But if, when she grows up, she becomes a

calves and for the rams and for the lambs, accord- man's and her vows are upon her according to the ing to their number, according to their interpreta- parting of her lips, cas many things asc she deter- tion—28and one male goat from the goats for sin, mined for herself against her soul 8(7)and if her apart from the continual whole burnt offering, husband hears and says nothing to her on the day their sacrifices and their libations.

when he hears, then thereby all her vows shall

29 On the sixth day: eight calves, two rams, stand, and her determinations that she determined fourteen lambs, a year old without blemish. for herself against her soul—they shall stand.

30Their sacrifices and their libations shall be for 9(8)But if her husband in withholding consent the bull calves and for the rams and for the lambs, withholds consent from her on the day when he according to their number, according to their in- hears, all her vows and her determinations that she terpretation—31and one male goat from the goats determined for herself against her soul shall not refor sin, apart from the continual whole burnt of- main, because her husband withheld consent from fering, their sacrifices and their libations.

her, and the Lord will clear her. 10(9)And a vow of a

32 On the seventh day: seven calves, two rams, widow and of one cast outd, whatever things she fourteen lambs, a year old without blemish. vows against her soul, shall remain for her.

33Their sacrifices and their libations shall be for 11(10)And if her vow was in her husband's house or the bull calves and for the rams and for the lambs, her determination against her soul wase with an according to their number, according to their in- oath 12(11)and if her husband hears and says noth-terpretation—34and one male goat from the goats ing to her and does not withhold consent to her, for sin, apart from the continual whole burnt of- then all her vows shall stand, and all her determi-fering, their sacrifices and their libations.

nations which she determined for herself against

35 And on the eighth day there shall be for you her soul—they shall stand regarding her. 13(12)But a finlea. You shall not do any work of service on if her husband in canceling cancels them on the it. 36And you shall bring forward whole burnt of- day when he hears, all the things that proceed out ferings as an odor of fragrance, an offering to the of her lips regarding her vows and regarding her de-Lord: one bull calf, one ram, seven lambs, a year termination that are against her soul shall not re-old without blemish. 37Their sacrifices and their li- main for her. Her husband canceled them, and the bations shall be for the bull calf and for the ram Lord will clear her. 14(13)Every vow and every oath and for the lambs, according to their number, ac- for binding, to afflict the soul, her husband shall es-cording to their interpretation —38and one male tablish for her, and her husband shall cancel.

goat from the goats for sin, apart from the contin- 15(14)But if her husband is silent and says nothing ual burnt, their sacrifices and their libations.

to her from day to day, then he shall establish for

39 These you shall do for the Lord at your her all her vows, and he shall establish for her the feasts, apart from your vows and your freewill gifts determinations that are upon her, because he kept and your whole burnt offerings and your sacrifices silent to her on the day when he heard. 16(15)But if and your libations and your gifts for deliverance.

in canceling he cancels after the day that he heard, then he shall bear his sin.

(29.40)And Moyses spoke to the sons of Is-

17(16) These are the statutes, as many as the

30 rael according to everything that the Lord LordcommandedMoyse,betweenamanandhis commanded Moyses.

wife and between a father and his daughter in

2(30.1) And Moyses spoke to the rulers of the youth, in her father's house.

tribes of Israel, saying: This is the word that the

Lord ordered: 3(2)bPerson by personb—if he vows a

And the Lord spoke to Moyses, saying,

vow to the Lord or swears an oath or determines 31 2“Exact the vengeance of the sons of Israel for himself with determination about his soul, he from the Madianites, and at last you shall be added shall not profane his word; everything that pro- to your people.” 3And Moyses spoke to the people, ceeds out of his mouth he shall do.

saying, “Fully arm men from you to do battle be-

4(3) Now if a woman vows a vow to the Lord fore the Lord against Madian, to requite vengeance or determines for herself a determination in her fa- on Madian from the Lord. 4Send fa thousand from ther’s house in her youth 5(4)and if her father hears a tribe by a thousand from a tribef from all the of her vows and her determinations that she deter- tribes of Israel to do battle.” 5And they numbered mined against her soul and her father makes no from the thousands of Israel, a thousand from a mention to her, then all her vows shall stand, and tribe, twelve thousand armed for battle. 6And Moy-her determinations that she determined against ses sent them off, fa thousand from a tribe by a

al.e. concluding feast day bl.e. Any person c whom(pl) = Weed dl.e. divorced el.e. occurred fl.e. a thousand from each tribe

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thousand from a tribef, with their force, and Phi- line and between all the congregation. 28And you nees son of Eleazar son of Aaron the priest. And shall remove as a levy to the Lord, from the men, the holy vessels and the signal trumpets were in the warriors who went out into the battle line, one their hands. 7And they did battle against Madian,

soul out of five hundred from the humans and just as the Lord had commanded Moses, and they from the animals and from the cattle and from the killed every male. 8And the kings of Midian they sheep and from the donkeys. 29And you shall take killed together with their slain: even Euis and Sour from their half, and you shall give Eleazar the and Rokom and Hour and Robok, five kings of priest the first fruits of the Lord. 30And from the Midian. And Balaam son of Beor they killed with half of the sons of Israel you shall take one out of a sword together with their slain. 9And the Israel- fifty, from the humans and from the cattle and ites plundered the women of Midian and their from the sheep and from the donkeys and from all chattel and their cattle and all their possessions, the animals, and you shall give them to the Levites and they plundered their army. 10And all their cit- who keep the guard duties in the tent of the Lord.”

ies, those in their settlements, and their quarters,

31 And Moses and Eleazar the priest did just

they burned with fire. 11And they took all the as the Lord instructed Moses.

plunder and all their spoils, from human to ani-

32 And the abundance of the plunder that the

mal. 12And they brought to Moses and to Eleazar warriors had plundered was: of the sheep six hun-the priest and to all of Israel’s sons the body of cap- dred and seventy-five thousand, 33and cattle, sev-tives and the spoils and the plunder to the camp, enty-two thousand, 34 and donkeys, sixty-one to Araboth of Moab, which is at the Jordan oppo- thousand, 35and human souls of the women who site lericho.

did not know a man's bed, all souls thirty-two

13 And Moses went out, and Eleazar the priest thousand.

and all the rulers of the congregation, to meet

36 And the halved part, the portion of those

them outside the camp. 14And Moses was angry who went out to war was: from the number of the with the overseers of the force, with the officers of sheep, three hundred and thirty-seven thousand thousands and with the officers of hundreds, who and five hundred, 37and the levy to the Lord was: had come from the battle line of the war. 15And from the sheep, six hundred and seventy-five, Moses said to them, "Why did you take every fe- 38and cattle, thirty-six thousand, and the levy to male alive? 16For these were for the sons of Israel, the Lord, seventy-two, 39and donkeys, thirty thou-according to the word of Balaam, for the purpose sand and five hundred, and the levy to the Lord, of removing and despising the word of the Lord, sixty-one, 40and human souls, sixteen thousand, on account of Phogor, and there was the blow in and their levy to the Lord, thirty-two souls. 41And the congregation of the Lord. 17And now, kill every Moses gave the levy to the Lord, the advance de-male among all the chattel, and kill every woman, duction of God to Eleazar the priest, just as the whoever has known a male's bed. 18And as for all Lord instructed Moses, 42from the halved part of the chattel of the women, whoever has not known the sons of Israel, which Moses separated from a male's bed, capture them alive. 19And as for you, the warriors.

encamp outside the camp seven days; everyone

43 And the halved part of the congregation:

who kills and who touches the wounded person from the sheep was three hundred and thirty-seven shall be purified on the third day and on the seventh thousand and five hundred, 44and cattle, thirty-six hundred day, you and your body of captives. 20And thousand, 45and donkeys, thirty thousand and five you shall purify every garment and every article of hundred, 46and human souls, sixteen thousand.

skin and every artifact of goatskin and every wood- 47And Moses took from the halved part of the article."

sons of Israel but the one out of fifty, from the hu-

21 And Eleazar the priest said to the men of the mans and from the animals, and he gave them to force, who were coming from the battle line of the the Levites who were keeping the guard duties of war, "This is the requirement of the law that the the tent of the Lord, in the manner that the Lord Lord instructed to Moses: 22Apart from the gold instructed Moses.

and the silver and bronze and iron and lead and

48 And there came to Moses all those in

tin, 23every object that shall pass through in fire charge of the thousands of the force, officers of shall also be cleansed. Nevertheless, it shall be purified with the water for purification, hundreds, 49and they purified with the water for purification, and whatever- said to Moses, "Your servants have received the things do not go through fire shall pass through sum total of the warriors that are with us, and not water. 24And you shall wash your clothes on the even one of them is missing. 50And we have seventh day, and you shall be cleansed, and after- brought forward the gift to the Lord, a man what wards you shall come into the camp."

golden object he found: an anklet and a bracelet

25 And the Lord spoke to Moyses, saying, and a ring and an armlet for the right arm and a 26 "Take the sum total of the spoils of the captivity,

hair-clasp, to make atonement for ourselves before

from human to animal, you and Eleazar the priest the Lord." 51 And Moyses and Eleazar the priest and the rulers of the paternal families of the con- took the gold from them, every wrought article.

gregation. 27 And you shall divide the spoils between the warriors who went out into the battle

they removed for the Lord: sixteen thousand and

aOr plague bl.e. one of every cOr armlet

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seven hundred and fifty shekels from the officers 19 And let us no longer inherit among them from of thousands and from the officers of hundreds. the other side of the Jordan and beyond, because 53 (And the warriors had taken plunder, each one

we have our allotments on the other side of the

for himself.) 54 And Moyses and Eleazar the priest Jordan in the east."

took the gold from the officers of thousands and

20 And Moyses said to them, “If you do ac-

from the officers of hundreds and brought them cording to this word—if you arm yourselves before into the tent of witness as a memorial of the sons the Lord for war, 21then every armed soldier of you of Israel before the Lord.

shall pass the Jordan before the Lord until his

enemy is wiped out from before him 22and the

And the sons of Rouben and the sons of

land is dominated before the Lord. And after this

32 Gad had a multitude, a great multitude, of you shall turn back, and you shall be innocent be-cattle. And they saw the country of Iazer and the fore the Lord and from Israel, and this land shall country of Galaad and the place was a place for be to you as a possession before the Lord. 23But if cattle. 2And when the sons of Rouben and the sons you will not do so, you will sin against the Lord, of Gad came forward, they said to Moyses and to and you will know your sin when misfortunes Eleazar the priest and to the rulers of the congre- overtake you. 24And you shall build for yourselves gation, saying, 3“Ataroth and Daibon and Iazer cities for your chattel and quarters for your ani-and Nambra and Hesebon and Eleale and Sebama mals, and what proceeds from your mouth, you and Nabau and Baian—4the land that the Lord de- shall do.”

livered before the sons of Israel—is cattle rearing

25 And the sons of Rouben and the sons of

land and your servants possess cattle.” 5And they Gad said to Moyses, saying, “Your servants will do were saying, “If we

found favor before you, let this just as our lord commands.
26 And our chattel and land be given to your domestics for a possession, our wives and all our animals shall be in the cities and do not make us cross the Jordan.”

of Galaad, 27 but your servants will pass by, all

6 And Moyses said to the sons of Gad and to armed and arrayed before the Lord for the war, just the sons of Rouben, “Shall your brothers go to war as our lord says.”

and you will sit here? 7 And why are you perverting

28 And Moyses brought together Eleazar the

the minds of the sons of Israel not to cross over priest and leuous son of Naue and the rulers of the into the land that the Lord is giving to them? 8 Did patriarchal tribes of Israel. 29 And Moyses said to your fathers not do so, when I sent them from them, “If the sons of Rouben and the sons of Gad Kades Barne to observe the land? 9 And they went cross over the Jordan with you—everyone armed up to Cluster Ravine and observed the land, and for war before the Lord—and you gain control of they turned aside the heart of the sons of Israel not the land before you, then you shall give them the to go into the land that the Lord gave them. 10 And land of Galaad as a possession, 30 but if they do not the Lord was angry with wrath on that day, and he cross over with you armed for the war before the swore, saying, 11 ‘If these people who came up out Lord, then you shall carry over their chattel and of Egypt, from twenty years and above, who know their wives and their animals, ahead of you into evil and good, shall see the land that I swore to the land of Chanaan. And they shall inherit to-Abraam and Isaak and Iakob, for they have not fol- gether among you in the land of Chanaan.” 31 And lowed along after me. 12 On the other

hand, there the sons of Rouben and the sons of Gad answered, are Chaleb son of Iephonne, who had answered saying, "Whatever our lord says to his attendants, himself, and Jesus the son of Naue, for he follows—so we will do. 32As for us, we will cross over, armed along after the Lord.' 13And the Lord was before the Lord, into the land of Chanaan, and you angry with wrath against Israel, and he made them shall give to us the possession on the other side of roam about in the wilderness for forty years until the Jordan."

the entire generation, those who were doing evil

33 And Moyses gave to them—to the sons of

things before the Lord, was utterly consumed. Gad and to the sons of Rouben and to the half-14Behold, you rose up in place of your fathers, as a

tribe of Manasse of Joseph's sons—the kingdom of

band of sinful persons, to add further to the wrath Seon king of the Amorrites and the kingdom of Og of the Lord's anger against Israel, 15because you king of Basan, the land and the cities, together will turn away from him to add further to abandon with its borders, cities of the land round about.

him in the wilderness, and you will act lawlessly 34And the sons of Gad built Daibon and Ataroth against this whole congregation."

and Aroer 35and Sophar and Iazer, and they raised

16 And they came forward to him and kept saying—them up, 36and Nambra and Baitharan, strong citing, "Let us build quarters for sheep here, for our flocks and quarters for sheep. 37And the sons of animals and cities, for our chattels,

17and, having Rouben built Hesebon and Eleale and Kariathaim 38c

taken up arms, let us be a vanguard ahead of the

and Nabauc and Beelmeon encircled and Seba-

sons of Israel until we bring them to their place. ma, and they named the names of the cities they And our chattel will settle in walled cities, because built after their own names. 39And a son of Machir of those that inhabit the land. 18We will not turn son of Manasse went to Galaad and took it, and he back to our homes until all the sons of Israel have destroyed the Amorrite who was living in it. 40And been apportioned, each one to his inheritance.

Moyses gave Galaad to Machir son of Manasse, and

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

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he settled there. 41And lair the son of Manasse mona. 30And they set out from Haselmona and went and took their homesteadsa and named them encamped at Masourouth. 31And they set out from lair's Homesteadsa. 42And Nabau went and took Masourouth and encamped at Banaiakan. 32And Kanath and its villages and named them Naboth they set out from Banaiakan and encamped at the after his name.

mountain of Gadgad. 33And they set out from the

mountain of Gadgad and encamped at Etebatha.

34

And these are stations of the sons of Israel

And they set out from Etebatha and encamped at

33 as they went out of the land of Egypt to- Ebrona. 35And they set out from Ebrona and en-gether with their force by the hand of Moyses and camped at Gesion Gaber. 36And they set out from Aaron. 2And Moyses wrote down their departures Gesion Gaber and encamped in the wilderness of and their stations, through the word of the Lord, Sin. And they set out from the wilderness of Sin and these are stations of their journey. 3They set and encamped in the wilderness of Pharan; this is out from Ramesses in the first month, on the fif- Kades. 37And they set out from Kades and enteenth day of the first month; on the day after the camped at Hor, the mountain near the land of pascha the sons of Israel went out with a high Edom.

hand before all the Egyptians, 4and the Egyptians

38 And Aaron the priest went up by the ordi-

were burying all those of them who had died, nance of the Lord and died there in the fortieth whom the Lord struck down, every firstborn in the year of the departure of the sons of Israel from the land of Egypt. And among their gods the Lord exe- land of Egypt, in the fifth month, on the first of the cuted vengeance.

month. 39And Aaron was a hundred and twenty-

5 And when the sons of Israel set out from three years old when he died on Hor the moun-Ramesses, they encamped at Sokchoth. 6And they tain.

set out from Sokchoth and encamped at Bouthan,

40 And Chananis, king of Arad (and he was liv-

which is some part of the wilderness. 7And they set ing in the land of Chanaan), heard when the sons out from Bouthan and encamped at Heiroth's of Israel were coming in.

mouth, which is opposite Beelsepphon, and they

41 And they set out from Hor the mountain

encamped opposite Magdolos. 8And they set out and encamped at Selmona. 42And they set out from before Heiroth and crossed through the mid- from Selmona and encamped at Phino. 43And dle of the sea into the wilderness, and they went a they set out from Phino and encamped at Oboth.

44

journey of three days through the wilderness, and

And they set out from Oboth and encamped in

they encamped at Bitternesses. 9And they set out Gai, on the other side, on the borders of Moab.

45

from Bitternesses and came to Ailim, and in Ailim

And they set out from Gai and encamped at Dai-

there were twelve springs of water and seventy date bon Gad. 46And they set out from Daibon Gad palm trunks, and they encamped there beside the and encamped in Gelmon

Deblathaim. 47And water. 10And they set out from Ailim and en- they set out from Gelmon Deblathaim and encamped by the Red Sea. 11And they set out from camped on the mountains of Abarim, opposite the Red Sea and encamped in the wilderness of Nabau. 48And they set out from the mountains of Sin. 12And they set out from the wilderness of Sin Abarim and encamped to the west of Moab by the and encamped at Raphaka. 13And they set out Jordan opposite Iericho, 49and they encamped by from Raphaka and encamped in Ailous. 14And the Jordan between Haisimoth as far as Belsattim they set out from Ailous and encamped in to the west of Moab.

Raphidin, and there was no water for the people to

50 And the Lord spoke to Moyses at the west of

drink there. 15And they set out from Raphidin and Moab by the Jordan opposite Iericho, saying: 51

encamped in the wilderness of Sina. 16And they set

Speak to the sons of Israel, and you shall say to

out from the wilderness of Sina and encamped in them: As for you, you are crossing the Jordan into Tombs of Craving. 17And they set out from Tombs the land of Chanaan, 52and you shall destroy all of Craving and encamped in Haseroth. 18And they those who live in the land before you, and you set out from Haseroth and encamped in Rathama. shall remove their look-outs, and as for all their 19And they set out from Rathama and encamped

molten idols you shall destroy them, and all their

in Remmon Phares. 20And they set out from Rem- steles you shall remove. 53And you shall destroy mon Phares and

encamped in Lebona. 21And they thec inhabitants of the land, and you shall settle in set out from Lebona and encamped at Dessa. it, for to you I have given their land as an allot-22And they set out from Dessa and encamped at

ment. 54And you shall obtain their land as a pos-

Makelath. 23And they set out from Makelath and session by lot according to your tribes; to the more encamped at Saphar. 24And they set out from numerous ones you shall increase their possession, Saphar and encamped at Charadath. 25And they and to the less numerous ones you shall decrease set out from Charadath and encamped at their possession. dTo what his name goes out Makeloth. 26And they set out from Makeloth and thered, his shall it be. According to your paternal encamped at Kataath. 27And they set out from tribes you shall inherit. 55But if you do not destroy Kataath and encamped at Tarath. 28And they set those living on the land from before you, then it out from Tarath and encamped at Matekka. 29And shall be that whomever of them you leave shall be they set out from Matekka and encamped at Hasel-thorns in your eyes and missiles in your sides, and aOr *quarters* bOr *watch-towers* cPr *all Weed* dl.e. *For whatever piece of land a person's name is drawn*

numbers 33-35

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they shall act with hostility upon the land on 21Of the tribe of Benjamin, Eldad son of Chaslon.

which you will settle. 56And it shall be, just as I had 22Of the tribe of Dan, a ruler, Bakchir son of Egli.

resolved to do to them, I will do to you.

23 Of the sons of Joseph: of Manasse's sons' tribe, a ruler, Haniel son of Ouphid, 24 of the tribe of

34 And the Lord spoke to Moyses, saying: Ephraim's sons, a ruler, Kamouel son of Sabatha.

2 Command the sons of Israel, and you

25 Of the tribe of Zaboulon, a ruler, Elisaphan son

shall say to them: As for you, you are entering into of Pharnach. 26 Of the tribe of Issachar's sons, a the land of Chanaan (this shall be to you for an in- ruler, Phaltiel son of Oza. 27 Of the tribe of Aser's heritage, the land of Chanaan together with its sons, a ruler, Achior son of Selemi. 28 Of the tribe borders). 3 And the side that is to the southwest of Nephtali, a ruler, Phadael son of Benamioud.

shall be for you from the wilderness of Sin as far as 29 These are the ones whom the Lord commanded next to Edom, and the borders to the southwest to make the distribution for the sons of Israel in shall be for you from the part of the Salt Sea on the the land of Chanaan.

east. 4 And your borders shall go around you from

the southwest to the ascent of Akrabin, and they

And the Lord spoke to Moyses to the west of

shall pass along Senna, and its outlet shall be to 35 Moab, by the Jordan opposite Iericho, say-the southwest of Kades of Barne, and it shall go out ing: 2 Instruct the sons of Israel, and they shall give to the steading of Arad, and it shall pass along Ase- to the Leuites from the allotments of their posses-mona, 5 and the borders shall go around from Ase-

sion cities to live in, and the suburbs of the cities from the Wadi of Egypt, and the outlet shall be around them they shall give to the Levites—(3 and the Sea.

the cities shall be for them to live in, and their areas

6 And the boundaries of the Sea shall be for set apart shall be for their cattle and for all their you; the Great Sea shall determine the border. This quadrupeds. 4 And the areas adjoining the cities shall be for you the boundaries of the Sea.

that you shall give to the Levites shall be from the

7 And this shall be the borders for you to the city wall and outwards, two thousand cubits all north: from the Great Sea you shall measure out around. 5 And you shall measure outside the city, for yourselves along the mountain, the mountain side towards the east, two thousand cubits, and from the mountain, the mountain side towards the southwest, two thousand cubits, and you shall measure for them, as they enter into the Sea, two thousand cubits, and its outlet shall be the borders of Sarath, and the side towards the north, two thousand cubits. 9 And the borders shall go out to Dephrona, cubits, and the city in the midst of this shall be for and its outlet shall be Hasernain; this shall be for you, and the contiguous areas of the cities—) 6 even you the borders from the north.

the cities that you shall give to the Levites, the six

10 And you shall measure out for yourselves cities of places of refuge that you shall give to the borders of the east from Hasernain to Sepher, murderer to flee there, and in addition to these, phama, 11 and the borders shall go down from Sepher forty-two cities; 7 all the cities that you shall give

to pham to Harbela from the east to springs, and the the Leuites are forty-eight cities—they and their borders shall go down from Bela at the wide ex- suburbs; 8even the cities that you shall give from panse of the sea of Chenereth from the east, 12and the possession of Israel's sons, gmany from those the borders shall descend to the Jordan, and its with many and fewer from those with fewerg. They outlet shall be the Salt Sea. This shall be the land shall give of their cities to the Leuites, each one ac-for you, and its borders all around.

ording to his inheritance that they shall inherit.

13 And Moyses commanded the sons of Israel,

9 And the Lord spoke to Moyses, saying:

saying: This is the land that you shall obtain as a 10Speak to the sons of Israel, and you shall say to possession by lot, in the manner that the Lord in- them: As for you, you are crossing the Jordan into structed Moyses to give it to the nine tribes and to the land of Chanaan, 11and you shall set aside for the half-tribe of Manasse. 14For Rouben's sons' yourselves cities; they shall be places of refuge for tribe and Gad's sons' tribe received according to you for the murderer to flee there, everyone who their paternal houses, and the half-tribe of Ma- strikes a soul unintentionally. 12And the cities nasse accepted their allotments; 15two tribes and a shall be for you places of refuge from one hdoing half-tribe received their allotments beyond the Jor- the relative's blood dutyh, and the one that com-dan opposite Iericho from the south, towards the mits murder will not die until he stands before the east.

congregation for judgment.

16 And the Lord spoke to Moyses, saying:

13 And the cities that you give as the six cities

17 These are the names of the men who shall in-

shall be places of refuge for you. 14 Three cities you

inherit the land for you: the priest Eleazar and shall give beyond the Jordan, and three cities you give to the son of Naue. 18 And you shall take one shall give in the land of Chanaan. 15 They shall be ruler from a tribe to obtain for you the land as a an asylum for the sons of Israel and for the guest possession. 19 And these are the names of the men: and for the resident alien among you. These cities Of the tribe of Judah, Chaleb son of Iphon. shall be a place of refuge for everyone to flee there 20 Of the tribe of Simeon, Salamiel son of Emioud.

when he strikes a soul unintentionally.

a.l.e. *the Mediterranean* bHeb = *Mount Hor* cPerhaps *yourselves* d.l.e. *the mountains* eGk = pl. fOr *environs* g.l.e. based on tribal holdings h.l.e. *avenging the blood of a next of kin* iOr *place of refuge*

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numbers 35-36

16 But if he strikes him with an iron instrument atoned for from the blood that was shed upon it, and he dies, he is a murderer; let the murderer be except by the blood of the one who shed it. 34 And put to death by death. 17 Now if he strikes him with you shall not defile the land that you live upon, on a stone out of hand—by which he may die—and he which I will encamp among you, for I am the Lord, dies, he is a murderer; let the murderer be put to encamping in the midst of the sons of Israel.

death by death. 18 Now if he strikes him with a wooden instrument out of hand—from which he

And the rulers of the tribe of Galaad's

may die—and he dies, he is a murderer; let the son of Machir son of Manasse, from murderer be put to death by death. 19 As for the one the tribe of Joseph's sons—came forward and doing the relative's blood duty, he shall kill the man before Moses and before Eleazar the priest one that committed murder; when he meets up and before the rulers of the paternal houses of the with him, he shall kill him. 20 Now if out of enmity he pushes him and hurls at him any object from the land of the inheritance by lot to the sons of Israel, and the Lord him with the hand and he dies, let the one who instructed the Lord to give the inheritance of Sal- struck be put to death by death—he is a murderer; paid our brother to his daughters. 3 And they shall let the murderer be put to death by death; the one become wives to one of the tribes of Israel's sons, doing the relative's blood duty shall strike the one and their allotment will be taken away from the

that committed murder when he meets him.

possession of our fathers and added to the inheri-

22 But if he pushes him suddenly, not out of the tribe to whom they may become enmity, or throws at him any object not from an wives; then it will be taken away from the allot-ambush 23 or with any stone—by which he may ment of our inheritance. 4 But if the release of the die—unknowingly, and it falls upon him and he sons of Israel takes place, then their inheritance dies but he was not his

enemy nor was he seeking shall be added to the inheritance of the tribe to to harm him, 24then the congregation shall judge whom they may become wives, and from the in-between the striker and between the one adoining heritage of our paternal tribe their inheritance the relative's blood dutya, according to these judg- shall be taken away."

ments, 25and the congregation shall rescue the one

5 And Moyses commanded the sons of Israel

that committed murder from the one adoining the through an ordinance of the Lord, saying, "Thus relative's blood dutya. And the congregation shall Ioseph's sons' tribe are saying. 6This is the thing restore him to the city of his place of refuge, where that the Lord instructed for the daughters of Sal-he fled for refuge. And he shall live there until the paad, saying, 'Of whomever is pleasing before great priest dies, him whom they anointed with them, let them be wives; only out of the division of the holy oil. 26But if he that commits murder by an their father let them become wives, 7and an inher-exit leaves the bounds of the city, there where he itance for the sons of Israel shall not rotate from fled for refuge, 27and the one adoining the relative's tribe to tribe; for the sons of Israel shall stick to-blood dutya finds him outside the bounds of the gether, each one in the inheritance of his paternal city of his refuge, and the one adoining the relative's tribe. 8And as for every daughter when as next of blood dutya kills the one that committed murder, kin she is entitled to an inheritance from the tribes he is not liable. 28For let him live in the city of of Israel's sons, they shall become wives to one of refuge until the great priest dies, and after the great those from the division of her father so that the priest dies, he that committed murder shall return sons of Israel may be entitled as next of kin, each to the land of his possession.

one to his paternal inheritance. 9And an allotment

29 And these things shall be for you a require- shall not rotate from tribe to another tribe, but the ment of judgment for your generations in all your sons of Israel shall stick together, each one in his settlements.

inheritance.' ”

30 Every one, when he strikes a soul, through

10 In the manner the Lord instructed Moyses,

witnesses you shall kill the murderer, and one wit- so Salpaad's daughters did. 11And Thersa and ness shall not bear witness against a soul that he Hegla and Melcha and Noua and Maala, daughters should die. 31And you shall not receive ransom for of Salpaad, became their cousins'. 12They became a soul from the one that committed murder, liable wives of the division of Manasse, of Ioseph's sons, to be killed, for he shall be put to death by death. and their inheritance was for the tribe of their fa-32And you shall not receive ransom to flee to a city ther's division.

of places of refuge to live again on the land until

13 These are the commandments and the stat-

the great priest dies. 33And you shall not kill by utes and the judgments that the Lord commanded murder the land on which you live. For this blood by the hand of Moyses at the west of Moab, at the killsb the land by murder, and the land shall not be

Jordan down from Iericho.

a.l.e. *avenging the blood of a next of kin* bPossibly *pollutes*

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 (u9mw~n/h9mw~n, etc.), changes in the form of *n t o h m e ina 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 lao/n 28.9) was a genuine printing error. But in one or two cases such as 28.62 or 30.13, readings that the editor initially considered secondary and therefore placed in the apparatus, he deemed on further reflection to be primary. In every instance, such changes that can be shown are noted in the brief apparatus to NETS Deuteronomion, where WeN is made to contrast with Weed.

TRANSLATION PROFILE OF THE GREEK

General Comment

The aim here is not to present a complete picture of the character of the translation of Greek Deuteronomy within the constraints of a brief introduction. What follows, rather, is a discussion of some features that might interest the NETS reader conversant with Hebrew and Greek and interested in the relationship of the latter to the former. It may be assumed that the translator of Greek Deuteronomy (hereafter DeutTr) had before him a text similar in the main to the printed text of *BHS* and that the printed text of Weed (as modified by WeN) is representative of the original Greek translation.

Every translation must be examined, of course, for its own peculiarities, and each translator evaluated in relation to the content of the material on which he worked. Statistical representations are relevant only when judged against patterns and practices of a particular translator and the choices he faced. Deuteronomy is noted for its hortatory style and repetitive content. Thus its study, even though tedious, can be instructive to a textual critic evaluating whether and when formulaic expressions are accurately transmitted. But Deuteronomy also repeats legal material found in earlier books of the Pentateuch and contains more sustained poetry than any of the others. Furthermore, if we assume that the Pentateuch was translated sequentially, Deuteronomy, given its position, might reflect knowledge of the work of previous translators, and so we might look for evidence along those lines. These factors add a unique dimension to the task of evaluating Greek Deuteronomy. It is fair to say that DeutTr typically maintains a very close relationship to his source text, though, within a linguistically rather constricting framework, one can nevertheless speak of an interpretative dimension. I discuss each aspect in turn.

Formal Correspondence and Representation

The indicators of a close connection between a Greek translation and a Hebrew source text are well established. Some are attested throughout the Pentateuch, others in the larger corpus of LXX translation Greek and even in the NT. These include for example: fixed lexical equivalents on the content side (verbs and nouns) and even non-content elements—particles, prepositions and the like; the use of *le/gwn* as a consistent translation for *rm)l*; *o3ti* as a translation for *yk* irrespective of contextual concerns; *b* for *e0n*; 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; *e0n tw~*

+

infinitive + pronoun for *b* + bound infinitive (construct); the ubiquitous *kai/* for *w* even in places where standard Greek would opt for postpositive *de/* 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

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down to the morphemic level—and matters of strict adherence to Hebrew word order at the expense of standard Greek style.

A translation that conforms regularly to these patterns exhibits formal correspondence with its source text—the conventions and demands of that source being dominant throughout. One that takes seriously the needs and expectations of the reader—the target audience—might be expected to deviate from these patterns regularly and demonstrate what is termed dynamic equivalence. Few translations exhibit one or the other pattern exclusively; Deuteronomion is no different in this respect. Each of the above examples of formal correspondence can be demonstrated, though some are more worthy of attention than others. I discuss a few below.

The first chapter should provide representative examples since it would presumably show DeutTr's initial approach to his task. Indeed, a look at the very first verse demonstrates a number of DeutTr's characteristic features. One will note: (1) an almost isomorphic relationship to the source text; (2) identical word order to the source text; (3) occasional translation of names; (4) at times excessive focus on individual items; (5) a certain freedom vis-à-vis the source text.

DeutTr selected pe/ran to represent rb(b and maintained it throughout the book even though he seemed unsure at that stage whether the b 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 pe/ran with e0n tw|~. In all but two (30.13 2 x) of thirteen places, the reference is to the

Jordan. The preposition lwOm here is a *hapax* as pointed in *BHS*; its variant form lw%*m* 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 DeutTr read his unpointed text just as the Masoretes did, since the meaning of both forms of the preposition remains the same. It may be entirely coincidental but noteworthy, however, that only in 1.1, where the variant Masoretic vocalization appears, does plhsi/on appear and there in relation to the Red Sea. But plhsi/on is never used again as a translation of lw%*m*; by the time DeutTr next encountered it in 2.19, he had decided that e1gguj or su/neg-guj = lw%*m* and that either pe/ran or e0n tw~ pe/ra=nr**(b**. Thus, by 4.46 when rb**(b** and lw%*m* appear in the same verse, he rendered them e0n tw|~ pe/ran tou0lorda/nou, . . . e1gguj oi1kou Fogw/r “beyond the Jordan . . . near the house of Phogor.” The variation in the gloss for lw%*m*, however, can be accounted for on contextual grounds. Towards the end of the first verse, DeutTr seemed confident that Pharan, Tophol, and Lobon were place names because they were clearly set off by Nyb, even though the second is left untranslated (cf. *infra*), but he seems unsure that trcx and bhz yd were. He therefore translated them as faithfully as he could—Au0lw~“nCourts” and Kataxru/sea “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 o3ti instead of ga/r (even when standard Greek style would suggest the latter) to render yk, 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 ο#τι η(ε0ntolh_ au3th, h4n e0gw_ e0nte/l omai/ soi sh/meron=

NETS: “because this commandment that I command you today” as examples where the ο3τι stands first in its clause under Hebrew influence but a postpositive ga/r would seem perfectly warranted in the contexts.

Another clear example of DeutTr’s heavy dependence on the source is his literal rendering of pleonastic expressions —“the land which you are crossing the Jordan there to inherit it.” This type of syntactical structure is typical and frequent in Deuteronomion. Full lexeme-for-lexeme representation is always evident in Greek. Likewise, free infinitives are juxtaposed before or after cognate verbs frequently in Deuteronomion. DeutTr made no attempt to interpret the sense of such Hebraistic expressions but rendered them quite literally, word for word, striving to imitate his source text by utilizing cognate roots in Greek. Singular and plural forms of address in Hebrew are almost religiously followed in Greek, and the few variations can usually be explained reasonably.

Neologisms

Throughout Deuteronomion one finds new words (neologisms) or instances of known words combined in new ways. Some are unique to the Pentateuch; almost forty appear for the first time in 1 See for example her collection of essays on this subject *On the Trail of the Septuagint Translators* (Kampen, The Netherlands: Kok Pharos, 1993) and particularly the essays on OTI.

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Deuteronomion. These illustrate certain decisions DeutTr 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 DeutTr's creations are best placed in the latter category.

The noun Myr+# 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, DeutTr apparently coined a word by fusing two known Greek functionaries: a *gramma-teu/j* "a scribe" and an *ei0sagwgeu/j* "one who brings cases to court" into *grammatoeisagwgeu/j* "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 Myr+# more simply as *grammatei~* "jscribes."

The idiom "to be long of days," *Mymy Kyr*), is variously translated by *poluxroni/zw* "to prolong time"

(4.26), *makroh/meroj/-reu/w* "to have long days" (4.40; 5.33; 6.2; 11.9; 32.47) or *makroxroni/zw* "to have a long time" (17.20) and so on. Components of these words were already in use. For example, the adjective *poluxro/nioj* rendering the same Hebrew occurs in Gen 26.8. What

DeutTr 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 deuterono/mion itself provides a final example. Neither deu/teroj nor no/moj were new Greek words. With the suffixing of -ion, however, they together constituted an interpretation, not simply a translation of hrwth hn#m 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 DeutTr; 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, DeutTr 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 DeutTr 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.

DeutTr had previously translated the simple verb $\text{׀}\#n$ “to lift up” by fe/rw “to bear/carry,” but in 1.31

he contextualized its meaning by choosing trofofore/w “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 spe/rma(ta) regularly translates rz but also Nb (25.5). The very popular verb e0coleqreu/w translates six Hebrew roots — $\#ry$ 5 x (4.38; 7.17; 9.4, 5; 18.12); Mrx 3 x (2.34; 3.6 2 x); db , 2 x (7.10; 28.63); $\text{tx}\#$ 4 x (9.26; 10.10; 20.19; 20.20); trk (12.29); $\text{dm}\#$ 18 x.

As for semantic differentiation, DeutTr offers numerous examples; his treatment of rg is representative. The default rendering prosh/lutoj 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, DeutTr also used pa/roikoj for rg 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 yrp (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 e1kgona, genh/mata, bouko/lia (NETS: “progeny,” “produce,” “herds”), whereas in 30.9 e1kgona, genh/mata, e1kgona (NETS: “progeny,” “produce,” “progeny”). In 7.13 it becomes e1kgona and ka/rpon (NETS: “progeny” and “fruit”), while in 28.11 it is e1kgona, e1kgona (NETS: “progeny, progeny”). Thus one Hebrew word yrp is rendered in this small sample by four Greek words, in view of the difference in semantic range between Hebrew yrp and Greek ka/rpoj (its most common equivalent throughout the LXX).

Though DeutTr 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 parabiazomai “to act forcefully” to translate dyz “to act with arrogance.” But since the context clearly speaks of obedience to God’s

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word transmitted by Moyses, parabia/zomai is scarcely an obvious fit. (Note that in 17.13 and 18.20 he uses a0sebe/w.).

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 Nykt (imperfect of Nwk) “you must prepare” is read differently from the Masoretes as an imperative of a root Nkt (as P. Dion has suggested² and as the NRSV has adopted) and becomes in Greek sto/xasai “estimate for yourself.” DeutTr may have misread or interpreted a text like the Masoretic text, but it seems more probable that Nkt was in his *Vorlage*.

The verb t#l# “you will make three of” is more explicitly rendered as trimeriei~“jyou shall make (or divide) into three portions.” The very popular verb lxn (Hiphil) “to give as a possession/inheritance,”

usually translated as klhronome/w, is only in this context translated as katameri/zw “to divide into sections/to apportion.” Either by design or by inadvertence DeutTr ends up with a verbal repetition: trimeri/zw . . . kata-meri/zw.

DeutTr made explicit that when (as in 13.5[6]; 17.7, 12; 19.19; 21.21; 22.21, 22, 24; 24.7) the source text suggests, ambiguously, that (rh “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 to\n ponhro/n, not evil as an abstraction to ponhro/n 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 e0c u(mw~n au)t~

wrnather than e0c eautw~“nfrom among yourselves” or even of e0c umw~“nfrom you”

may possibly signal a heightened sense of outrage, but more likely is indicative of the relatively early date of Deuteronomion.

DeutTr judged the expression in 10.16, Mkbbl tlr(“the foreskin of your heart,” perhaps too graphic and made a moral/theological judgment to render it as sklhrokardi/an umw~“nyour hardheartedness.”

It is also quite clear that he deliberately sought to avoid translating Klm as basileu/j 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 a1rxwn “ruler.” For him, it seems there could only be one basileu/j in Israel and that would be ku/rioj their god.

These brief comments should suffice to demonstrate that DeutTr was, on the one hand, a translator who often slavishly mimicked his source text but who, on the other hand, from time to time slipped in some exegesis. He does not make unwarranted changes, but when he deems them necessary, he does not hesitate to act.

ISSUES OF THE PARENT TEXT

We turn now to examples of variance between Greek and Hebrew Deuteronomy whether occasioned by misreading, misunderstanding or, as seems clear in a few places, a source text different from *BHS*. The well-known “shema” in 6.4 consists in Hebrew of six words. In Greek the verse is prefaced with: Kai\ tau~ta ta\ dikaiw/mata katia\ kri/mata, o#sa e0netei/lato ku/rioj toi~j (oui~j 0Israh/l e0n e0celqo/ntwn au0tw~n0k egh~j t~

h0r

A

g he/m

ui wptou “And these are the statutes and the judgments,
which the Lord

commanded to the sons of Israel in the wilderness as they
were coming out from the land of Egypt.”

Given DeutTr’s preoccupation with quantitative
representation of his source in undisputed areas, there is no
reason to think that the Hebrew equivalent of this passage
was absent from his *Vorlage*. The initial introductory
remarks in 6.1 in the Greek tradition are directed to Moyses;
those in 6.4 to the sons of Israel.

The case in 30.15, 16 is similar but less debatable. The
Hebrew of *BHS* is both illogical and deficient, the Greek
quite clear. Hebrew verse 15 indicates that what Moses set
before the people was “the life and the good, the death and
the evil.” The following verse begins with r#), the logical
antecedent of which is (rh. 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: 0ldou\ de/dwka pro\ prosw&pou sou sh/meron th\n
zwh\n kai\ to\n qa/naton, to\ a0gaqo\n kai\ to\ kako/n. 16.
e0a\n de\ ei0sakou/sh|j ta\j e0ntola\j kuri/ou tou~

qeou~sou, o#saj e0gw\ e0nte/l omai/ soi sh/meron,
a0gapa~n ku/rion tnoqeo/n sou “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 Nwk per the Masoretic vocalization but rather Nkt, a verb used in the Hebrew Bible for measuring.

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seems unlikely. Only an inclination to privilege *BHS* on other grounds would lead one to set aside the LXX *Vorlage* in this instance and argue for a shorter text.

In 32.43, the Greek is twice as long as the extant Hebrew text—eight lines to four hemistichs. The longer text is not merely an elaboration of the Hebrew but adds significant details (including a reference to “all the angels of God”), which, given the generally conservative attitude of DeutTr, are best explained as text-based. A text from Qumran representing in part the source text of the LXX is extant.³ Let it suffice to note that the next verse (44) is also longer in Greek than in *BHS*, preposing the equivalent of “And Moses wrote this song in that day and taught it to the sons of Israel.” *BHS* is not identically rendered either. *BHS*’s equivalent of “all the words of this song” appear in Greek as “all the words of this law,” producing two subscriptions to the narrative. Indeed, throughout this entire chapter and the following one, there are notable differences between the Greek and the Hebrew.

Variance between the verse numbers of *BHS* and Greek exists in some chapters. Chapter 5 provides a good example. The order of the apodictic commandments is adultery, murder, theft, unlike the Hebrew (murder, adultery, theft) and unlike Exodus (adultery, theft, murder). Likewise, the list of clean and unclean food in chapter 14 shows variation in the number of some verses vis-à-vis *BHS*.

Less important, but equally intriguing, are the instances where, for reasons not always apparent, DeutTr chose to translate rather than transliterate place names or vice

versa. Examples appear throughout with no observable pattern. In 34.6, “in the valley” (ygb) is read as a proper name “in Gai” (e0n Gai/); Abib (byb)) and Pesach (xsp) are rendered respectively as ta\ ne/a “of new things” and to_ pa/sxa “the pascha (= passover)” in 16.1.ff. The oft-quoted passage in 26.5 yb) db) ymr) “a wandering Aramean was my father” becomes in Greek Suri/an a)pe/balen o9 path/r mou “my ancestor abandoned Syria.” The difference might simply be due to wrong word division of an unpointed Hebrew text, or may be a contextualized interpretation to connect with “going down into Egypt.”

THE NETS TRANSLATION OF DEUTERONOMION

The problems inherent in “translating a translation” assume unique dimensions in each specific translation unit when one tries, in line with NETS policy, to achieve not only semantic fidelity to the Greek but at the same time reflect something of the style in which it has been translated. Vis-à-vis the NRSV as base text for NETS, this can mean that the former has been altered for either one or both of the above reasons.

DeutTr, as has been noted, is closely tied to his source text both in terms of what he understands the text to mean and in terms of its text linguistics. Therefore, when variation is present in the translation of common expressions, it seems fair to conclude that he was acting intentionally. I have striven to reflect this consistency in NETS Deuteronomion in order to signal precisely what is present in Greek. For example, e1kgona and spe/rma(ta) are both acceptably translated as “offspring”; indeed, the NRSV translates some of their Hebrew equivalents ((rz/spe/rma(ta) and Nb/ui9o/j) in this way. I have, however, reserved “offspring” as the translation of only spe/rma(ta) and have chosen “progeny” consistently to translate e1kgona; ui9o/j is, of course, “son.” What is relevant here for the NETS reader is that *progeny* will always indicate a particular word choice of DeutTr without indicating his decision about the Hebrew text; *offspring*, when found in the same place in NETS and the NRSV, may point to different Hebrew/Greek originals.

The reader will also find certain seemingly inelegant renderings for the Hebraisms so prominent throughout Deuteronomion. For instance, in expressions like fula/cesqe poiei~n,0kaou/sate poiei~na,nd so forth, I have regularly chosen “to perform” as a translation for the infinitive

poiei~n, and “guard” rather than “keep” for the imperative, making for the awkward “be watchful to perform” or “listen to perform.”

I have also sought to reflect the imitative style of DeutTr’s treatment of Hebrew free infinitives juxtaposed to cognate verbs. So rather than translating e0a\n a0koh~0kaou/shte as “if you will only hear” (cf. NRSV), NETS

displays “in/with hearing you will hear” and similar expressions throughout. Similarly, pleonastic expressions, as mentioned earlier, have generally been translated in full. The reason for this approach is not a desire for dogged literalism, but a recognition of the fact that DeutTr under the influence of his source text produced non-idiomatic Greek.

The treatment of the formulaic language should be easy to decode, but a few popular choices follow: klh~roj= “allotment , ” e0n klh/rw| = “as an allotment,” klhronomi/a = “possession” or “inheritance,”

fula/gmata = “orders,” prosta/gmata = “ordinances , ” dikaiw/mata = “statutes,” kri/mata = “judgments,”

martu/ria = “testimonies.” Such stereotyping is, of course, not always the case. This is particularly true of the frequently recurring verbal forms of klhronome/w. This verb and its cognates almost always translate 3 See the discussion of it in WeN, 533-535.

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#ry irrespective of its Hebrew stem. Thus the appearance of klhronome/w in the Greek text signals, in the first instance, only that the translator was formally reflecting the Hebrew before him. Following DeutTr's approach to his Hebrew, I have utilized the English word "inherit" as a sort of default rendering of klhronome/w 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 ()wb mostly in the Hiphil) underlying both ei0sa/gw and e0ca/gw, although in some instances "to lead" seemed more appropriate. The simplex form of the verb a1gw, 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 prosh/lutoj even though NRSV's "resident alien" might suffice. Also, where DeutTr used pa/roikoj, I have chosen the word "sojourn(er)," reserving "foreigner" for the translation of a0llo/trioj and cognates.

Similarly, while in the NRSV "slave" is used without distinction to translate Hebrew db(and its cognates, DeutTr differentiated types of servitude and servants. Thus, when oi0ke/thj appears in Greek, I have generally chosen "domestic" as the translation, reserving "slave" for dou~lo,jand "male slave" and "female slave" respectively

as the translations for $\text{paidi}=\text{j}$ and paidi/skh . When the gender of the male slave is not in doubt, $\text{paidi}=\text{j}$ 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 e0coleqreu/w , 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, a0pol u/w and its cognates. In the handful of instances when a0nali/skw and its cognates are used, I have chosen “eliminate,” “consume,” or “devour” depending on context, whereas for e0ktri/bw , 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 Deuteromion 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

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1 These are the words that Moses spoke to all Israel, as the Lord, the God of your fathers, said to Israel beyond the Jordan—in the wilderness,

to you; do not fear, neither be afraid.”

towards the west near the Red Sea, among Pharan,

22 And all of you came to me and said, “Let us

Tophol and Lobon and Courtsa—and Gold- send men ahead of us, and let them explore the places before—2(a route of eleven days from Choreb, by land for us, and let them report to us a decision re-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 Moses sent them.” 23And the matter was pleasing to me, and I spoke to all the sons of Israel according to all that I took from you twelve men, one man a tribe.

24

the Lord had commanded him for them. 4After he

And after they had set out, they went up into the

struck Seon king of the Amorrites, who lived in mountain and went as far as Cluster Ravine and Hesebon, and Og king of Basan, who lived in As- surveyed it. 25And they took in their hands some taroth and in Edrain, 5across from the Jordan, in of the fruit of the land and brought it down to us the land of Moab, Moyses began to clarify this law, and said, "The land is good that the Lord our God saying:

is giving us."

6 The Lord our God spoke to us at Choreb, say-

26 And you did not want to go up. And you

ing, "Let it be sufficient for you to live at this disobeyed the word of the Lord your God, 27and mountain. 7Turn, and depart, you, and go into the you grumbled in your tents and said, "It is because mountain of the Amorrites and to all those who the Lord hates us that he brought us out of the live around Araba, to mountain and plain and to land of Egypt, to give us into the hands of the the south and seacoast, the land of Chananites and Amorrites to destroy us utterly. 28Where are we Anti-Lebanon, as far as the great river Euphrates. going up? Our brothers have disquieted our hearts, 8See, I have given the land before you; when you saying, 'A great and numerous nation and more

have gone in, inherit the land that I swore to your powerful than we, and cities, large and walled up fathers, to Abraam and Isaak and Iakob, to give to to the sky! Nay, even sons of giants we have seen them and to their offspring after them."

there!' " 29And I said to you, "Do not be alarmed,

9 And I said to you in that time, saying: "I will neither be afraid of them. 30The Lord your God, not be able alone to

bear you. 10The Lord your who goes before you, he will fight them together God has multiplied you, and look, you are today with you, according to all which he did for you in like the stars of the sky in number. 11May the Lord, the land of Egypt 31and in this wilderness which the God of your fathers, add to you, as you are, a you saw, how the Lord your God nursed you, as thousand times and bless you, as he has spoken to some person would nurse his son, along all the you! 12How will I be able alone to bear your hard- way that you went until you came to this place.

32

ship and your substance and your disputes? 13As-

And in this matter you did not believe the Lord

sign for yourselves men, wise and discerning and your God, 33who went before you on the way to prudent for your tribes, and I will appoint them as choose a place for you, leading you by fire at night, your leaders.” 14And you answered me and said, showing you the route whereby you should go

“The word which you have spoken to do is good.” upon it, and in a cloud by day.”

15And I took from you men, wise and discerning

34 And the Lord heard the sound of your words

and prudent, and appointed them to be leaders and, being provoked, he swore, saying: 35“If one of over you—officers of thousands and officers of these men shall see this good land that I swore to hundreds and officers of fifties and officers of tens your fathers! 36Except Chaleb son of Iephonne, he and records for your judges. 16And I

command- shall see it, and to him I will give the land on ed
your judges at that time, saying: "Give a full which he trod,
and to his sons, because he fol-hearing among your
brothers, and judge rightly lowed closely the things of the
Lord." 37Even with between a man and between his brother
and be- me the Lord was angry on your account, saying,
tween his guest. 17You shall not recognize the per- "Not
even you shall enter there. 38lesous son of son when
judging: like the small so you shall judge Naue, who stands
beside you, he shall enter there; the great; you shall not
shrink from the face of a strengthen him, for he will take
possession of it for person, for the judgment is God's. And
the matter, Israel. 39And every young child, who today does
if it be too hard for you, you will bring it to me, not know
good or evil, they shall enter there, and and I will hear it."
18And I commanded you in that to them I will give it, and
they shall inherit it.

time all the things that you should do.

40And when you have turned, march into the

19 And after we departed from Choreb, we wilderness, by
the route toward the Red Sea."

went through all that great and terrible wilderness

41 And you answered and said to me, "We have

that you saw, by route of the mountain of the sinned against
the Lord our God! Let us go up and Amorrite, just as the
Lord our God had command- fight, in accordance with all
that the Lord our God ed us, and we came as far as Kades
Barne. 20And I commanded us." And, each of you, when you
had said to you, "You have come as far as the mountain
strapped on your battle gear and had gathered, of the
Amorrite, which the Lord our God is giving went up into the

mountain. 42And the Lord said to you. 21See, the Lord your God has given over to me, "Say to them, 'You shall not go up, neither you the land before you. After you have gone up, shall you fight, for I am not with you, and you

aOr *Enclosures* bOr *Goldworks*

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shall not be wiped out before your enemies.' " from among the people, 17that the Lord spoke to 43And I spoke to you, but you did not listen to me.

me, saying, 18"Today you are going to pass the

And you transgressed the word of the Lord, and

boundary of Moab at Aroer, 19and you will draw

aby forcea you went up into the mountain. 44And

near to the sons of Amman. Do not act with en-

the Amorrite who lived in that mountain came out mity against them, and do not engage them in bat-to meet you and chased you as bees might do. And tle, for I will not give any of the land of the sons of they were wounding you from Seir as far as Herma. Amman to you as an allotment, because I have 45And when you sat down, you were weeping be-given it to the sons of Lot as an allotment." 20(It

fore the Lord, and the Lord neither listened to your will be reckoned as a land of Rephain, for the voice nor paid you any attention. 46And you stayed Rephain formerly inhabited

it, and the Ammanites at Kades for many days, however many days you name them Zomzommin, 21a nation, great and stayed.

numerous and rather powerful, just as the Enakim,

and the Lord destroyed them from before them,

And after we had turned, we departed into the

and they took possession and were settled in place

2 wilderness by way of the Red Sea, as the Lord of them. 22 Just as they had told me, and went around Mount Seir for who live in Seir, as they wiped out the Chorrute many days. 2 And the Lord said to me: 3 "Let it be before them, so they took possession and were settled in their place even to this day. 23 As for the therefore to the north, 4 and command the people, Heuities, who live in Haseroth as far as Gaza, and saying: You are passing through the borders of your the Cappadocians, who came from Cappadocia, brothers, the sons of Esau, who live in Seir. And 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 not even give you a foot's pace of their land, since I your hands King Seon the Amorrite of Hesebon have given Mount Seir to Esau as an allotment. and his land. Begin to inherit; engage him in battle. 6 Purchase food from them, and you will eat, and drink. 25 On this day begin to put your trembling and

you shall also take water by measure from them for your fear upon all the nations beneath the sky money, and you will drink. 7 For the Lord our God who, when they hear your

name, will be troubled has blessed you in every work of your hands. Con- and have pains because of you.”

sider how you crossed this great and terrible wilder-

26 And I sent ambassadors from the wilderness

ness. Look, for forty years the Lord your God has of Kedmoth to King Seon of Hesebon with words been with you; you have not been in need of a of peace, saying: 27“I will pass by through your thing.” 8And we passed by our brothers, the sons of land; I will travel along the road; I will turn neither Esau who live in Seir, along the route of the Araba, right nor left. 28You will sell me food for money, from Ailon and from Gasion Gaber.

and I will eat, and you will sell me water for

And after we had turned, we went along the money, and I will drink. Only that I will pass by on wilderness route of Moab, 9and the Lord said to foot—29just as the sons of Esau who live in Seir me: “Do not act with enmity against the Moabites, did for me and likewise the Moabites who live in and do not engage in battle with them, for I will Aroer—until I pass the Jordan into the land that not give you any of their land as an allotment, for the Lord our God is giving us.” 30And King Seon of I have given Aroer to the sons of Lot to inherit.” Hesebon did not want to let us pass by him, for the 10(The erstwhile Ommin—a nation large and nu-Lord our God had hardened his spirit and pre-merous and mighty like the Enakim—had settled veiled over his heart in order that he might be de-in it. 11Like the Enakim, these also shall be reck- livered into your hands, as it is on this day.

oned as Rephain, and the Moabites name them

31 And the Lord said to me, “See, I have begun

Ommin. 12And the Chorrite had formerly lain to give King Seon the Amorrite of Hesebon and his couched in Seir, and the sons of Esau destroyed land over before you. Begin to inherit his land.”

them and wiped them out from before them, and 32And Seon came out to meet us, he and all his they were settled in their place, as Israel did with people for battle at Iasa, 33and the Lord our God the land of its inheritance that the Lord gave gave him over before us, and we struck him down, them.) 13“Now then, rise up, and depart, and go and his sons and all his people. 34And we captured alongside the ravine of Zared.”

all the cities at that time, and we utterly destroyed

So we passed along the ravine of Zared. 14And every city in order, and their women and their chil-the days which we had gone alongside from Kades dren we did not leave alive. 35Only the cattle we Barne until we passed along the ravine of Zared plundered, and the spoils of the cities we took: 36

were thirty-eight years until the entire generation

from Aroer, which is along the edge of the Wadi

of the men, warriors of the camp, had fallen away, Arnon, and the city that is in the ravine, even as far as the Lord had sworn to them. 15And the hand of as the mountain of Galaad. There was not a city God was against them, to eliminate them from the which escaped us. The Lord our God gave over all camp until they fell away.

of them into our hands. 37We did not enter, how-

16 And it happened, when all the men, the war- ever, into the land of the sons of Amman, all the riors, had fallen

away, since they were dying off

regions bordering the Wadi labok as well as the cit-

aPossibly *presumptuously* bl.e. *the Raphain* cl.e. *the sons of Esau*

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ies of the hill country, just as the Lord our God had
the Lord your God gives your brothers rest, as also
commanded us.

you and they too will inherit the land that the Lord
your God is giving them beyond the Jordan, and

And after we had turned, we went up the road

you will return, each one to his inheritance that I

3 to Basan. And King Og of Basan came out to
have given to you." 21 And I commanded Iesous at meet us, he
and all his people, for battle at Edrain. that time, saying:
"Your eyes have seen everything 2 And the Lord said to me,
"Do not fear him, for I

that the Lord your God has done to these two

have given him over into your hands, and all his kings; so
the Lord will do to all the kingdoms people and all his land.
And you shall do to him which you are about to cross into
there. 22 You as you did to King Seon of the Amorrites, who
shall not be fearful of them, for the Lord your God used to

live in Hesebon.” 3And the Lord our God himself will fight for you.”

delivered him into our hands, even King Og of

23 At that time, too, I entreated the Lord, say-

Basan and all his people. And we struck him down ing: 24“O Lord, Lord, you have begun to show your until we did not leave him offspring. 4And at that attendant your strength and your power and your time we captured all his cities; there was no city strong hand and your high arm. For what god is that we did not take from them—sixty cities, all the there in the sky or on the earth who will do as you environs of Argob, the kingdom of Og in Basan. have done, and according to your strength? 25After 5All these were strong cities, high walls, gates and I cross over, therefore, I will see this good land, bars, besides the very many cities of the Pherezites. which is beyond the Jordan, this good mountain-6We utterly destroyed them, as we did King Seon of ous area and the Anti-Lebanon.” 26And the Lord

Hesebon, and we utterly destroyed every city in ignored me on your account and did not listen to order, and the women and the children. 7And all me. And the Lord said to me, “Let it be sufficient the cattle and the spoils of the cities we plundered for you! Do not continue any longer to speak to for ourselves.

me of this matter! 27Go up to the top of Hewn,

8 And at that time we took out of the hands of and look with your eyes to the sea and the north the two Amorrite kings who were beyond the Jor- and the southwest and the east, and see with your dan the land from the Wadi Arnon up to Haermon eyes, for you shall not cross over this Jordan. 28And 9(the Phoenicians named Haermon Sanior, and

command I shall, and strengthen him, and en-

the Amorrite named it Sanir). 10All were cities of courage him, because he will cross over ahead of Misor and all of Galaad and all of Basan, as far as this people, and it is he who will secure for them Selcha and Edrain, cities of Og's kingdom in the possession of the land that you have seen."

29

Basan. 11(Because only King Og of Basan was left

And we remained in a glen near the house of

from the Raphain. Look, his bed was an iron bed; Phogor.

look, it is in the citadel of the sons of Amman. By

aa man's forearm it is nine cubits long and four

And now, Israel, hear the statutes and judg-

cubits wide.) 12And we took possession of that 4 ments that I am teaching you to do today so land at that time, from Aroer, which is along the that you may live and, after you have entered, may edge of the Wadi Arnon, and half of the moun- inherit the land that the Lord, the God of your fatinous area of Galaad and its cities I gave to thers, is giving you. 2You shall not add to the word Rouben and to Gad. 13And I gave to the half-tribe I command you, and you shall not take away from of Manasse the rest of Galaad and all of Basan, it. Keep the commandments of the Lord your God Og's kingdom, and all the environs of Argob, all of with which I command you today. 3Your eyes have said Basan. (It will be reckoned a land of Raphain.) seen all that the Lord yourb God did to Beelphe-14And lair son of Manasse took all the environs gor—that, every person who went after

Beelphe-of Argob as far as the borders of Gargasi and gor, the Lord your God wiped him out from Homachathi, and he named them after his name— among you, 4but those of you who held fast to the Basan Hauoth lair—until this day. 15 And to Lord your God are all alive today.

Machir I gave Galaad. 16And to Rouben and to

5 See, I have shown you statutes and ordi-

Gad I gave from Galaad as far as the Wadi Arnon, nances, as the Lord has commanded me, to do so the middle of the wadi being a boundary, and up in the land into which you are entering there to in-to the labok, the wadi being the boundary for the herit it. 6And you shall keep and do them, because sons of Amman, 17the Araba also and the Jordan, this is your wisdom and discernment before all the being a boundary of Machanarath even up to the nations, as many as might hear all these statutes, sea of Araba, the Salt Sea, under Asedoth of Phas- and they will say, “Look, this great nation is a wise ga on the east.

and understanding people!” 7For what sort of

18 And at that time I commanded you, saying: great nation has a god for itself so near to them as

“The Lord your God gave you this land as an allot- the Lord our God is in everything whenever we inment; proceed fully armed before your brothers, voke him? 8And what sort of great nation has for the sons of Israel, every mighty one of you. 19Only itself statutes and righteous judgment in accord your wives and your children and and your cat- with all this law that I am giving before you today?

tle—I know that you have much cattle—let them

9 Take heed to yourself, and guard your soul

settle in your cities that I have given to you 20until

closely, lest you forget all the things that your eyes

a.l.e. the common (non-standardized) cubit b *our* = Weed

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deuteronomion 4

have seen, and let them not be far from your heart which the Lord will bring you there. 28And there all the days of your life, and you shall direct your you will serve other gods, works of human hands, sons and your sons' sons 10about the day when wood and stone, who will neither see nor hear nor you stood before the Lord your God at Choreb, on eat nor smell. 29And there you will seek the Lord the day of the assembly when the Lord said to me, your God, and you will find him when you seek "Assemble the people to me, and let them hear my him out with your whole heart and with your words so that they may learn to fear me all the days whole soul, (30)in your distress. 30And all these as long as they live on the earth and may teach words shall find you in the end of days, and you their sons," 11and you approached and stood at the will return to the Lord your God and listen to his foot of the mountain, and the mountain was burn-voice. 31Because the Lord your God is a compas-ing with fire up to the sky: darkness, gloom, tem- sionate god, he will neither abandon you nor wipe pest. 12And the Lord spoke to you from the midst you out; he will not forget the covenant with your of the fire. You heard the sound of words but you fathers that he swore to them.

did not notice a likeness, only a voice. 13And he

32 Ask of former days which occurred long be-

announced to you his covenant, which he com- fore your own, from the day that God created a manded you to do, the ten words, and he wrote human being on the earth; aska at the end of the them on two stone tablets. 14And the Lord com- sky up to the end of the sky whether a thing this manded me at that time to teach you statutes and great has ever happened, whether such a thing has ordinances for you to do them in the land into been heard of; 33whether any nation has ever which you are entering there to inherit it.

heard the voice of a living god speaking from the

15 And guard your souls closely, because you midst of the fire, as you have heard, and you lived, did not notice a likeness on the day the Lord spoke 34whether a god ever attempted to go and take a to you at Choreb in the mountain from the midst nation for himself from the midst of a nation, by of the fire. 16Do not act lawlessly and make for trial and by signs and by wonders and by war and yourselves an engraved likeness, any kind of icon— by a strong hand and a high arm and by great ex-a likeness of male or female, 17a likeness of any an- hibits, like all which the Lord your God did in imal of those that are on the earth, a likeness of any Egypt before you, as you were looking on 35so that winged bird that flies under the sky, 18a likeness of you might know that the Lord your God he is God, any reptile that creeps on the ground, a likeness of and there is no other besides him. 36From the sky any fish that is in the waters beneath the earth. his voice became audible to discipline you, and on 19And do not, when you look up to the sky and see earth he showed you his great fire, and you heard

the sun and the moon and the stars, even any or his words coming from the midst of the fire. 37Benevolent of the sky, be led astray and do obeisance cause he loved your fathers, he also chose you, to them and serve them—those things that the Lord their offspring after them, and himself brought your God has allotted to all the nations beneath the you out of Egypt, by his great power, 38to destroy sky. 20But God has taken you and brought you out utterly before you great nations, and mightier than of the iron furnace, out of Egypt, to become for him yourselves, to bring you in, to give you their land an allotted people, as in this day.

to inherit, as you have today. 39And you will know

21 And the Lord was angry with me because of today and bear in mind that the Lord your God, he the things being said by you, and he swore that I is God in the sky above and on the earth beneath, would not cross this Jordan and that I would not and there is no other besides him. 40And you will enter into the land that the Lord God is giving to keep his statutes and his commandments, which I you as an allotment. 22For I am going to die in this command you today, so that it may be well with land, and I am not crossing over this Jordan, but you and with your sons after you so that you may you are going to cross over, and you will take possession be long-lived in the land that the Lord your God is session of this good land. 23As for you, take care, giving you for all your days.

lest you forget the covenant of the Lord your God,

41 Then Moses set apart three cities beyond

which he made with you, and make for yourselves the Jordan toward the rising of the sun 42for the an engraved likeness of all of the things that the murderer to flee there,

whoever might unintentionally kill his neighbor, and he did not hate him your God is a devouring fire, a jealous god.

before yesterday and the third day, and he shall

25 Now if you bear sons and sons' sons and flee to one of these cities and live: 43Bosor in the live long in the land and you act lawlessly and wilderness on the plain country belonging to make an engraved likeness of anything and do Rouben and Ramoth in Galaad belonging to what is evil before the Lord your God, to provoke

Gaddi and Gaulon in Basan belonging to Ma-

him to anger, 26I call sky and earth to witness

nasse.

against you today that by destruction you will per-

ish from the land that you are crossing the Jordan

44 This is the law that Moyses set before the

to inherit there; you will not prolong days on it but sons of Israel. 45These are the testimonies and the will be wiped out with a wiping. 27And the Lord statutes and the judgments that Moyses spoke to will scatter you among all the nations, and you will the sons of Israel when they had come out of the be left few in number among the nations into

land of Egypt, 46beyond the Jordan in the valley

aLacking in Gk

deuteronomion 4-6

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near the house of Phogor, in the land of King Seon

18(17) You shall not murder.

of the Amorrites, who used to live in Hesebon,

19 You shall not steal.

whoma Moses and the sons of Israel defeated

20 You shall not testify falsely against your

when they had come out of the land of Egypt. neighbor with a false testimony.

47And they took possession of his land and the

21 You shall not covet your neighbor's wife;

land of King Og of Basan, two kings of the Amor- you shall not covet your neighbor's house or his rites who were beyond the Jordan toward the rising field or his male slave or his female slave or his ox of the sun, 48from Aroer, which is on the edge of or his draft animal, or any animal of his or whatthe Wadi Arnon, and to Mount Seon (that is, Haer- ever belongs to your neighbor.

mon), 49all the Araba beyond the Jordan toward

22 These words the Lord spoke to your whole

the rising of the sun, east under Asedoth quarried gathering at the mountain, from the midst of the from rock.

fire—darkness, blackness, tempest, a loud voice—

and he did not add. And he wrote them on two

And Moses called all Israel and said to them:

stone tablets and gave them to me. 23And it hap-

5 Hear, O Israel, the statutes and judgments that I commanded, when you heard the voice from the midst of the fire and the mountain was burning with fire, learn them and be watchful to perform them. 2The day that you approached me, all the leaders of your Lord your God established a covenant with you at Sinai and your council of elders, 24and you said, "Choreb. 3Not with your fathers did the Lord establish this covenant, but with all of you here alive and we have heard his voice from the midst of the fire today. 4The Lord spoke with you face-to-face at the fire. This day we have seen that God will speak to you from the midst of the fire, 5and I stood a person, and he will live. 25And now let us not break the covenant between the Lord and you at that time, to report to die. For this great fire will consume us; if we continue to hear the voice of the Lord our God any cause of the fire and did not go up into the mountain longer, then we will die. 26For what flesh, which man, has heard the voice of the living God when he

6 I am the Lord your God who brought you out of the land of Egypt, out of a house of slavery. 7You shall live? 27Go you near, and hear whatever the Lord shall say. I have no other gods before me.

our God may say. And you shall speak to us all

8 You shall not make for yourself a carved ob- things, whatever the Lord our God may speak to ject or likeness of anything whatever is in heaven you, and we will hear and do it.”

above and whatever is in the earth beneath and

28 And the Lord heard the sound of your words

whatever is in the waters under the earth. 9You when you were speaking to me, and the Lord said shall not do obeisance to them, nor are you to to me: “I have heard the sound of the words of this serve them, because I am the Lord your God, a jeal- people, what they have spoken to you; all that they ous god, repaying the sins of fathers upon children have spoken bthey have spokenb correctly. 29Who to the third and fourth generation to those who shall grant that their heart be in them in such a hate me, 10and doing mercy unto thousands, for way that they fear me and keep my command-those who love me and keep my ordinances.

ments in all their days so that it might go well with

11 You shall not take the name of the Lord your them and with their sons forever! 30Go, say to God in vain. For the Lord will never acquit the one them, ‘Return to your houses.’ 31But you, stand who takes his name in vain.

here with me, and I will speak to you the com-

12 Keep the day of the sabbaths to consecrate mandments and the statutes and the judgments it, as the Lord your God commanded you. 13Six that you shall teach them, and let them do them in days you shall labor and do all your labor, 14but on the land that I am giving them as an allotment.”

the seventh day there is Sabbata to the Lord your

And you shall be watchful to do as the Lord your

God; you shall not do in it any labor—you and God has commanded; you shall not turn right or your son and your daughter, your male slave and left, 33to go according to all the way that the Lord your female slave, your ox and your draft animal your God has commanded so that he may give you and any animal of yours and the guest within your rest and that it may go well with you and that you gates so that your male slave and your female slave may prolong your days upon the land that you may rest as well as you. 15And you shall remember shall inherit.

that you were a domestic in the land of Egypt, and

the Lord your God brought you out from there

And these are the commandments and the

with a strong hand and with a high arm; therefore, 6 statutes and the ordinances that the Lord your the Lord your God instructed you to keep the day God commanded to teach you to do so in the land of the sabbaths and to consecrate it.

which you are entering there to inherit 2so that

16 Honor your father and your mother, as the you may fear the Lord your God, to keep all his Lord your God commanded you, so that it may be statutes and his commandments that I command well with you and that you may be long-lived in you today, you and your sons and your sons' sons, the land that the Lord your God is giving you.

all the days of your life so that you may be long-

17(18) You shall not commit adultery.

lived. 3Now hear, O Israel, and be watchful to per-

al.e. *the Amorrites* bLacking in Gk

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deuteronomion 6-7

form so that it may be well with you and that you days so that we may live, as it is today. 25If we are may multiply greatly, just as the Lord, the God of watchful to perform all these commandments be-your fathers, has spoken, to give you a land flow- fore the Lord our God, as he has commanded us, ing with milk and honey.

there will also be mercy for us.”

4 And these are the statutes and the judgments,

which the Lord commanded to the sons of Israel in

Now if the Lord your God brings you into the

the wilderness as they were coming out from the 7 land that you are entering there to inherit and land of Egypt. Hear, O Israel: The Lord our God is

shall clear away great and numerous nations be-

one Lord. 5And you shall love the Lord your God

fore you—the Chettite and the Gergesite and the

with the whole of your mind and with the whole

Amorrite and the Chananite and the Pherezite and
of your soul and with the whole of your power.
the Heuite and the Iebousite, seven nations nu-
6And these words that I command you today shall
merous and mightier than you—2and the Lord
be in your heart and in your soul. 7And you shall
your God shall deliver them into your hands and
teach them to your sons and talk on them while
you shall strike them, by annihilation you shall an-
sitting at home and going on the road and lying
nihilate them. You shall not establish a covenant
down and rising up. 8And you shall bind them as
with them, neither shall you have mercy on them.
a sign on your hand, and they shall be a thing un-
3Neither shall you intermarry with them. You shall
shakable before your eyes, 9and you shall write
not give your daughter to his son, and you shall
them on the doorposts of your houses and of your
not take his daughter for your son, 4for shed will
gates.

turn away your son from me, and he will serve
10 And it shall be, whenever the Lord your God
other gods. And the Lord will be angered with
brings you into the land that he swore to your fa-
wrath against you and will utterly destroy you
thers, to Abraam and Isaak and Iakob, to give you
quickly. 5But thus you shall do to them: you shall
large and fine cities that you did not build,
break down their altarse and smash their steles and
11houses full of all sorts of goods that you did not
cut down their groves and burn the carved objects
fill, dug cisterns that you did not dig out, vineyards
of their gods with fire. 6For you are a people holy
and olive groves that you did not plant. And when
to the Lord your God, and the Lord your God has
you eat and become full, 12take care for yourself,
chosen you to be for him an exceptional people,
lest you forget the Lord your God, who brought
more than all the nations on the face of the earth.
you out of the land of Egypt, out of a house of slav-

7 It was not because you are more numerous
ery. 13The Lord your God you shall fear, and him
than all nations that the Lord chose you and picked
you shall serve, and to him you shall cling, and by
you—for you are very few in comparison with all
his name you shall swear. 14Do not go after other
the nations. 8Rather, because the Lord loved you,
gods from the gods of the nations around you,
and since he was keeping the oath that he swore to
15because the Lord your God, who is present with
your fathers, the Lord brought you out with a
you, is a jealous god. Lest the Lord your God, bbe-
strong hand and with a high arm and redeemed
ing angered with wrath against youb, destroy you
you from a house of slavery, from the hand of
utterly from the face of the earth.

Pharao king of Egypt. 9And you shall know that the
16 You shall not tempt the Lord your God, as
Lord your God, he is God, the faithful God, who
you tempted in the Temptation. 17By guarding,

keeps the covenant and mercy with those who love
you shall keep the commandments of the Lord
him and keep his commandments, to a thousand
God, the testimonies and the statutes that he has
generations, 10and who repays those who hate him
commanded you. 18And you shall do what is
to their face, to destroy them utterly. And he will
pleasing and good before the Lord your God, so
not delay with those who hate him; to their face he
that it may be well for you and that you may go in
will repay them. 11And you will keep the com-
and inherit the good land that the Lord swore to
mandments and the statutes and these judg-
your fathers, 19to chase out all your enemies be- ments—
that I command you today to do.
fore you, as he said.

12 And it shall be, whenever you hear all these

20 And it shall be, when your son asks you to- statutes and
keep and do them, that the Lord your morrow, saying,
“What are the testimonies and the God will guard closely for
you the covenant and statutes and the judgments that the
Lord our God the mercy as he swore to your fathers, 13and

he has commanded you?" 21that you shall say to will love you and bless you and multiply you, and your son, "We were domestics to Pharaoh in the he will bless the progeny of your belly and the fruit land of Egypt, and the Lord brought us from there of your land, your grain and your wine and your with a strong hand and with a high arm. 22And the oil, the herds of your oxen and the flocks of your Lord gave before us signs and wonders, great and sheep, in the land that the Lord swore to your fa-evil in Egypt, against Pharaoh and against his thers to give you. 14Blessed you shall be among all household. 23And he brought us out from there in the nations; there shall not be an impotent one order to bring us in, to give to us this land that he nor a sterile one among you or your cattle. 15And swore to give to our fathers. 24And the Lord com- the Lord will remove from you every illness, and manded us to perform all these statutes, to fear the all the dread diseases of Egypt that you have seen Lord our God, so that it may be well for us all our and that you experienced he will not inflict on

aPossibly *fixtures* bOr *who is present with you, being angered with wrath* c *us = Weed* dOr *it* eGk = *bômos*

deuteronomion 7-9

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you, but he will inflict them on all who hate you. 7For the Lord your God is bringing you into a good 16And you shall eat all the spoils of the nations and extensive land in which there are wadis of wa-that the Lord your God is giving to you; your eye ters, springs of underground waters, flowing out shall not be sparing to them, and you shall not through the plains and through the mountains, 8a serve their gods, for this is a stumbling block to land of wheat and barley, vines, figs, pomegran-you.

ates, a land of olive trees of oil and of honey, 9a

17 But if you say in your mind, "This nation is land in which you will eat your bread without more numerous than I; how will I be able to de- poverty and will not be in need of anything there-stroy them utterly?" 18you shall not be afraid of in, a land whose stones are iron and from its them. With remembrance you shall remember mountains you will mine copper. 10And you shall what the Lord your God did to Pharao and to all eat and be filled and bless the Lord your God on the Egyptians, 19the great trials that your eyes saw, the good land that he gave you.

the signs and those great wonders, the strong hand

11 Take heed for yourself lest you forget the

and the high arm as the Lord your God brought Lord your God, so as not to keep his command-you out. The Lord our God will do thus to all the ments and his judgments and his statutes, which I nations of whose faces you are afraid. 20And the command you today. 12Lest, when you have eaten Lord your God will send the hornets against them and been filled and, having built fine houses and until even the ones who have been left and those lived in them, 13and when your oxen and sheep hidden afrom you are wiped outa. 21You shall not have multiplied and when silver and gold have be wounded before them, for the Lord your God been multiplied to you and when all that you own with you is a great and strong god. 22And the Lord has been multiplied to you, 14you become exalted your God will consume these nations before you in heart and forget the Lord your God, who little by little; you will not be able to consume brought you out of the land of Egypt, out of a them quickly, lest the land become a wilderness house of slavery, 15who led you through that great and the wild animals be

multiplied against you. and fearsome wilderness, where there was a biting 23And the Lord your God will deliver them into snake and a scorpion and thirst, where there was

your hands, and he will destroy them with a great no water, who brought out for you from flint rock destruction until he has destroyed them utterly. a spring of water, 16who fed you with manna in 24And he will deliver their kings into your hands,

the wilderness that your fathers did not know so

and you shall destroy their name from that place; that he might distress you and test you, that you no one will be able to stand up against you until might do well at your end. 17Do not say in your you have destroyed them utterly. 25The carved ob- heart, "My strength and the mastery of my hand jects of their gods you shall burn with fire. You have produced for me this great power." 18And you shall not desire silver and gold from them, and you shall remember the Lord your God, for it is he who shall not take for yourself, lest you stumble by gives you strength to produce power—and so that means of it, for it is an abomination to the Lord he may uphold his covenant that he swore to your your God. 26And you shall not bring an abomina- fathers, as today. 19And it shall be, if by forgetting tion into your house, or you will be an anathema you forget the Lord your God and go after other like it. With an offense you shall take offense, and gods and serve them and do obeisance to them, I with abhorrence you shall abhor it, for it is an bcall you to witnessb today that with destruction anathema.

you shall perish. 20As also the remaining nations,

which the Lord is destroying before you, so shall

All the commandments that I command you

you perish, because you have not heard the voice

8 today you shall be watchful to perform so that
of the Lord your God.

you may live and increase and go in and inherit the

land that the Lord swore to your fathers. 2 And you

Hear, O Israel! You are crossing the Jordan

shall remember all the way that the Lord your God 9 today,
to go in to dispossess nations rather has led you in the
wilderness so that he might dis- larger and mightier than
you, cities great and tress you and test you and discern the
things in walled up to the sky, 2a great people, both numer-
your heart, whether you would keep his com- ous and tall,
sons of Enak, whom you know and of mandments or not.
3 And he distressed you and let whom you have heard: “Who
can stand up against you hunger and fed you with manna
with which sons of Enak?” 3 And you shall know today that
the your fathers were not acquainted in order to an- Lord
your God—he proceeds before you; a denounce to you that
man shall not live by bread vouring fire is he; he will destroy
them utterly, and alone, but by every word that goes out
through the he will divert them before you, and you will de-
mouth of God man shall live. 4 Your clothes were stroy them
quickly, as the Lord has said to you.

not worn off you; your feet did not become hard;

4 When the Lord your God eliminates these na-

look, for forty years! 5 And you shall know in your tions
before you, do not say in your heart, saying: heart that as a

certain person might discipline his “It is because of my righteous-ness that the Lord has son, so the Lord your God will discipline you. brought me in to inherit this good land,” but be-6And you shall keep the commandments of the

cause of the impiety of these nations the Lord will

Lord your God, to go in his ways and to fear him.

destroy them utterly before you. 5It is not because

aOr *are destroyed from you* bOr *bear witness against you*

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deuteronomion 9-10

of your righteousness or the holiness of your heart was as dust, and I threw the dust into the wadi that that you are going in to inherit their land, but be- runs down from the mountain.

cause of the impiety of these nations the Lord will

22 And at The Burning also and at The Tempta-

destroy them utterly before you, and in order that tion and at The Graves of Lusta, you were provok-he may uphold the covenant that the Lord swore ing the Lord byour Godb. 23And when the Lord to your fathers, to Abraam and Isaak and Iakob.

sent you from Kades Barne, saying, “Go up, and in-

6 And you shall know, today, that it is not be- herit the land that I am giving you,” then you dis-cause of your righteousness the Lord your God is obeyed the word of the Lord your God and did not giving you this good land to

inherit, for you are a trust him and did not listen to his voice. 24You stiff-necked people. 7Remember, do not forget how were disobedient in regard to things concerning you provoked the Lord your God in the wilderness; the Lord from the day he knew you.

from the day you came out of Egypt until you came

25 And I petitioned before the Lord, for forty

into this place, you have continued being disobedi- days and for forty nights that I petitioned, for the ent regarding things concerning the Lord.

Lord said that he would destroy you utterly. 26And

8 Even at Choreb you provoked the Lord, and I prayed to God and said, "O Lord, Lord, king of the Lord was angry enough with you to destroy the gods, do not utterly destroy your people and you utterly, 9when I was going up the mountain to your possession whom you redeemed by your receive the stone tablets, the tablets of the cov- great strength, whom you brought out of the land enant that the Lord established with you, and I of Egypt with your great strength and with your stayed on the mountain forty days and forty strong hand and your high arm. 27Remember nights; I did not eat bread nor did I drink water. Abraam and Isaac and Iakob your attendants to 10And the Lord gave me the two stone tablets writ-whom you swore by yourself; do not look upon ten with the finger of God, and on them had been the stubbornness of this people and upon the written all the words that the Lord had spoken to impieties and upon their sins, 28lest the inhabi-you at the mountain. 11And it happened, through- tants of the land from whence you have brought us out forty days and forty nights, that the Lord gave say, saying: 'Because the Lord was not able to

bring to me the two stone tablets, tablets of covenant. them into the land that he mentioned to them and 12And the Lord said to me, "Get up, go down because he hates them, he brought them out to kill

quickly from here, for your people whom you brought in the wilderness.' 29And these are your people whom you brought from the land of Egypt who have acted lawlessly against you and your allotment whom you brought out of Egypt. They have digressed quickly from the way that the Lord commanded you in the land of Egypt by your great strength and by your commandment; they have made for themselves a molten image."

13And the Lord said to me,

"I have spoken to you once and twice, saying: I

At that time the Lord said to me, "Carve out

for yourself two tablets of stone like the first tablets. 10For 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 you will make for yourself an ark of wood.

I will make of you a nation great and strong and 2And I will write on the tablets the words that were more numerous than this one."

on the former tablets, which you smashed, and

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 hands. 16And when I saw that you had sinned against the Lord your God on the mountain with the two

tablets in my hands. 4And against the Lord your God and had made for your- he wrote on the tablets, in accord with the first selves a molten image and had digressed from the writing, the ten words that the Lord had spoken to way that the Lord had commanded you, 17then you on the mountain from the midst of the fire, having taken hold of the two tablets, I flung them and the Lord gave them to me. 5And I turned and from my two hands and smashed them before you. came down from the mountain and put the tablets 18And I petitioned before the Lord a second time in the ark that I had made, and they were there, as

as also the first, forty days and forty nights; I did the Lord commanded me.

not eat bread, and I did not drink water on account

6 (And the sons of Israel departed from Beroth

of all your sins that you had sinned, by doing what of the sons of lakim Misadai. There Aaron died, was evil before the Lord your God, to provoke him. and there he was buried, and his son Eleazar be-19And I was terrified on account of the wrath and

came priest instead of him. 7From there they de-

the anger, because the Lord had been provoked parted to Gadgad and from Gadgad to Ietebatha, a against you to destroy you utterly. And the Lord lis- land with a wadi of waters. 8At that time the Lord tened to me this time also. 20And the Lord was set apart the tribe of Leui to carry the ark of the very full of wrath against Aaron to destroy him ut-covenant of the Lord, to stand before the Lord to terly, and I prayed also on behalf of Aaron at that minister and to pray in his name, to this day.

time. 21And your sin which you had made, the bull
9Therefore, for the Leuites there is not a part or al-calf, I
took it and burned it with fire and crushed lotment among
their brothers; the Lord himself is it, grinding thoroughly,
until it became fine and it

his allotment, as he said to him.)

aOr *Craving* bOm = Weed

deuteronomion 10-11

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10 And I stayed on the mountain forty days and them and
their offspring after them, a land flowing forty nights. And
the Lord listened to me in that with milk and honey. 10For
the land into which time also. And the Lord did not want to
destroy you are about to enter there to inherit it is not like
you utterly. 11And the Lord said to me, "Go, depart the land
of Egypt, whence you are coming from before this people,
and let them go in and inherit there, when they sow the
seed and water it with the the land that I swore to their
fathers to give them."

feet like a garden of vegetables. 11But the land into

12 And now, O Israel, what does the Lord your which you are
entering there to inherit it is a hilly God ask from you but to
fear the Lord your God, land and flat; it will drink water from
the rain of to go in all his ways and to love him and to serve
the sky, 12a land that the Lord your God regards it.

the Lord your God with the whole of your heart The eyes of
the Lord your God are always on it, and with the whole of
your soul, 13to keep the from the beginning of the year

even until the end commandments of the Lord your God and his of the year.

statutes that I command you today so that it may

13 Now if by hearing you hear all his com-

be well with you? 14Look, the sky and the sky of mandments that I command you today—to love the sky belong to the Lord your God, the earth and the Lord your God and to serve him with the all that is in it. 15Yet, your fathers, the Lord chose whole of your heart and with the whole of your to love them, and he picked you, their offspring soul—14he too will give the rain for your land in after them, you, among all the nations, as it is this season, early rain and later rain, and you will gath-day. 16And you shall circumcise your hardhearted- er in your grain and your wine and your oil, 15and ness and shall not harden your neck any longer. he will give fodder in your fields for your cattle.

17For the Lord your God is God of gods and Lord

16And, when you have eaten and been filled,

of lords, the great God, mighty and fear-inspiring, (16)take care to yourself, lest your heart be expand—who does not marvel at a person, neither will he ed, and you turn away and serve other gods and do take a bribe, 18doing justice to the guest and or- obeisance to them, 17and the Lord, being wrathful, phan and widow and loving the guest, to give him be angry against you and shut up the sky, and there food and clothing. 19You shall also love the guest, will be no rain, and the land will not give its fruit, for you were guests in the land of Egypt. 20You and you will perish quickly off the good land that shall fear the Lord your God, and him you shall the Lord gave you.

serve, and to him you shall hold fast, and by his

18 And you shall put these words in your heart

name you shall swear. 21He is your boast, and he is and in your soul, and you shall bind them as a your God, who did among you these great and glo- sign on your hand, and they shall be things unrious things that your eyes have seen. 22Your fa- shakable before your eyes. 19And you shall teach thers went down to Egypt with seventy persons, your children to say them when they are sitting at and now the Lord your God has made you as the home and going on the way and lying down and stars in the sky in number.

rising. 20And you shall write them on the door-

posts of your houses and of your gates 21so that

And you shall love the Lord your God and

you may be long-lived, and the days of your sons,

11 keep his orders and his statutes and his

in the land that the Lord swore to your fathers to

commandments and his judgments always. 2And give them, may be as the days of the sky above the you shall know today that it was not your children earth.

who have not known or seen the discipline of the

22 And it shall be, if by hearing you hear all

Lord your God and his magnificent works and his these commandments that I command you today strong hand and his high arm 3and his signs and to do—to love the Lord your God, to go in all his his wonders that he did in the midst of

Egypt to ways and to hold fast to him—23the Lord too will Pharaoh, king of Egypt, and to all his land, 4and drive out all these nations before you, and you will what he did to the force of the Egyptians, to their dispossess nations great and rather stronger than chariots and their horses, how he made the water you. 24Every place, wherever you may plant the of the Red Sea flow over them as they pursued you trace of your foot, shall be yours, from the wilder-from your rear, and the Lord has destroyed them to ness and Anti-Lebanon and from the great river, this very day, 5and what he did for you in the the river Euphrates, and up to the western sea shall wilderness until you came to this place, 6and what be your borders. 25No one will stand against you; he did to Dathan and Abiron sons of Eliab son of the Lord your God will put the trembling of you Rouben whom the earth having opened its mouth and fear of you on the face of all the land on which swallowed them up, along with their households you may go upon it, as the Lord spoke to you.

and their tents and all their substance which was

26 See, I am giving before you today a blessing

with them in the midst of all Israel 7For it is your and a curse: 27the blessing, if you hear the com-eyes that saw all the great deeds of the Lord that he mandments of the Lord your God that I command did for you today.

you today, 28and the curse, if you do not hear the

8 And you shall keep all his commandments commandments of the Lord your God which I that I command you today so that you may live command you today and if you wander from the and be multiplied and go in and inherit the land way that I command you, having

gone to serve into which you are crossing over the Jordan to take other gods that you do not know.

possession of it there, 9so that you may live long in

29 And it shall be, when the Lord your God has

the land that the Lord swore to your fathers to give

brought you into the land into which you are

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deuteronomion 11-12

crossing there to inherit it, you shall give the bless- shall offer your whole burnt offerings, and there ing on Mount Garizin and the curse on Mount you shall do everything I command you today.

Gaibal. 30Look, are these not across the Jordan be-

15 Yet at your every desire you shall slaughter

yond, by the way of the setting of the sun, in the and eat meat, according to the blessing of the Lord land of Chanaan, that which is situated to the your God which he has given you within any city; west, near Golgol, beside the high oak?

the unclean one among you and the clean together

31 For you are crossing the Jordan when you go shall eat of it, as bthey wouldb gazelle or deer. 16The in to inherit the land that the Lord your God is giv- blood, however, you shall not eat; you shall pour it ing you as an allotment, for all days, and you will out on the ground like water. 17You shall not be inherit it and live in it. 32And you shall be watch- able to eat within your cities the tithe of your grain ful to

perform all these ordinances and these judgments and of your wine and of your oil, the firstlings of flocks that I am giving before you today.

your oxen and of your sheep and all votive gifts that you may vow and your agreements and the first

And these are the ordinances and the judgments

fruits of your hands. 18 But these you shall eat in the

land that you shall be watchful to be in the presence of the Lord your God at the place, that form in the land that the Lord, the God of your fathers, which the Lord your God may choose, you and theirs, is giving you as an allotment all the days that your son and your daughter, your male slave and you live on the earth.

your female slave and the guest in your cities, and

2 You shall with destruction destroy all the you shall be joyful in the presence of the Lord your places, there where the nations whom you are God in all things where you may put your hand.

19

about to dispossess serve their gods on the high

Take care to yourself lest you neglect the Levite all

mountains and on the dunes and beneath every the time that you may live in the land.

leafy tree. 3 And you shall chop down their altars

20 Now if the Lord your God enlarges your

and smash their steles and cut down their groves borders, as he has said to you, and you shall say, "I and burn with fire the carved objects of their gods am going to eat meat," if your soul desires to eat and blot out their name from that place. 4You shall meat, in every desire of your soul, you shall eat not do so to the Lord your God. 5But the place meat. 21But if the place the Lord your God may which the Lord your God may choose in one of choose for his name to be called there is rather far your tribes, to designate that his name be called away from you, then you shall slaughter from your there, you too will seek and enter there. 6And you oxen and from your sheep that God may give you will bring there your whole burnt offerings and as I have commanded you, then you shall eat withyour sacrifices and your first fruits and your votive in your cities according to the desire of your soul.

22

gifts, your freewill gifts and the firstlings of your

Just as the gazelle is eaten and the deer, so you

oxen and sheep. 7And you shall eat there in the shall eat it; the unclean one among you and the presence of the Lord your God and shall rejoice in clean alike shall eat it. 23Take great care not to eat all things to which you put your hands, you and blood, because its blood is life; the life shall not be your households, as the Lord your God has blessed eaten with the meat. 24You shall not eat it; you you.

shall pour it out on the ground like water. 25You

8 You shall not do all things that we are doing shall not eat it so that it may go well with you and here today, each one doing what is pleasing before your sons after you, if you do what is good and him, 9for you have not come until now into

the pleasing before the Lord your God. 26But when rest and into the inheritance that the Lord your God has given you, whatever the Lord your God is giving you. 10And you shall cross over the Jordan and live in the land that the Lord your God may choose for you, and he will give you rest from himself for his name to be called there. 27And you shall make your whole burnt offerings; the meat of them shall be for the Lord your God, but the blood of your sacrifices you will pour out called there, there you shall bring all that I command you today—your whole burnt offerings and the meat you shall eat.

your sacrifices and your tithes and the first fruits of

28 Keep, and hear, and you will do all the words

of your hands and your gifts and every choice one of that I command you so that it may go well with you and with your sons forever, if you do what is good. 12And you shall be joyful before the Lord your

and pleasing before the Lord your God.

God, you and your sons and your daughters, your

male and female slaves and the Levite who is at

29 Now if the Lord your God utterly destroys

your gates (since he has no part or allotment with you from before you the nations among which you are).

may enter there to inherit their land, and you dis-

13 Take care to yourself lest you bring your possess them and live in their land, 30take care to whole burnt offerings at any place where you may yourself lest you seek to follow them, after they look. 14But at the place, that which the Lord your have been utterly destroyed from before you: you God may choose in one of your tribes—there you

shall not seek their gods, saying, “How do these

aGk = *bômos* bLacking in Gk

deuteronomion 12-14

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nations act toward their gods? I will do the same.” gather into its streets, and you shall burn with fire 31You shall not do thus to the Lord your God, for

the city and all its spoil with its population, before

the abominations to the Lord, which he hates, they the Lord your God. It shall remain uninhabited have done for their gods. For they burn their sons forever, never to be rebuilt. 17Nothing from that and their daughters in fire to their gods. 32Every which is anathema shall stick to your hand so that word that I command you today, this you shall be the Lord may turn from the heat of his anger, and watchful to perform; you shall not add to it or take he shall give you mercy and be merciful to you and from it.

multiply you, as the Lord swore to your fathers,

18if you hear the voice of the Lord your God to

Now if a prophet or one who divines by a

keep all his commandments that I command you

13 dream should appear among you and give today, to do what is good and pleasing before the you a sign or a wonder, 2 and the sign or the won- Lord your God.

der should come about, which he spoke to you,

saying: "Let us go and serve other gods (whom you

You are sons of the Lord your God. You

have not known)," 3 you shall not hear the words 14 shall not a practice purification rites a; you of that prophet or diviner by that dream, for the shall not place a baldness between your eyes for a Lord God is testing you, to know whether you love corpse. 2 For you are a people holy to the Lord your the Lord your God with the whole of your heart God, and it is you the Lord your God has chosen and with the whole of your soul. 4 Go after the to be an exceptional people to him out of all the Lord your God, and him you shall fear, and his nations on the face of the earth.

commandments you shall keep, and his voice you

3 You shall not eat any abomination. 4 These

shall hear, and to him you shall be joined. 5 And are the animals you shall eat: calf of cows and that prophet or that diviner by dream shall die, for lamb of sheep and kid of goats, 5 deer and gazelle he spoke to lead you astray from the Lord your and roebuck and wild goat and white-rumped an-God—who brought you out of the land of Egypt, telope and antelope and giraffe. 6 Any animal that who redeemed you from slavery—to thrust you divides the hoof and splits

the hooves into two from the way that the Lord your God commanded parts and brings up the cud, among the animals— you to go upon it. And you shall eliminate the evil these you shall eat. 7And these you shall not eat of one from yourselves.

those that regurgitate the cud and of those dividing

6 Now if your brother from your father or from the hoofs and making distinct claws: the camel your mother or your own son or daughter or the and hare and coney, because these regurgitate the wife in your bosom or the friend who is like your cud but do not divide the hoof; these are unclean own soul secretly entreats you, saying, “Let us go for you. 8And the pig, because this animal divides and serve other gods,” whom you do not know, the hoof and makes distinct claws but this one you nor your fathers, 7from the gods of the nations does not chew the cud; this one is unclean for you.

that are around you, those near you or far away You shall not eat their flesh, and you shall not from you, from an end of the earth up to an end of touch their carcasses.

the earth, 8you shall not yield to him and listen to

9 And of all that live in water you shall eat

him. And your eye shall not be sparing toward these: whatever has fins and scales you shall eat.

him; you shall not have a longing for him, neither 10And whatever does not have fins and scales you shall you shield him. 9Reporting, you shall report shall not eat; these are unclean for you.

concerning him, and your own hands shall be first

11 You shall eat any clean bird. 12 And these,

against him to kill him, and afterwards the hands you shall not eat from them: the eagle and the of all the people. 10 And they shall stone him with bearded vulture and the osprey 13 and the vulture stones, and he shall die because he sought to turn and the kite and those like it, 14 and every raven you away from the Lord your God, who brought and those like it, (15) and ostrich and little owl and you out of the land of Egypt, out of a house of sea gull and hawk and those like it, 15(16) and slavery. 11 And all Israel, when they have heard, will heron and swan and ibis 16(17) and diving petrel be afraid and never do again according to this evil and hoopoe and long-eared owl 17(18) and pelican thing among you.

and water plover and those like it, and water hen

12 Now if you hear in one of the cities that the and bat. 18(19) All creeping ones of those that Lord your God is giving you to live therein, saying: flyb—these are unclean for you; you shall not eat 13 “Lawless men have gone out from among you

from them. 19(20) You shall eat any clean winged

and led all the inhabitants of their city astray, say- creature.

ing, ‘Let us go and serve other gods,’ ” whom you

20(21) And you shall not eat any carcass; it

have not known, 14 then you shall examine and ask shall be given to the resident alien in your cities, and make a thorough investigation, and look, the and he will eat, or you shall sell to a stranger. For charge is clearly true, this

abomination has been you are a people holy to the Lord your God.

done among you, 15wiping out, you shall wipe out

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

all the inhabitants of that city by slaughter by dag-

21(22) You shall tithe a tithe of all the yield of

ger; with an anathema, you shall anathematize it, your seed, the yield of your field, year by year.

and everything in it. 16And all of its spoil you shall

22(23)And you shall eat it in the presence of the

aGk uncertain bl.e. *insects*

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deuteronomion 14-16

Lord your God, in the place that the Lord your God you a great sin. 10Giving you shall give to him, and may choose for his name to be called there you you shall lend him a loan whatever he needs, and shall bring the tithes of your grain and of your you shall not be grieved in your heart when you wine and of your oil, the firstlings of your cows give to him, because through this thing the Lord and of your sheep so that you may learn to fear the your God will bless you in all your works and in all Lord your God all your days. 23(24)But if the dis- to which you may put your hand. 11For the needy tance is far from you and you are unable to trans- shall not fail from the earth; I therefore command port them, because the place which the Lord your you to do this thing, saying,

“By opening, you shall God may choose for his name to be called there is open your hands to your brother who is poor and far away from you, because the Lord your God will to the needy in your land.”

bless you, 24(25)you shall then convert them into

12 But if your brother is sold to you, whether a

money and take the money in your hands and go

Hebrew man or a Hebrew woman, he shall be sub-

to the place, that which the Lord your God may

ject to you six years, and in the seventh year you

choose, 25(26)and you shall give the money for

shall send him out a free person from you. 13And

whatever your soul may desire—for oxen or for

when you send him out from you a free person,

sheep, for wine or for sikeraa or for whatever your you shall

not send him out empty. 14You shall pro-soul desires. And

you shall eat there in the pres- vide provisions to him from

your sheep and from ence of the Lord your God, and you

and your your grain and from your wine press; as the Lord

household shall be joyful, 26(27)and the Leuite in your God

has blessed you, you will give to him.

15

your cities, because he has no part or allotment

And you shall remember that you were a domes-

with you.

tic in the land of Egypt, and the Lord your God re-

27(28) After three years you shall bring out deemed you from there; for this reason I com-every tithe of your yield; in that year, you shall mand you to do this thing. 16But if he says to you, store it within your cities, 28(29)and the Leuite shall "I will not go out from you," because he loved you come, because he has no part or allotment with and your household, since it is good for him with you, and the guest and the orphan and the widow you, 17you shall then take an awl and pierce his ear in your cities, and they shall eat and shall be filled against the door, and he shall be a domestic to you so that the Lord your God may bless you in all the forever.

works whatever you may do.

And you shall do likewise with regard to your

female slave.

Through seven years you shall make a re-

18 It shall not be hard on you when they are

15 mission.2Andthusistheordinanceofthe being sent out from you as free persons, because remission: you shall remit every personal debt for six years he was a slave to you in lieu of an an-which your neighbor owes you, and you shall not nual wage for the hired laborer, and the Lord your ask it back of your brother, because a remission to God will bless you in all that you may do.

the Lord your God has been proclaimed. 3Of a

19 Every firstling that may be born among your

stranger you may ask back whatever he has that be- cows
and among your sheep, you shall consecrate longs to you;
to your brother you must make a re- the males to the Lord
your God; you shall not do lease of the debt to you. 4For
there will be no one work with your firstling calf, and you
shall not in need among you, because by blessing the Lord
shear the firstling of your sheep. 20In the presence your
God will bless you in the land that the Lord of the Lord your
God you shall eat it, year by year your God is giving you as
an allotment to inherit at the place that the Lord your God
may choose, it. 5But if by hearing you listen to the voice of
the you and your household. 21But if there is a defect Lord
your God by keeping and doing all these in it—be it lame or
blind—or even any serious de-commandments that I
command you today— 6be- fect, you shall not sacrifice it to
the Lord your God; 22

cause the Lord your God has blessed you, as he

within your cities you shall eat it; the unclean

said to you—you will even lend to many nations, and the
clean alike shall eat, like gazelle or deer.

23

but you will not borrow, and you will rule over

But its blood you shall not eat; you shall pour it

many nations, but they will not rule over you.

out on the ground like water.

7 Now if there is among you anyone of your

brothers in need in one of your cities within the

Observe the month of new things, and you

land that the Lord your God is giving you, you shall perform the pascha for the Lord your God, and you shall not rid your heart of love, neither shall you God, for in the month of new things you came out close up your hand from your needy brother. 8By of Egypt by night. 2And you shall sacrifice the opening, you shall open your hands to him; you pascha for the Lord your God, sheep and cows, at shall lend a loan to him whatever he may need, in the place that the Lord your God may choose for accord with what he needs. 9Be careful to yourself, his name to be called there. 3You shall not eat leav- lest a secret word is in your heart, something law- en with it. For seven days you shall eat unleavened less, saying, "The seventh year, a year of release, is with it— bread of affliction—because you came near," and your eye be evil towards your needy out of Egypt in haste so that all the days of your life brother, and you will not give to him, and he will you may remember the day of your departure from cry out to the Lord against you, and it will be for the land of Egypt. 4Leaven shall not be seen with

aAram = *strong drink* bl.e. *passover*

deuteronomion 16-17

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you in all your borders for seven days, and none of you will make for yourself; 22you shall not set up the meat of what you may sacrifice in the evening for yourself a stele—things which the Lord your on the first day shall lie until morning. 5You shall God hated.

not be able to offer the pascha within any of your

cities that the Lord your God is giving you. 6But at

You shall not sacrifice to the Lord your

the place that the Lord your God may choose for 17 God a calf or a sheep, that in which there is his name to be called there, you shall offer the a defect, anything wrong, for it is an abomination pascha, in the evening at sunset, the time when to the Lord your God.

you departed from Egypt. 7And you shall boil and

2 Now if there be found among you, in one of

roast and eat it at the place that the Lord your God your cities that the Lord your God is giving you, a may choose, and you shall return the next morning man or woman who will do what is evil in the and go back to your houses. 8For six days you shall sight of the Lord your God, to transgress his cov-eat unleavened bread, and on the seventh day enant, 3and, having gone out, they should serve there shall be a finale, a feast for the Lord your other gods and do obeisance to them—whether God; you shall do no work on it except that which the sun or the moon or any of what belongs to the shall be done for life.

adornment of the sky, which I have not ordered—

9 You shall count for yourself seven complete 4and if it be reported to you and you will make a weeks; when you have started the sickle on the thorough inquiry and behold, the matter has truly standing grain, you shall begin to count seven occurred, this abomination has occurred in Israel, weeks. 10And you shall make the feast of weeks for 5then you shall bring out that man or that woman the Lord your God, according as your hand is able, and stone them with stones, and they will die. 6On whatever he may give to you,

as the Lord your God two witnesses or upon three witnesses, the one has blessed you. 11And you shall be joyful before who is to die shall die; he shall not die on the basis the Lord your God—you and your son and your of one witness. 7And the hand of the witnesses daughter, your male slave and your female slave shall be the first against him to put him to death, and the Leuite who is in your cities, as well as the and the hand of all the people last. And you shall guest and the orphan and the widow who is remove the evil one from yourselves.

among you—at the place that the Lord your God

8 But if a matter be too difficult for you in judg-

may choose for his name to be called there. 12And ment: bloodshed from bloodshed and legal right you shall remember that you were a domestic in from legal right and assault from assault and disthe land of Egypt, and you shall keep and do these pute from dispute—matters of judgment in your commandments.

cities—then, having arisen, you shall go up to the

13 You shall make for yourself a feast of tents place that the Lord your God may choose for his for seven days, when you have gathered in from name to be called there, 9and you shall come to your threshing floor and from your wine press. the priests, the Leuites and to the judge whoever 14And you shall be joyful at your feast, you and

may be in those days, and, after they have in-

your son and your daughter, your male slave and quired, they shall announce to you the judgment.

your female slave and the Leuite and the guest and 10And you shall do according to the word whatev-the orphan and the widow in your cities. 15Seven er they report to you from the place that the Lord days you shall feast for the Lord your God at the your God may choose for his name to be called place, that which the Lord your God may choose. there, and you shall guard very much to do ac-Now if the Lord your God blesses you in all your cording to all things whatever is legislated for you.

yield and in every work of your hands, then you 11You shall act according to the law and according shall be joyful.

to the judgment that they tell you; you shall not

16 Three times a year every male among you turn aside from the decision that they may an-shall appear before the Lord your God at the place, nounce to you, right or left. 12And as for the per-that which the Lord may choose: at the feast of un- son who may act in pride by not obeying the priest leavened bread and at the feast of weeks and at the in attendance, to minister in the name of the Lord feast of tent pitching. You shall not appear before your God, or the judge, whoever may be in those the Lord your God empty-handed, 17each accord- days, that person shall die, and you shall remove ing to the strength of your hands, according to the the evil one from Israel. 13And all the people, blessing of the Lord your God that he gave you.

when they have heard, will be afraid and will not

18 You shall appoint for yourselves judges and act impiously again.

recorders in all your cities that the Lord your God

14 Now if you come into the land that the Lord

is giving you, by tribe, and they shall render just your God is giving you and take possession of it decisions for the people. 19They shall not bend and live in it and you say, "I will set a ruler over justice; they shall not recognize a person, neither me, like the rest of the nations that are around shall they take gifts. For gifts blind the eyes of the me," 15by appointing, you shall appoint over you wise and nullify the words of the righteous. 20You a ruler, him whom the Lord your God may choose.

shall pursue justice fairly so that you may live, and One of your own brothers you shall appoint as when you have entered, you may inherit the land ruler over you; you shall not have power to ap-that the Lord your God is giving you.

point a strange person over you, because he is not

21 You shall not plant for yourself a grove, any your brother. 16For he shall not multiply cavalry tree beside the altar of the Lord your God which

for himself or return the people to Egypt in order

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deuteronomion 17-19

to multiply cavalry for himself, but the Lord has quested of the Lord your God at Choreb on the day said to you, "You shall never add to return that of the assembly, saying: "We shall not any more way." 17And he shall not multiply wives for him- hear the voice of the Lord our God and again see self, neither shall his heart turn away; also silver this great fire—and we shall not die." 17And the and gold he shall not multiply exceedingly for Lord said to me: "They are right in all that they himself. 18And it shall be, when he has sat upon have said. 18I will raise up for them a prophet just the

seat of his rule, that he shall write for himself like you from among their brothers, and I will give this second law in a book from the priests, the my word in his mouth, and he shall speak to them Leuites. 19And it shall be with him, and he shall whatever I command him. 19And the person who read from it all the days of his life so that he may does not hear his words, whatever the prophet learn to fear the Lord his God, to keep all these may speak in my name, I will exact vengeance from commandments and these statutes to do them him. 20But the prophet who acts impiously by 20so that his heart may not be exalted above his speaking a word in my name that I have not or-

brothers so that he not turn aside from the com- dered to speak and who speaks in the name of mandments, right or left, in order that he be long- other gods, that prophet shall die.” 21But if you say lived in his rule, he and his sons among the sons in your heart, “How will we know the word that of Israel.

the Lord has not spoken?” 22whatever the prophet

might speak in the name of the Lord but the thing

There shall not be for the priests, the

does not take place and does not happen, this is

18 Leuites,thewholetribeofLeui,apartoral- the word that the Lord has not spoken. That lotment with Israel. The offerings of the Lord are prophet has spoken it in impiety; you shall not their allotment; they shall eat of them, 2but he spare him.

shall have no allotment among his brothers; the

Lord himself is his allotment, as he said to him.

Now if the Lord your God annihilates the

3 And this is the judgment for priests, things 19 nations whose land your God is giving you due from the people, from those offering sacrifices, and you dispossess them and live in their cities whether a calf, whether a sheep, and he shall give and in their houses, 2you shall set apart three cities to the priest the shoulder and the cheeks and the sides for yourself in the midst of your land that the paunch. 4And the first fruits of your grain and Lord your God is giving you. 3Calculate for your-wine and your oil and the first of the fleeces self the distance, and you shall divide into three re-of your sheep you shall give him. 5For the Lord has given your land that the Lord your God apportions chosen him out of all your tribes, to stand before you, and there shall be a refuge there for every the Lord your God to minister and to bless in his murderer.

name, he and his sons all the days.

4 Now this is the ordinance for a murderer who

6 Now if a Leuite departs (from one of your cities flees there and shall live: He who strikes his neighbor, from all the sons of Israel wherever he so- bor unintentionally and he did not hate him be-journeys, as his soul desires) for the place that the fore yesterday and before the third day, 5and he Lord may choose, 7he shall minister in the name who goes into the forest with his neighbor to gather-of the Lord his God, like all his brothers—the wood and his hand is knocked aside when he Leuites who stand there before the Lord. 8He shall cut the wood with the ax, and the iron slips from eat an allotted portion, apart from the sale which the wood and happens to strike his neighbor, and is by paternal lineage.

he dies, this one shall flee to one of these cities and

9 Now if you enter into the land that the Lord live, lest the avenger of blood pursue after the your God is giving you, you shall not learn to act murderer, because his heart is hot, and overtake according to the abominations of those nations. him—if the road was rather long—and he strike
10 There shall not be found among you one who

his soul, and he dies, and to this one there is not a

cleanses his son or his daughter by fire, one who death sentence, since he did not hate him before practices divination, one who acts as diviner, one yesterday and before the third day. 7 Therefore I who practices ornithomancy, a sorcerer, 11 one who command you this thing, saying: You shall set casts spells, a ventriloquist and one who observes apart three cities for yourself.

signs and one who inquires of the dead. 12 For

8 But if the Lord your God enlarges your bor-

anyone who does these things is an abomination ders, as he swore to your fathers, and he gives you to the Lord your God, for it is because of these all the land that he said he would give your fathers, abominations that the Lord your God will destroy 9—if you give heed to do all these commandments them utterly from before you. 13 You shall be per- that I command you today, to love the Lord your God before the Lord your God. 14 For these nations God and to walk in all his ways all the days—then that you are about to dispossess, these will hear you shall add for yourself three more cities to these omens and divinations, but as for you, the Lord three, 10 and innocent blood shall not be shed in your God has not granted you to do so.

your land that the Lord your God is giving you as

15 The Lord your God will raise up for you a an allotment, and there shall not be among you prophet like me from among your brothers; you one guilty of blood.

shall hear him. 16According to all that you re-

11 But if there be a person hating his neighbor

a.l.e. *fourth stomach of ruminating animals* bPossibly *due to inheritance* c.l.e. *one who gives oracles from the belly*

deuteronomion 19-21

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and he lies in wait for him and attacks him and have ceased speaking to the people, then they shall strikes his life and he dies and flees into one of appoint commanders of the army, as leaders for these cities, 12then the council of elders of his city the people.

shall send and take him from there and deliver

10 Now if you draw near to a city to fight

him into the hand of the avenger of blood, and he against it, then you shall call them out with peace.

shall die. 13Your eye shall not be sparing toward 11If they respond to you peaceably and open to him, and you shall cleanse the innocent blood you, it shall be that all the people found in it shall from Israel, and it shall be well with you.

be bearers of tribute and be subject to you. 12But if

14 You shall not move your neighbor's bound- they do not respond to you and make war against aries, which your

fathers have set up on the inheritance you, then you shall besiege it, 13and the Lord your God will deliver it into your hands, and you shall inherit it. 14And you shall strike every male in it with slaughter by dagger,

15 One witness shall not suffice against a person in any crime or in any wrongdoing and in livestock and all which is in the city and all the any sin that he may sin. By the mouth of two or three witnesses shall any word be sustained. 16But you shall eat all the plunder of your enemies, if an unjust witness comes forward against a person which the Lord your God is giving you. 15Thus you son, alleging impiety against him, 17then the two shall do to all the cities that are very far from you, persons between whom is the dispute shall stand which are not of the cities of these nations. 16But before the Lord and before the priests and before look, of the cities of these nations that the Lord the judges, who may be in those days, 18and if the your God is giving you to inherit their land, you judges make a thorough inquiry and, look, an unjust witness has testified unjustly, he has stood up alive. 17But with anathema, you shall anathema-against his brother, 19then you shall do to him just tize them—the Chettite and the Amorrite and the as he connived to do to his brother. And you shall Chananite and the Pherezite and the Heuite and remove the evil one from yourselves. 20And the the Iebousite and the Gergesite—as the Lord your rest, when they hear, shall be afraid and will not God has commanded you, 18lest they teach you to add to act again according to this evil thing among do all their abominations that they did for their you. 21Your eye shall not be sparing against him: gods and you sin before the Lord your God.

soul for soul, eye for eye, tooth for tooth, hand for

19 But if you besiege a city for rather many

hand, foot for foot.

days, to make war against it in order to take it, you

shall not utterly destroy its trees by wielding iron

Now if you go out to war against your ene-

against them; rather you shall eat from it, but you

20 miasandseehorseandriderandapeople shall not cut it down. Is the tree in the field a more numerous than you, you shall not be afraid human being that it should enter into the palisade of them, for the Lord your God is with you, who from before you? 20But a tree that you know does made you go up from the land of Egypt. 2And it not produce edible fruit, this one you shall utterly shall be when you draw near for battle, then the destroy and cut down, and you shall build siege priest, when he has come forward, shall speak to works against the city that makes war with you the people 3and say to them: "Hear, O Israel! until it be delivered up.

Today you are advancing to battle against your en-

emies. Let your heart not be undone; be not afraid,

Now if, in the land that the Lord your God

nor be shattered, nor turn aside from before them, 21 is giving you to inherit, someone wounded 4for it is the Lord your God who advances with

is found having fallen on the plain, and they do

you, to fight with you against your enemies, to save not know who struck him down, 2the council of you.” 5Then the scribes shall speak to the people, elders and the judges shall come out and measure saying, “Who is the person who built a new house out to the cities that surround the wounded. 3And and did not dedicate it? Let him go and return to it shall be the city nearest the wounded, and the his house, lest he die in the battle, and another per- council of elders of that city shall take a heifer son will dedicate it. 6And who is the person who from the cows that has not been worked and planted a vineyard and has not had enjoyment which has not pulled in a yoke, 4and the council of from it? Let him go and return to his house, lest he elders of that city shall make the heifer go down to die in the battle and another person will have en- a rugged ravine, which is neither worked nor sown, joyment from it. 7And who is the person who be- and shall hamstring the heifer in the ravine. 5And came engaged to a woman but has not yet taken the priests, the Leuites, shall come forward, for the her? Let him go and return to his house, lest he die Lord God has chosen them to stand by him and to in the battle and another person will take her.” bless in his name, and by their mouth every dis-8And the scribes shall add to speak to the people pute and every assault shall be. 6And the entire

and will say, “Who is the person fearful and cow- council of elders of that city, those nearest the ardly in heart? Let him go and return to his house, wounded, shall wash their hands over the head of lest he cause the heart of his brother to be coward- the heifer that was hamstrung in the ravine, 7and ly like his own.” 9And it shall be when the scribes

in reply they shall say: “Our hands did not shed

aPerhaps *a fruit-bearing tree*

deuteronomion 21-22

this blood, and our eyes have not seen. 8Be merci- near you or you do not know him, you shall bring ful to your people Israel, whom you redeemed, them inside in your house, and they shall be with O Lord, so that innocent blood may not be among you until your brother seeks them; then you shall your people Israel." And the blood will be propiti- give them back to him. 3So you shall treat his donated for them. 9But you shall remove innocent key, and so you shall treat his garment, and so you blood from yourselves, if you do what is pleasing shall act in every loss of your brother, whatever and good in the sight of the Lord your God.

may be lost by him and you find; you shall not be

10 Now if you go out to war against your ene- able to overlook.

mies and the Lord your God delivers them into

4 You shall not see your brother's donkey or his

your hands and you take as plunder their booty bull calf fallen on the road. Do not overlook them; 11and you see among the booty a woman, beauti-raising, you shall raise them up with him.

ful in appearance, and you desire her and take her

5 There shall not be the equipment of a man

for yourself as wife, 12then you shall bring her in- upon a woman, nor shall a man put on a woman's side your house, and you shall shave her head and garment, because anyone

doing these things is an pare her nails, 13and you shall remove her clothes abomination to the Lord your God.

of captivity from her, and she shall settle in your

6 Now if you come on a nest of birds before

house and mourn for her father and her mother you on the road or in any tree or on the ground, adays of a montha, and after that you shall go in to

with fledglings or eggs, and the mother is brooding

her and live together with her, and she shall be on the fledglings or on the eggs, you shall not take your wife. 14And it shall be, if you do not want her, the mother with the young ones. 7By release, you you shall send her away free, and by a sale she shall shall release the mother, but the young you shall not be sold for money. You shall not break faith take for yourself in order that it may go well with with her, since you have humbled her.

you and you may live long.

15 Now if a man has two wives, one of them

8 Now if you build a new house, you shall

loved and one of them hated, and if both the loved make a parapet for your building, and you will not and the hated bear him children and the firstborn do murder in your house, if one who falls should son is of the one who is hated, 16it shall be, then, fall from it.

on the day when he wills his possessions to his

9 You shall not sow your vineyard different in

sons, he shall not be able to treat the son of the kind, lest the produce and the seed be sanctified, loved as the firstborn by ignoring the son of the whatever you sow with the yield of your vineyard.

hated who is the firstborn. 17 On the contrary, he

10 You shall not plow with an calf and a don-

shall acknowledge the firstborn son of the one key together.

who is hated by giving him a double portion of all

11 You shall not wear something adulterated—

things which he is found to have, since he is the wool and linen combined.

first issue of his children and to this one belongs

12 You shall make tassels for yourself on the

the right of the firstborn.

four corners of your garments, those in which you

18 Now if someone has a disobedient and con- may wrap yourself.

tentious son who does not obey the voice of his fa-

13 Now if any one takes a woman and cohab-

ther and the voice of his mother, and they disci- its with her and hates her 14 and places upon her pline him, and he does not listen to them, 19 then specious charges and brings upon her an evil name his father and his mother, after they have taken and says, "I have taken this woman, but when I hold

of him, shall also bring him out to the coun- had approached her, I failed to find proofs of her cil of elders of his city and to the gate of his place. virginity,” 15then the father of the girl and her 20And they shall say to the men of his city, “This mother, having taken them, shall bring the proofs

son of ours is disobedient and contentious. He of the girl’s virginity to the council of elders at the does not obey our voice. Being disposed to feast- gate. 16And the father of the girl shall say to the ing, he is a drunkard.” 21And the men of his city council of elders: “I gave this my daughter to this shall stone him with stones, and he shall die. And man for a wife, but, hating her, 17he is now plac-you shall remove the evil one from yourselves and ing specious charges against her, saying, ‘I failed to the others, when they hear, will be afraid.

find in your daughter proofs of virginity.’ But these

22 Now if there is in someone sin, a judgment are the proofs of my daughter’s virginity.” And they of death, and he dies and you hang him on a tree, shall spread out the garment before the council of 23his body shall not sleep upon the tree, but with

elders of the city. 18And the council of elders of

burial you shall bury him that same day, for any- that city shall take that man and discipline him, one hanging on a tree is cursed by a god. And you 19and they shall fine him one hundred shekels, shall not defile the land that the Lord your God is and they shall give them to the young woman’s fa-giving you as an allotment.

ther 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.

When you see your brother's bull calf or his

20 But if this charge is true and the evidence of

22 sheep straying away on the road, do not

overlook them; by restoring, you shall restore

the young woman's virginity was not found, 21then

them to your brother. 2Now if your brother is not

they shall bring the young woman out to her fa-

al.e. *a whole month*

deuteronomion 22-24

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ther's doors, and the men of her city shall stone her the
camp, and he shall not enter into the camp.

with stones, and she will die, because she did folly 11And it
shall be, at evening, that he shall wash his in Israel by
prostituting her father's house. And body with water, and
when the sun has set, he you shall remove the evil one from
yourselves.

shall enter into the camp.

22 Now if a man is found lying with a woman

12 And you shall have a place outside the

married to a man, you will kill both of them, the camp, and you shall go there outside. 13 On your man who lay with the woman and the woman. belt you shall have a pinb, and it shall be, when And you shall remove the evil one from Israel.

you sit down apart outside, that you shall dig a

23 But if there is a girl, a virgin engaged to a hole with it and then, returning the earth, you man, and a man finding her in the city should lie shall cover up your disgrace with it. 14 Because the with her, 24 bring both of them to the gate of their Lord your God walks about in your camp, to decity, and they shall be stoned with stones, and they liver you and to hand over your enemy before you, shall die—the young woman, because she did not and your camp shall be holy, and there shall not cry out in the city, and the man, because he hum- be seen a disgrace of a matter among you, and he bled his neighbor's woman. And you shall remove shall turn away from you.

the evil one from yourselves.

15 You shall not hand over to an owner a ser-

25 But if a man finds the engaged girl in the vant who has been added to you from his owner.

field and, having forced her, should lie with her, 16 He shall reside with you; among you he shall you shall kill only the man who lay with her. live, in every place wherever he may please; you 26 And you shall do nothing to the young woman;

shall not oppress him.

the young woman has not committed an offense

17 There shall not be a prostitute among the

punishable by death, because it is as if some man daughters of Israel; there shall not be one that would rise up against his neighbor and murder his practices prostitution among the sons of Israel.

soul; so is this deed. 27 Since he found her in the field, the engaged young woman cried for help, of Israel, and there shall not be anyone initiated but there was no one to help her.

among the sons of Israel. 18 You shall not bring the

28 But if someone finds the girl, the virgin, fee of a prostitute or the exchange for a dog into who is not engaged, and, after he forces her, lies the house of the Lord your God for any vow, for it with her and hea is discovered, 29 the man who lay is an abomination to the Lord your God—in fact with her shall give fifty silver didrachmas to the both.

young woman's father, and she shall become his

19 You shall not charge interest to your broth-

wife. Because he humbled her, he shall not be able er, interest on money and interest on provisions to send her away for all time.

and interest on any thing that may be lent. 20 To a

30 A man shall not take his father's wife, and stranger you shall charge interest but to your he shall not uncover his father's cover.

brother you shall not charge interest, so that the

Lord your God may bless you in all your works in
A castrated male and one made a eunuch
the land into which you are entering there to in-
23 shall not enter the assembly of the Lord. heritit.

2 One from a prostitute shall not enter the as-

21 Now if you vow a vow to the Lord your God,
sembly of the Lord.

you shall not delay to pay it. For the Lord your

3 No Ammanite and Moabite shall enter into

God, when he requires, will require it of you, and

the assembly of the Lord. Even to the tenth gener-

it will be a sin with you. 22But if you do not want

ation, he shall not enter into the assembly of the to vow, it
will not be a sin to you. 23The things that Lord, even
forever, 4due to the fact that they did proceed from your
lips you shall guard, and you not meet you with bread and
water on the way shall do as you have vowed a gift to the
Lord your when you were coming out of Egypt and because
God, which you said with your mouth.

they hired against you Balaam son of Beor, from

24(25) Now if you go into your neighbor's

Mesopotamia, to curse you. 5(And the Lord your standing
grain, then you shall collect ears with God did not want to

listen to Balaam, and the Lord your hand, and you shall not cast a sickle on your your God turned the curses into blessings, because neighbor's standing grain.

the Lord your God loved you.) 6You shall not ad-

25(24) And if you go into your neighbor's vine-

dress things of peace to them and things of profit yard, you shall eat grapes, as much as to fill your to them all your days, forever.

soul, but you shall not put any in a container.

7 You shall not abhor an Idumean, for he is

your brother. You shall not abhor an Egyptian, be-

Now if anyone takes a wife and lives with

cause you were a resident alien in his land. 8If sons 24 her, and it shall be, if she does not find are born to them in the third generation, they shall favor before him because he found a shameful enter into the assembly of the Lord.

thing in her, then he shall write her a bill of di-

9 Now if you go out to encamp against your en- vorce and shall give it into her hands and shall emies, you shall guard against any evil thing.

send her out of his house, 2and if, having gone

10 If there is a person among you who is not out, she becomes another man's 3and the last man clean from his flow at night, he shall go outside

hates her, then he will write her a bill of divorce

aOr *it* bOr *peg*

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and give it in her hands and send her out of his Egypt; on account of this, I command you to do house, or if the last man who took her for himself this thing.

as wife dies, 4the former man, who sent her away,

21 And if you harvest your vineyard, you shall

shall not be able, having returned, to take her for not re-harvest it for things behind you; it shall be himself as his wife after she has been defiled, for it for the guest and the orphan and the widow.

is an abomination before the Lord your God, and 22And you shall remember that you were a domes-you shall not defile the land that the Lord your tic in the land of Egypt; on account of this, I com-God is giving you as an allotment.

mand you to do this thing.

5 But if anyone should have taken a wife re-

cently, he shall not go out to war, and he shall not

Now if a dispute occurs between people

be charged with any matter. He shall be innocent 25 and they enter into litigation and theya in his house one year; he shall make joyful his wife judge and justify the righteous one and condemn whom he has taken.

the impious, 2then it shall be, if the impious is

6 No one shall take a mill or the upper mill- worthy of lashes, that you shall make him sit down stone in pledge, for this one is taking a soul in before the judges, and they shall beat him in their pledge.

presence according to his impiety. 3They shall beat

7 And if a person is caught stealing a soul from him with the number forty; they shall not add, but his brothers, the sons of Israel, and, having over- if they add to beat him more, beyond these lashes, powered him, he be sold, that thief shall die. And your brother will be shamed before you.

you shall remove the evil one from yourselves.

4 You shall not muzzle a threshing ox.

8 Guard yourself against the attack of leprosy;

5 Now if brothers reside together and one of

you shall be very watchful to do according to all them dies and there is no offspring to him, the the law, whatever the priests, the Leuites, may an- wife of the deceased shall not be outside, for a man nounce to you. As I have commanded you, be not close. Her husband's brother shall go in to her watchful to perform. 9Remember what the Lord and shall take her for himself as wife and shall live God did to Mariam on the way, when you were with her, 6and it shall be that the child that she coming out of Egypt.

might bear shall be established from the name of

10 Now if there is a debt with your neighbor, a the deceased, and his name shall not be blotted debt of any kind, you shall not go into his house out from Israel. 7But if the man does not wish to to take the pledge. 11You shall

stand outside, and take his brother's wife, then the woman shall go up the person from whom your debt is due shall bring to the gate to the council of elders and say, "My the pledge to you outside. 12If the person is poor, husband's brother does not want to perpetuate his you shall not sleep in his pledge. 13By giving back brother's name in Israel; my husband's brother has you shall give his pledge back by sunset, and he been unwilling." 8And the council of elders of his shall sleep in his garment and bless you, and to city shall summon him and speak to him. And, you shall be mercy before the Lord your God.

while standing, he should say, "I do not wish to

14 You shall not unjustly withhold the wages take her," 9and his brother's wife, having ap-of a needy and indigent person from your brothers proached him in the presence of the elders, shall or from the guests in your cities. 15You shall pay also loosen his sandal, the one from his foot, and his wages daily; the sun shall not set upon it, be- shall spit in his face and, while answering, shall cause he is needy and on it he has his hope, and he say, "Thus shall they do to the man who will not shall not cry to the Lord against you, and it shall be build up his brother's house." 10And throughout sin for you.

Israel his name shall be called "the house of him

16 Fathers shall not die for their children, and whose sandal has been pulled off."

sons shall not be put to death for fathers; each one

11 Now if men get into a fight together, a man

shall die for his own sin.

with his brother, and the wife of one of them

17 You shall not divert the justice of a guest comes in to rescue her husband from the hand of and an orphan and a widow, and you shall not the one who strikes him and, extending her hand, take a widow's garment in pledge. 18And you shall should seize his twinsb, 12you shall cut off her remember that you were a domestic in the land of hand; your eye shall not be sparing toward her.

Egypt, and the Lord your God redeemed you from

13 There shall not be in your bag weight and

there; on account of this, I command you to do weight, large or small. 14There shall not be in your this thing.

house measure and measure, large or small. 15You

19 Now if you harvest a harvest in your field shall have only a true and just weight, and you and forget a sheaf in your field, you shall not re- shall have only a true and just measure so that you turn to take it; it shall be for the guest and the or- may be long-lived in the land that the Lord your phan and the widow so that the Lord your God God is giving you as an allotment. 16For every one may bless you in all the works of your hands. who does these things, every one who acts unjust-20And if you gather olives, you shall not return to ly, is an abomination to the Lord.

glean what is behind you; it shall be for the guest

17 Remember what Amalek did to you on the

and the orphan and the widow. And you shall re- way, when you were coming out of the land of member that you were a domestic in the land of

Egypt, 18 how he withstood you on the way and cut

al.e. *the judges* bl.e. *testicles*

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off your tail, all those who lagged behind you, but

16 This very day the Lord your God is com-

you were hungry and weary, and he did not fear manding you to do all these statutes and judg-God. 19 And it shall be, when the Lord your God ments, and you shall keep and do them with the gives you rest from all your enemies who surround whole of your heart and with the whole of your you, in the land that the Lord your God is giving soul. 17 Today you have chosen God to be your god you as an allotment to inherit, you shall blot out and to walk in his ways and to keep his statutes the name of Amalek from under the sky, and you and his judgments and to obey his voice. 18 Today shall not forget.

also the Lord has chosen you to be his exceptional

people, as he said, to keep all his commandments,

19

And it shall be, if you come into the land

and that you be high above all nations, as he has

26 that the Lord your God is giving you as an made you renowned and a boast and glorified, allotment and you take possession of it and live in that you be a people holy to the

Lord your God, as it, 2that you shall take from the first fruit of the he spoke.

fruits of your land that the Lord your God is giving

you and put in a basket and go to the place that the

And Moses and the council of elders of Is-

Lord your God may choose for his name to be 27 rael gave orders, saying: Keep all these called there. 3And you shall go to the priest who commandments that I command you today. 2And shall be in those days and say to him, "Today I de- it shall be, on the day when you cross over the Jor-clare to the Lord my God that I have come into the dan into the land that the Lord your God is giving land that the Lord swore to our fathers to give us." you, that you shall set up for yourself large stones 4And the priest shall take the basket from your and plaster them with plaster. 3And you shall write

hands and set it down before the altar of the Lord on the stones all the words of this law when you your God. 5And in reply, you shall say before the cross over the Jordan, when you enter the land that Lord your God: "My ancestor abandoned Syria and the Lord, the God of your fathers, is giving you, a went down into Egypt and sojourned there, few in land flowing with milk and honey, as the Lord, the number, and there he became a nation, great and God of your fathers, said to you. 4And it shall be, numerous, many and great. 6And the Egyptians when you cross over the Jordan, that you shall set did us ill and humbled us and imposed hard work up these stones about which I command you on us, 7and we cried to the Lord, the God of our fa- today, on Mount Gaibal, and you shall plaster thers, and the Lord listened to our voice and saw them with plaster. 5And

you shall build an altar our humiliation and our toil and our oppression. there to the Lord your God, an altar of stones. You 8And the Lord brought us out of Egypt with great shall not place an iron tool on them. 6You shall

strength and with a strong hand and a high arm build the altar to the Lord your God of whole and with great spectacles and with signs and with stones, and you shall offer up whole burnt offer-wonders, 9and he brought us into this place and ings on it to the Lord your God 7and sacrifice a sac-gave us this land, a land flowing with milk and rifice of deliverance and eat and be filled there and honey. 10And now look, I have brought the first be joyful before the Lord your God. 8And you shall fruit of the produce of the land that you, O Lord, write on the stones all of this law very clearly.

have given me, a land flowing with milk and

9 And Moses and the priests, the Leuites,

honey.” And you shall leave them before the Lord spoke to all Israel, saying: Keep silence, and hear, your God and do obeisance before the Lord your O Israel! This day you have become a people to the God. 11And you shall rejoice in all the goods that Lord your God. 10And you shall listen to the voice the Lord your God gave to you and to your house of the Lord your God and do all his command-and the Leuite and the guest who is among you.

ments and his statutes that I command you today.

12 Now if you finish paying all the tithe of your

11 And Moses commanded the people in that

produce in the third year, you shall give the second day, saying: 12When you have crossed over the Jor-tithe to the Leuite and the guest and the orphan dan, these shall stand to bless the people on and the widow, and they shall eat within your cit- Mount Garizin: Symeon, Leui, loudas, Issachar, ies and be filled. 13And you shall say before the Ioseph and Benjamin. 13And these shall stand Lord your God: "I have cleansed the sacred por- upon the curse on Mount Gaibal: Rouben, Gad tions from my house, and I gave them to the Leuite and Aser, Zaboulon, Dan and Nephthali. 14And and the guest and the orphan and the widow, in the Leuites, in reply, shall say in a loud voice to all accordance with all the commandments that you Israel: commanded me; I have not transgressed your

15 "Cursed be the person who shall make a

commandment, nor have I forgotten, 14and I have carved and a cast image, an abomination to the not eaten from them in my grief; I have not en- Lord, a work of the hands of an artisan and shall joyed the fruits from them for something unclean; set it up in secret." And all the people, in reply, I have not given any of them to the dead. I have shall say, "May it be!"

obeyed the voice of the Lord my God; I did just as

16 "Cursed be he who dishonors his father or

you commanded me. 15Look down from your holy his mother." And all the people shall say, "May it house, from the sky, and bless your people Israel be!"

and the land that you gave them, as you swore to

17 "Cursed be he who moves a neighbor's

our fathers to give us—a land flowing with milk and honey.”
And all the people shall say, “May it be!”

be!”

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deuteronomy 27-28

18 “Cursed be he who misleads a blind person on the road, to give the rain to your land in its season, to bless all on the road.” And all the people shall say, “May it be the works of your hands. And you will lend to be!”

many nations, but you will not borrow. And you

19 “Cursed be he if he deprive guest and orphan—will rule over many nations, but they shall not rule over him and widow of justice.” And all the people over you. 13 May the Lord your God set you up as a shall say, “May it be!”

head and not as a tail, and you shall then be on

20 “Cursed be he who lies with his father’s wife, and you shall not be underneath—if you hear wife, because he has uncovered the cover of his father—the commandments of the Lord your God, which I have commanded.” And all the people shall say, “May it be!”

command you today, to guard and to perform.

21 “Cursed be he who lies with any animal.” 14 You shall not turn aside from all of the words And all the people shall say, “May it be!”

that I command you today, right or left, to go after

22 “Cursed be he who lies with his sister, other gods to serve them.

whether from his father or from his mother.” And

15 And it shall be, if you do not listen to the

all the people shall say, “May it be!”

voice of the Lord your God to keep and to do all

23 “Cursed be he who lies with his mother-in- his commandments, which I command you today, law.” And all the people shall say, “May it be!”

that all these curses shall come upon you and over-

24 “Cursed be he who strikes down a neighbor take you:

with treachery.” And all the people shall say, “May

16 Cursed be you in the city, and cursed be you

it be!”

in the field.

25 “Cursed be he if he take gifts to strike a soul

17 Cursed be your storehouses and your re-

of innocent blood.” And all the people shall say, serves.

“May it be!”

18 Cursed be the progeny of your belly and the

26 "Cursed be any person who does not re- produce of your land, the herds of your cows and main in all the words of this law to do them." And the flocks of your sheep.

all the people shall say, "May it be!"

19 Cursed be you when you come in, and
cursed be you when you go out.

And it shall be, if by hearing you hear the

20 May the Lord send you lack and hunger and

28 voice of the Lord your God, to be watchful exhaustion in everything to which you may put and to perform all his commandments that I com- your hand, whatever you might do until he utterly mand you today, that the Lord your God will re- destroys you and until he ruins you quickly, on ac- der you high above all the nations of the earth, count of your evil deeds, because you have forsak-2and all these blessings shall come upon you and en me. 21 May the Lord make death cling to you find you, if you hear the voice of the Lord your until it consumes you off the land that you are en-God: tering there to inherit it. 22 May the Lord strike you

3 Blessed be you in the city, and blessed be you with difficulty and fever and cold and irritation in the field.

and murder and with blight and paleness, and

4 Blessed be the progeny of your belly and the they shall pursue you until they destroy you.

23

produce of your land, the herds of your cows and

And the sky over your head shall be bronze for
the flocks of your sheep.

you, and the earth under you iron. 24 May the Lord

5 Blessed be your storehouses and your re- render the rain
of your land as powder, and dust serves.

from the sky shall come down upon you until it

6 Blessed be you when you come in, and wipes you out and
until it destroys you.

blessed be you when you go out.

25 May the Lord give you slaughter before your

7 May the Lord your God hand over your ene- enemies; you
shall go out against them by one way mies who have risen
against you, when they have and flee from them by seven
ways. And you shall been crushed before you; they shall
come out be in dispersion in all the kingdoms of the earth.

26

against you by one way and flee from before you

And your corpses will be food for the birds of the

by seven ways. 8 May the Lord send the blessing sky and for
the wild animals of the earth, and there upon you in your
storerooms and in all things to shall be no one to frighten
them away. 27 May the which you put your hand in the land
that the Lord Lord strike you with an Egyptian festering sore
in your God is giving you. 9 May the Lord raise you up the
seats and with severe itch and scratching so for himself as a
holy people, as he has sworn to that you cannot be healed.

28 May the Lord strike your fathers, if you listen to the voice of the Lord you with derangement and blindness and distract your God and walk in his ways. 10 And all the nation of mind, 29 and you shall be groping about at tions of the earth shall see you that the name of the midday as a blind person would grope in the dark-Lord has been surnamed to you, and they shall be ness, and he will not prosper your ways, and you afraid of you. 11 And the Lord your God will make will then be wronged and plundered all the days, you abound with good things, in the progeny of and there shall be none to help you. 30 You shall your belly and in the progeny of your livestock and take a wife, but another man shall have her. You in the produce of your land in the land that the shall build a house, and you shall not live in it.

Lord swore to your fathers to give you. 12 May the You shall plant a vineyard and not harvest it.

31

Lord open for you his good treasury, the sky, to

Your bull calf is butchered before you, but you

a Possibly *mildew* b Or *woman*

deuteronomion 28

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shall not eat of it. Your donkey is seized from you, fied walls, in them in which you trusted, be pulled and it shall not be given back to you. Your sheep is down in all your land, and it shall afflict you in all given to your enemies, and there shall be none to your cities that the Lord your God has given you.

help you. 32Your sons and daughters are given to 53And in your desperate straits and in your affliction with which your enemy shall afflict you, you shall look for them, and your hand shall not be will eat the progeny of your belly, the flesh of your strong. 33A nation whom you do not know shall eat up the produce of your land and all your sons and daughters whom the Lord has given to you. 54The gentle among you and the very soft will labor, and you shall be wronged and shattered all begrudge with his eye his brother and the wife in the days. 34And you shall be driven mad because his bosom and the remaining children who are of the sights of your eyes, which you shall see. left, 55so as to give to one of them from the flesh 35May the Lord strike you on the knees and on the of his children whom he may be eating, because

legs with a grievous festering sore so that you can- nothing remains to him in your desperate straits not be healed, from the sole of your feet to your crown and affliction by which your enemies afflict you in crown. 36May the Lord lead away you and your all your cities. 56And she who is gentle among you rulers whom you may set over yourself to a nation and soft, the foot of whom did not make an at-that you and your fathers do not know, and you tempt to tread on the ground, because of delicacy shall serve there other gods, of wood and stone. and gentleness, will begrudge with her eye her hus-37And there you shall become an enigma and an band, who is in her bosom, and her son and

illustrationb and a tale among all the nations into daughter, 57even her afterbirth that comes out which the Lord may lead you away there.

from between her thighs, and the child that she

38 You shall carry out much seed into the field might bear. For she will devour them in secret for and shall bring in few, for the grasshopper shall want of all things, in desperate straits and in affliction consume them. 39 You shall plant and work a vine- tion with which your enemy will afflict you in your yard, but you shall neither drink the wine nor be cities.

joyful from it, for the worm shall devour them.

58 If you do not listen to perform all the words

40 Olive trees you shall have throughout all your

of this law that are written in this book, to fear this

borders, but you shall not anoint yourself with oil, honorable and marvelous name, the Lord your for your olive tree shall shed. 41 You shall bear sons God, 59 then the Lord will make exceptional your and daughters, but they shall not remain yours, for plagues and the plagues upon your offspring, great they shall go away in captivity. 42 All your wood and marvelous plagues and evil and constant mal-products and the produce of your land the rust adies. 60 And he will bring back upon you all the shall devour. 43 The guest who is among you shall evil pains of Egypt of which you were in dread be-ascend up and up above you, but you shall de-fore them, and they shall cling to you. 61 And every scend down, down. 44 He shall lend to you, but malady and every plague not recorded in the book you shall not lend to him; he shall be the head, of this law the Lord will bring on you until he utand you shall be the tail.

terly destroys you. 62 And you shall be left few in

45 And all these curses shall come upon you number, instead of the fact that you were as the and pursue you and overtake you until it utterly stars of the sky in multitude,

because you did not destroy you and until it ruin you,
because you did listen to the voice of the Lord your God.
63And it not listen to the voice of the Lord your God, to shall
be, just as the Lord took delight in you that keep his
commandments and his statutes that he you might do well
and that you multiply, so the commanded you. 46And there
shall be signs and Lord will take delight in you to destroy
you utterly, wonders among you and among your offspring
and you shall be removed from the land that you forever,
47because you did not serve the Lord your are entering
there to inherit it. 64And the Lord your God with rejoicing
and with a good heart for the God will disperse you to all
nations, from an end abundance of everything. 48And you
shall serve of the earth to an end of the earth, and there
you your enemies whom the Lord will send against shall be
subject to other gods, of wood and stone, you, with famine
and with thirst and with naked- which you and your fathers
did not know. 65But ness and with lack of everything. And
he will put also among those nations he shall not give you
an iron collar on your neck until he utterly de- rest, nor will
there be a station for the trace of your stroys you. 49The
Lord will bring upon you a na- foot. And there the Lord will
give you a discour-tion from far away, from the end of the
earth, like aged heart and failing eyes and a molten soul.

the swoop of an eagle, a nation whose speech you 66And
your life shall be hanging before your eyes, will not hear,
50a nation shameless in face, which and night and day you
shall be afraid, and you will not marvel at the face of an
elder and have no shall not be sure of your life. 67In the
morning you mercy on the young. 51And it shall consume
the shall say, "If only evening might come!" and at progeny
of your livestock and the produce of your evening you shall
say, "If only morning might land so that there remains for
you no grain, wine, come!"—because of the fear of your
heart with oil, the herds of your cows and the flocks of your

which you shall fear and because of the sights of sheep, until it destroys you. 52And it shall wipe your eyes which you shall see. 68And the Lord will you out in all your cities until your high and forti-bring you back in ships to Egypt by a route that I aPossibly *sons and daughters* bOr *parable* cI.e. *things made from wood*

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deuteronomion 29-30

said: You shall never see it again, and there you son. And all the imprecations of this covenant, shall be put up for sale to your enemies as male written in the book of this law will attach them-and female slaves, and there will be no buyer.

selves to him, and the Lord will blot out his name

from the earth beneath the sky. 21And the Lord will

These are the words of the covenant,

single him out for evil from all the sons of Israel,

29 which taheLordcommandedMoysestoestablish inaccordancewithalltheimprecationsofthecov- for the sons of Israel in the land of Moab, enant, which are written in the book of this law.

22

besides the covenant that he had made with them

And the next generation will say, your sons who

at Choreb.

will rise up after you and the stranger who may

2 And Moyses called all the sons of Israel and come from a land far away, and they will see the said to them: You have seen all that the Lord did be- plagues of that land and its diseases which the fore you in the land of Egypt, to Pharaoh and to his Lord has sent upon it: 23sulfur and burnt salt; its attendants and to all his land, 3the great trials that whole land shall not be sown, nor shall it sprout, your eyes saw, the signs and those great wonders. neither will any vegetation spring up on it, just as 4But to this day the Lord God has not given you a Sodoma was overturned, and Gomorra, Adama

heart to know and eyes to see and ears to hear. and Seboim, which the Lord overturned in wrath 5And he led you forty years in the wilderness. Your

and anger. 24And all the nations will say, “Why has

garments have not grown old, and your sandals the Lord done thus to this land? What was this have not worn from your feet; 6you have not eaten great vehemence of anger?” 25And they will say, bread, you have not drunk wine and sikerab—so

“Because they abandoned the covenant of the

that you may know that he is the Lord your God. Lord, the God of their fathers, which he made with 7And you came as far as this place, and King Seon

their fathers when he brought them out of the land

of Hesebon and King Og of Basan came out to meet of Egypt. 26And having gone, they served other us for battle, and we struck them down. 8And we gods and did obeisance to them whom they had took their land, and I gave it as an allotment to not known, neither had he allotted to them,

27and Rouben and to Gaddi and to the half-tribe of Ma- the Lord became angry with wrath against that nasse. 9And you shall be watchful to perform all the land, to bring on it according to all the curses writ-words of this covenant in order that you may un- ten in this book. 28And the Lord removed them derstand everything that you shall do.

from their land in wrath and anger and very great

10 You stand today, all of you, before the Lord provocation and cast them into another land, as it your God—the leaders of your tribes and your is now.” 29The secret things belong to the Lord our council of elders and your judges and your God, but the revealed things belong to us and to recorders, every man of Israel, 11your women and our children forever, to do all the words of this law.

your progeny and the guest who is in the midst of your camp, from your woodcutter even up to your

And it shall be, when all these words come

water bearer—12so that you may enter in the cov- 30 upon you, the blessing and the curse that I enant of the Lord your God, and in his impreca- gave before you, that you shall receive them into tions, which the Lord your God is making with you

your heart among all the nations wherever the

today 13in order that he may establish you for

Lord may scatter you there, 2and you shall return

himself as a people, and he in turn shall be your to the Lord your God and obey his voice regarding god, as he said to

you and as he swore to your fathers - everything I command you today, with the whole of the house of Abraham and Isaac and Jacob. 14 And I am with you of your heart and with the whole of your soul.

3

establishing this covenant and this imprecation, not

And the Lord will heal your sins and have mercy

with you alone 15 but also with those who are here

on you and gather you again from all the nations

with us today before the Lord our God (15) and

among whom the Lord has scattered you there. 4 If

with those who are not here with us today, 16 be-

your dispersion be from an end of the sky to an

cause you know how we lived in the land of Egypt end of the sky, from there the Lord your God will and how we passed through the midst of the nations - gather you, and from there he will take you. 5 And the nations through which you passed. 17 And you have the Lord your God will bring you into the land that seen their abominations and their idols, wood and your fathers inherited, and you will inherit it, and stone, silver and gold, that were among them. he will make you well, and he will make you numerous - 18 Who is there among you, man or woman or merman beyond your fathers.

family or tribe, whose mind has turned away from

6 And the Lord will purge your heart and the

the Lord our God, to go to serve the gods of those heart of your offspring, to love the Lord your God nations? Who among you is a root growing up with the whole of your heart and with the whole of with gall and bitterness? 19And it shall be, if he your soul in order that you may live. 7And the Lord hears the words of this imprecation and declares in your God will give these imprecations on your enhis heart, saying: "May holy things become mine, emies and on those who hate you, who pursued because I shall walk in the wandering of my heart," you. 8And you shall turn and listen to the voice of lest the sinner destroy the sinless as well, 20God the Lord your God, and you shall do his com-will not want to pardon him, but the Lord's anger mandments that I command you today, 9and the and his zeal will then blaze out against that per-Lord your God will treat you with care in every al.e. *the words bAram = strong drink*

deuteronomion 30-31

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work of your hands, in the progeny of your belly

7 And Moses called Iesous and said to him be-

and in the produce of your land and in the proge- fore all Israel: "Be manly and strong, for you will ny of your livestock. For the Lord your God will go before this people into the land that the Lord turn to be joyful toward you for good things, just has sworn to our fathers to give to them, and you as he was joyful over your fathers, 10if you listen to will take possession of it for them. 8And the Lord, the voice of the Lord your God, to keep his com- the one who goes with you, will not forsake you or mandments and his statutes and his judgments abandon you. Do not fear, nor be frightened."

that are written in the book of this law, if you turn

9 And Moses wrote down the words of this

to the Lord your God with the whole of your heart law in a book and gave to the priests, the sons of and with the whole of your soul, 11because this Levi, who carry the ark of the covenant of the Lord, commandment that I command you today is not and to the elders of the sons of Israel. 10And Moy-excessive nor is it far from you. 12It is not in the ses commanded them in that day, saying: “After sky, saying, “Who will go up to the sky and get it for seven years, in the time of the year of release, dur-us? And when we hear it, we shall do it.” 13Neither ing the feast of tent pitching, 11when all Israel is it beyond the sea, saying, “Who will cross to the comes together to appear before the Lord your other side of the sea for us and get it for us? And God at the place that the Lord may choose, you awhen we hear ita, we shall also do it.” 14The word shall read this law before all Israel in their ears, is very near to you, in your mouth and in your heart 12having assembled the people—men and women and in your hands, to do it.

and progeny and the guest in your cities—so that

15 See, I have given before you today life and they may hear and so that they may learn to fear death, good and evil. 16Now if you listen to the the Lord your God, and they shall listen to perform commandments of the Lord your God that I com- all the words of this law, 13and their sons, who do mand you today, to love the Lord your God, to not know, shall hear and learn to fear the Lord walk in his ways, to keep his statutes and his com- your God, all the days which they themselves live mandments and his judgments, then you shall live in the land into which you are crossing over

the and become many, and the Lord your God will Jordan there to inherit it.”

bless you in all the land into which you are enter-

14 And the Lord said to Moyses, “Look, the

ing there to inherit it. 17And if your heart turns days of your death have come near; call Iesus, and away and you do not listen but having been led stand by the entrance of the tent of witness, and I astray you do obeisance to other gods and serve will command him.” And Moyses went, and them, 18I declare to you today that by destruction Iesus, into the tent of witness, and they stood by you shall perish, and you shall not have many days the entrance of the tent of witness, 15and the Lord in the land into which you are crossing the Jordan descended in a cloud, and he stood at the entrance there to inherit it. 19I call both sky and earth to of the tent of witness, and the pillar of cloud stood witness against you today: I have given before you at the entrance of the tent.

life and death, blessing and curse. And choose life

16 And the Lord said to Moyses, “Look, you are

so that you and your offspring may live, 20to love lying down with your fathers. And this people, the Lord your God, to listen to his voice and to having risen up, will prostitute after foreign gods hold fast to him, for this is life for you and the of the land into which it is going there into it, and length of your days so that you may live in the land they will forsake me and break my covenant that I that the Lord swore to your fathers Abraam and have established with them. 17And I shall be angry Isaak and Iakob to give to them.

with wrath against them in that day, and I will
abandon them and turn away my face from them,

And Moses finished speaking all these

and it will become food, and many evils and af-

31 words to all the sons of Israel, 2 and he said
fictions will find it. And in that day it will say, 'Be-
to them: "I am today one hundred twenty years
cause the Lord my God is not with me, these evils
old. I shall not be able any more to come in and
to have found me.' 18 But I by turning will turn
my go out. Now the Lord said to me, 'You shall not
face from them on that day, on account of all the
cross over this Jordan.' 3 The Lord your God who
evils they have done, because they turned to for-
goes before you, he will utterly destroy these na-
eign gods. 19 And now write the words of this
song, tions from before you, and you shall dis-
possess and teach it to the sons of Israel, and put
it in their mouths. Jesus also is the one crossing
over before mouth in order that this song may be
to me a witness, as the Lord spoke. 4 And the
Lord will do to ness among the sons of Israel.
20 For I will bring them as he did to Seon and Og,
the two kings of them into the good land which I
swore to their fathers, a land flowing with milk
and honey, and their land, as he utterly destroyed
them. 5 And they shall eat and, filled, shall be
sated and will Lord has delivered them before you,
and you shall turn to foreign gods and serve them
and provoke do to them as I have commanded you.
6 Be manly me and break my covenant. 21 And this
song will and strong; have no fear, nor be fright-
ened, nor be confront them, by witnessing con-
trariwise, for it terrified from before them, be-
cause the Lord your will not be forgotten from the
mouth of their off-God, he who goes with you
among you, will not spring. For I

know their evil, what they are doing forsake you or abandon you.”

here today, before I have brought them into the

a he shall make it heard to us = Weed

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deuteronomion 31-32

good land that I swore to their fathers.” 22And on 9

and his people Iakob became the Lord’s

that day Moyses wrote this song and taught it to

portion,

the sons of Israel.

Israel a measured part of his inheritance.

23 And he commanded Iesous and said, “Be

manly and strong, for you shall bring the sons of 10

He made him self-sufficient in a desert land,

Israel into the land that the Lord swore to them,

in thirst of heat, in a waterless place;

and he will be with you.”

he encircled him and educated him

24 Now when Moyses had finished writing

and guarded him as the apple of his eye.

down in a book all the words of this law, to the 11

Like an eagle to protect his brood,

very end, 25then he commanded the Leuites, who

he too yearned for his young;

carry the ark of the covenant of the Lord, saying,

spreading his wings, he received them

26“Having taken the book of this law, you shall put

and bore them aloft on his back;

it beside the ark of the covenant of the Lord your 12

the Lord alone was leading them,

God, and it shall be there as a witness against you.

and no foreign god was with them.

27For I know your rebelliousness and your hard

13

He made them ascend onto the strength of

neck. For, while I am still alive among you today,

the land,

you are being fractious concerning the things of

fed them with produce of the fields;

God, how not also after my death? 28Assemble to
they sucked honey from a rock
me all the leaders of your tribes and your elders
and oil from solid rock,
and your judges and your recorders so that I may 14
butter of cows and milk of sheep,
speak all these words in their ears and call sky and
with fat of lambs and rams;
earth to witness against them. 29For I know that,
of the sons of bulls and of goats,
after my demise, with lawlessness you will act law-
with fat of kidneys of wheat—
lessly and turn aside from the way that I have com-
and they drank wine, blood of grapes.
manded you. And the evils will come upon you at 15
And Jakob ate and was filled,
the end of days, because you will do what is evil in
and the beloved one kicked.
the sight of the Lord, to provoke him through the
He grew fat; he became heavy; he became

works of your hands.”

broad!

30 And Moyses spoke the words of this song, to
And he abandoned God who made him,
the very end, in the ears of the whole assembly of
and he departed from God his savior.

Israel:

16

They provoked me with foreign things;
by their abominations they embittered me.
Give heed, O sky, and I will speak,

17

They sacrificed to demons and not to God,
32 and let the earth hear words from my
to gods they did not know.
mouth.

New, recent ones have come,

2

Let my utterance be awaited like rain,
whom their fathers did not know.

and let my words come down like dew,

18

You abandoned God who bore you,

like a rainstorm on dog's tooth grass,

and you forgot God who nurtures you.

and like a snowstorm on grass.

3

For I have called out the name of the Lord;

19

And the Lord saw it and was jealous,

ascribe greatness to our God!

and he was provoked on account of the

wrath of his sons and daughters.

4

God—his works are genuine,

20

And he said: I will turn away my face from

and all his ways are justice.

them,

A faithful god, and there is no injustice,

and I will show what will happen to

aa righteous and holy Lord;

them at the end,

5

blemished children, not his, have sinned,

for it is a perverse generation,

a generation, crooked and perverse.

sons who have no faithfulness in them.

6

Do you thus repay the Lord these things,

21

They made me jealous with what is no god,

O people, foolish and not wise?

provoked me with their idols.

Did not he himself, your father, acquire you

So I will make them jealous with what is no

and make you and create you?

nation,

7

Remember days of old;

provoke them with a nation lacking
consider years of a generation of
understanding.

generations;

22

For a fire has lit up from my anger
ask your father, and he will inform you,
and will burn as far as Hades below;
your elders, and they will tell you.
it will devour earth and its produce

8

When the Most High was apportioning
and will light up foundations of
nations,
mountains.

as he scattered Adam's sons,

23

I will gather evils against them

he fixed boundaries of nations
and will spend my arrows against them:
according to the number of divine sons,
24

when they are being wasted by famine
aOr righteous and holy is the Lord

deuteronomion 32-33

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and by devouring of birds—
and there is no one who will deliver from
and recurvation beyond cure.
my hands.

Teeth of beasts I will send against them,
40

For I will lift up my hand to the sky,
with rage of things that drag on the
and I will swear by my right hand,
ground.

and I will say: I live forever,

25

From outside a dagger shall bereave them,

41

because I will sharpen my dagger like

and from the inner chambers fear,

lightning,

young man together with maiden,

and my hand will take hold on

nursing child with one grown old.

judgment,

26

I said, I will disperse them;

and I will repay my enemies with a

indeed, I will cause their memory to

sentence,

cease from among humans;

and those who hate me I will repay.

27

were it not for wrath of the enemies

42

I will make my arrows drunk with blood—
so that they may not last long
and my dagger shall devour flesh—
and so that their adversaries not
with the blood of the wounded and of
collaborate,
captives,
let them not say, “Our hand is high,
from the head of the commanders of the
and it was not the Lord who did all these
enemies.
things.”

43

Be glad, O skies, with him,

28

For it is a nation that has lost counsel,
and let all the divine sons do obeisance
and there is no understanding in them.
to him.

29

They had no sense to understand these

Be glad, O nations, with his people,

things.

and let all the angels of God prevail for

Let them accept them for the time to

him.

come.

For he will avenge the blood of his sons

30

How shall one pursue thousands
and take revenge and repay the enemies

and two remove myriads
with a sentence,

unless God sold them

and he will repay those who hate,

and the Lord delivered them up?

and the Lord shall cleanse the land of his

31

For not like our God are their gods,

people.

but our enemies are without

44 And Moyses wrote this song in that day and understanding.

taught it to the sons of Israel. And Moyses entered

32

For their vine is from the vine of Sodoma,

and spoke all the words of this law in the ears of

and their branch from Gomorra;

the people, he and Iesus the son of Naue. 45And

their cluster is a cluster of bile;

Moyes finished speaking to all Israel, 46and he

it is a bunch of bitterness to them;

said to them: "Pay heed with your heart to all these

33

their wine is the wrath of dragons,

words that I am testifying against you today, which

and the wrath of asps beyond cure.

things you shall command your sons, to guard and

to perform all the words of this law. 47Because this

34

Look, have not these things been gathered

is not an empty word for you, since it is your very

with me

life, and through this word you shall live long in
and sealed up in my treasuries?

the land into which you are crossing over the Jor-

35

In a day of vengeance, I will repay,
dan there to inherit.”

in a time when their foot slips,

48 And on this day the Lord spoke to Moyses,
because near is the day of their destruction
saying: 49“Ascend the mountain, this Abarim,
and things prepared for you are at hand.

Mount Nabau, which is in the land of Moab,
across from Iericho, and view the land of Chanaan,

36

For the Lord will judge his people
which I am giving to the sons of Israel as a posses-
and be comforted over his slaves.

sion, 50and die on the mountain upon which you

For he saw them paralyzed,
are ascending there, and be added to your people
both failed under attack and enfeebled.

as your brother Aaron died on Hor the mountain

37

And the Lord said: Where are their gods,
and was added to his people, 51because you both
they in whom they trusted,

disobeyed my word among the sons of Israel at the

38

the fat of whose sacrifices you were eating
water of dispute at Kades in the wilderness of Sin,
and were drinking the wine of their
because you both did not sanctify me among the
libations?

sons of Israel. 52Because you shall view the land

Let them rise up and help you,

from a distance, but you shall not enter there.

and let them be protectors for you!

33 AndthisistheblessingwithwhichMoses,

39

See, see that I am,

man of God, blessed the sons of Israel be-

and there is no god except me.

fore his death. 2And he said:

I will kill, and I will make alive;

The Lord has come from Sina

I will strike, and I will heal,

and appeared to us from Seir

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deuteronomion 33

and hasted from Mount Pharan

and from conjunctions of months
with myriads of Kades;

15

and from the top of mountains of yore
at his right, angels with him.

and from the top of the everlasting

3

And he spared his people,

hills

and all of the sanctified ones were under

16

and in a season of earth's fullness.

your hands—

And may the things acceptable to him who

even these are under you,

appeared in the bush
and ita accepted from his words 4a law,
come on the head of Ioseph
which Moyses commanded us,
and on his crown, when he was glorified
an inheritance for the congregations of
among brothers.

Iakob.

17

A firstborn of a bull—his beauty!

5

And he shall be a ruler inb the beloved one,
His horns are horns of a unicorn;
when rulers of peoples have been
with them he will gore nations,

gathered

all at once as far as earth's end.

together with the tribes of Israel.

These are the myriads of Ephraim;

these the thousands of Manasse.

6

Let Rouben live and not die out,

and let him be many in number.

18And to Zaboulon he said:

Be glad, Zaboulon, in your going out,

7And this of Ioudas:

and, Issachar, in his coverts.

Listen, O Lord, to the voice of Ioudas,

19

They shall utterly destroy nations,

and you could enter into his people;

and youg shall invoke there,

his hands will decided for him,

and youg shall sacrifice a sacrifice of

and you will be a helper from his
righteousness,
enemies.

for the riches of the sea will suckle you
and the trade of those living by the

8And to Leui he said:
seacoast.

Give Leui his eclear onese
and his truth to the devout man,
20And to Gad he said:
whom they tempted him with temptation.
Blessed be the one who expands Gad!
They reviled him at the water of dispute.
He rested like a lion,

9

He who was saying to his father and his
having broken arm and ruler.
mother,

21

And he saw his first fruit,
“I have not seen you,”
for there was apportioned a land of
and he did not acknowledge his brothers
rulers,
and did not acknowledge his sons—
gathered together with chiefs of peoples,

he guarded your oracles

the Lord executed righteousness

and kept your covenant.

and his judgment with Israel.

10

They shall show Jakob your statutes

and Israel your law;

22And to Dan he said:

they shall place incense in your wrath

Dan is a lion's whelp,

continually on your altar.

and he shall leap forth from Basan.

11

Bless, O Lord, his strength,

and accept the works of his hands;

23And to Nephthali he said:

shatter the loins of his enemies that have

Nephthali has a fullness of things

risen up against him,

acceptable,

and those that hate him, let them not
and let him be filled with blessing from
rise up.

the Lord;

he shall inherit the sea and the

12And to Benjamin he said:

southwest.

Beloved by the Lord he shall encamp in
confidence—

24And to Aser he said:

and God overshadows him all the days—

Blessed of children be Aser,

and he rested between his shoulders.

and he shall be acceptable to his

brothers;

13And to Joseph he said:

he shall dip his foot in oil.

His land is from the Lord's blessing,

25

His sandal will be iron and bronze,

from the seasons of the sky and of dew
and as your days, so is your strength.

and from unfathomable springs below

14

and in a season of produce of the sun's

26

There is none like the God of the beloved;

changes

he who rides upon the sky is your helper

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

deuteronomion 33-34

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and the magnificent one of the

Segor. 4And the Lord said to Moyses, "This is the firmament.

land of which I swore to Abraam and Isaak and

27

And there is divine protection of yore

lakob, saying, 'I will give it to your offspring, I

and under the strength of the everlasting

showed it to your eyes, but you shall not enter arms,

there." 5And Moyses, the domestic of the Lord,

and he will drive out the enemy before you,

died there in the land of Moab, through the word

saying, "May you perish!"

of the Lord. 6And they buried him in Gai, in the

28

And Israel will encamp in confidence,

land of Moab, near the house of Phogor, but no

alone in Iakob's land

one knows his grave to this day. 7Now Moyses was

with grain and wine,

one hundred twenty years old when he died; his

and the sky is cloudy with dew for him.

eyes were neither dimmed nor were they ruined.

29

Happy are you, O Israel! Who is like you,

8And the sons of Israel wept for Moyses in Araboth

a people saved by the Lord?

of Moab, near the Jordan, opposite Iericho, thirty

Your helper will shield you,

days, and the days of mourning of the weeping for

and the dagger will be your boast!

Moyses were ended.

And your enemies shall speak falsely to you,

9 And Iesus son of Naue was filled with the

and you shall tread on their neck.

spirit of understanding, because Moyses had laid

his hands on him, and the sons of Israel listened to

And Moyses went up from Araboth of

him and did as the Lord had commanded Moyses.

34 Moab to Mount Nabau, to the top of Phas- 10 And there has
not again arisen a prophet in ga, which is opposite Iericho,
and the Lord Israel like Moyses whom the Lord knew face-to-
showed him all the land: Galaad as far as Dan face, 11 with
all the signs and wonders, whom the 2 and all the land of
Nephthali and all the land of Lord sent to do them in the
land of Egypt, against Ephraim and Manasse and all the land
of Ioudas Pharao and his attendants and his entire land 12

as far as the last sea 3 and the wilderness and the

and the great wonders and the strong hand

environs of Iericho, a city of palm trees—as far as

which Moyses exhibited before all Israel.

[IESOUS](#)

TO THE READER

EDITION OF THE GREEK TEXT

For this translation I have made use of the edition of A. Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935). I did not deviate from its text or punctuation. At three places—in chapters 15, 18, and 19—Rahlfs presented the texts of Codex Vaticanus (B) and Codex Alexandrinus (A) in separate columns. Each of these instances involves lists of place names, often obscure ones. I have followed Rahlfs by translating these columns separately.

An earlier edition of Greek Joshua was prepared by Max L. Margolis in the 1920s and early 1930s and published as *The Book of Joshua in Greek: Parts I - IV* (Paris: Geuthner, 1931-1938 [repr. 1974]) and *The Book of Joshua in Greek: Part V; Joshua 19.39-24.33* (preface E. Tov; Philadelphia: Annenberg Research Institute, 1992). Margolis and Rahlfs agree that the text of Iesous as preserved in Codex B is in many respects a close approximation of the Old Greek (OG) version as it left the hands of the original translator(s). But they often differ, both in small points and in their approach to the frequently enigmatic way in which the many place names of Hebrew Joshua are represented in the Greek traditions. My decision to follow Rahlfs should not be taken to mean that I agree with Rahlfs over Margolis in every instance. The easier accessibility of the Rahlfs version makes it prudent to give it precedence in NETS. In any case, Rahlfs will be superseded by the Göttingen edition, which is in the process of preparation.

TRANSLATION PROFILE OF THE LXX OF JOSHUA

General Character

The Greek of LXX Joshua has been variously described as “one of the most interesting books of the Greek Bible,” “a thoughtful version” and “[striking] a balance between literalness and freedom.” By and large, it, like the corresponding Hebrew, is fairly easy to read.

Comparison with LXX Pentateuch

There are few, if any, indications of the specific date or locale in which the LXX of Joshua was produced; recently the case has been made for a mid-third century BCE date. There is indeed much evidence to commend the view that the person(s) responsible for LXX Joshua, while not feeling bound by the Greek translation of the Pentateuch, did make extensive use of this earlier text. Particularly instructive is LXX Joshua's use of *qusiasth/rion*, possibly to distinguish a "licit" altar from one the text condemns. So, for example, at 22.19 Hebrew *wnyhl) hwhy xbz m yd(lbm xbz m* ("an altar other than the altar of the LORD our God"), LXX Joshua has *bwmo\ n e1cw tou= qusiasthri/ou kuri/ou tou= qeou= hmw~* ("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 *Myrc twbrx*; the LXX has *maxai/raj petri/naj* [e0k pe/traj a0kroto/mou] in v. 2 but *maxai/raj petri/naj* [a0kroto/mouj] 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 *_b*, as in 6.13: *twrpw#b* (*wqtw*). On occasion, LXX Joshua follows suit, as in this same verse: *kai\ oi9 i9erei=j e0sa/lpisan tai=j sa/lpigci*, though without explicitly reproducing the Hebrew preposition. Elsewhere and even in close proximity (v. 16), however, the Greek verb alone is made to suffice (*e0sa/lpisaj oi9 i9erei=j*). 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 *db*((*dou=loj*, *qera/pwn*, *pai=j*) and *hwc* (*e0nte/l omai*, *sunta/ssw*).

to the reader of ieselous

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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, Nk(becomes Axar; qdc-ynd) is Adwnibezek in chapter 10; and the site where Iesus/Joshua assembles the Israelites for the last time (in chapter 24) is Mk# in the MT, Shlw 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: kai\ o3soi pote\ a0peri/tmhtoi h]san tw~n e0celhluqo/twn e0c Ai0gu/ptou— in the face of the MT affirmation (5.5) that all the people who came out

[of Egypt] had been circumcised: My)cyh M(h-lk wyh Mylm-yk. 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: kai\ th=| h9me/ra| th=| e(bdo/mh| a0ne/sthsan o1rqrou kai\ perih/lqosan th\n po/lin e9ca/kij

(“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”: *kai\ e1laben lhsouj ta\j maxai/raj ta\j petri/naj*, which reappears at 24.31a as *ta\j maxai/raj ta\j petri/naj*. (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 *lesous*, the other, recurrent. At 14.9, MT *yhl) hwhy yrx) t)lm yk* is rendered, somewhat freely, by the NRSV as "because you have wholeheartedly followed the LORD my God." Initially I had translated the corresponding Greek—*o3ti prosete/qhj e0pakolouqh=sai o0pi/sw kuri/ou tou= qeou= h9mw~n—as*

"because you have continued to follow closely after the Lord our God." Since *prosti/qhmi* regularly renders *Ps)* 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, *hb t(gy-)l r#) Cr)* ("land on which you had not labored"), would be adequately and effectively

rendered into Greek by $\gamma\eta\nu\epsilon\phi\acute{\alpha}\nu\tau\epsilon\kappa\omicron\pi\iota\alpha/\sigma\alpha\tau\epsilon$; the fuller LXX, $\tau\omicron\upsilon\theta\acute{\iota}\nu\tau\epsilon\sigma$, is clearly not a “natural” or “normal” koine idiom and can only be explained as a reflex of $\text{h}\bar{\text{b}}$ 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-

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to the reader of ieous

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

3 and Hasersoual and Bathoul

3 Hazar-shual, Balah,

and Asom

and Bola and Asom

Ezem,

4 and Elthoula and Boula

4 and Elthoulad and Herma

4 Eltolad, Bethul,

and Herma

Hormah,

In his version, Max Margolis (see above) reconstructed the oldest Greek of these verses in this way: 3 kai Asar Swal kai Bwla kai Asem 4 kai Elqwlad kai Beqoul kai Erma.

In arriving at these transcriptions he relied heavily on the Onomasticon of Eusebius, resorting to conjecture (only) in the case of Asem. 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: kai\ e1stai h9 fulh/, h4n a2n dei/ch| ku/rioj, prosa/cete kata\ dh/mouj, “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 pro\j (or e0pi\) qa/lassan 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 e0pi\ th\n qa/lassan and pro\j qa/lassan are in parallel with a0po\ borra=, a0po\ libo/j 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

Jesus 1-2

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1 And it happened after the death of Moyses men went and entered Jericho, and they entered that the Lord spoke to Jesus son of Naue,

the house of a prostitute whose name was Raab

Moyses' assistant, saying, 2 "Moyses my attendant and lodged there. 2 And it was reported to the king is dead. Now then rise up to cross the Jordan, you of Jericho, saying, "Men of the sons of Israel have and all this people, into the land that I am giving come here to spy out the land." 3 And the king of to them. 3 Every place upon which you tread with Jericho sent and spoke to Raab, saying, "Bring out the sole of your feet, to you I will give it, as I prom- the men who entered your house tonight, for they ised to Moyses, 4 the wilderness and Anti-Lebanon have come to spy out the land." 4 And the woman as far as the great river, the river Euphrates, and as took the men and hid them, and she said to them, far as the farthest sea; from the setting of the sun saying, "The men came to me. 5 But when the gate shall be your boundaries. 5 No person shall stand was closed at dark,

then the men went out. Where against you all the days of your life. And just as I they went I do not know. Pursue after them, if you was with Moyses, so I will also be with you, and I can overtake them.” 6She had, however, brought will not forsake you or overlook you. 6Be strong them up upon the roof and hid them in the flax-and manly, for you shall divide for this people the straw that she had laid out upon the roof. 7And the land that I swore to your ancestors to give to them. men pursued after them on the way by the Jordan 7Be strong, therefore, and manly, to observe and to the fords, and the gate was closed.

act as Moyses my servant commanded you, and

And it happened, when those who were pursu-

you shall not turn aside from them to the right or ing after them had gone out 8and before they too to the left so that you may be perceptive in every- went to sleep, she too came up on the roof to them thing you do. 8And the book of this law shall not 9and said to them, “I know that the Lord has given depart out of your mouth, and you shall meditate you the land, for the dread of you has fallen on us.

on it day and night so that you may understand 10For we have heard that the Lord God dried up how to do all that is written. Then you shall pros- the Red Sea before you when you came out of the per and make your ways prosperous, and then you land of Egypt and what he did to the two kings of shall be perceptive. 9Look, I have commanded the Amorrithes that were beyond the Jordan, to you: Be strong and manly; do not be cowardly or Seon and Og, those whom you utterly destroyed.

frightened, for the Lord your God is with you in all 11And when we heard it, we were distraught in our places where

you go.”

heart, and there was no spirit left in any of us from

10 And Jesus commanded the scribes of the before you, for the Lord your God is God in heav-people, saying, 11“Go into the midst of the camp of en above and on earth below. 12And now, since I the people, and command the people, saying: ‘Pre- am showing you pity, swear to me by the Lord God pare provisions, for yet three days and you are that you also in turn will show pity in the house of crossing over this Jordan, when you go in to take my father 13and spare the house of my father and possession of the land that the Lord, God of your my mother and my brothers and all my house and ancestors, gives you.’ ”

all that belong to them and deliver my soul from

12 And to Rouben and to Gad and to the half- death.” 14And the men said to her, “Our soul for tribe of Manasse Jesus said, 13“Remember the yours unto death.” And she said, “When the Lord word of the Lord that Moses the servant of the Lord hands over to you the city, you shall show me pity commanded you, saying, ‘The Lord your God has and truth.”

given you rest and has given you this land.’ 14Let

15 And she let them down through the win-

your wives and your little ones and your livestock dow. 16And she said to them, “Depart into the hill settle in the land he gave you. But you shall cross country so that the pursuers may not come upon over well-equipped before your kindred, every you. And you shall be hidden there three days until strong man, and you shall fight on their side 15until those who pursue after you have returned, and af- the Lord your God gives rest to your kindred, as also terward

you shall depart on your way.” 17And she said to you, and they too inherit the land that the Lord men said to her, “We are free from this oath of your God is giving them. And each of you shall de- yours. 18Look, we are entering a part of the city, part to his inheritance, which Moyses gave to you and you shall set in place the sign. You shall tie this beyond the Jordan, from the rising of the sun.”

scarlet cord in the window through which you let

16 And in reply to Jesus, they said: “All that we have done, and you shall gather to yourself, into you have commanded us we will do, and to every your house, your father and your mother and your place you send us we will go. 17Just as we obeyed brothers and all your father’s family. 19And it shall be as Moyses in all things, we will obey you. Only let it be that everyone who goes out of the door of your Lord our God be with you, as he was with Moyses. house into the street, he shall be liable on his own 18But the person who is disobedient towards you account, and we will be free from this oath of

and whoever disobeys your words, as you command yours. And any who are with you in your house, we command him, let him die. But be strong and manly.”

shall be liable. 20But if anyone wrongs us or also

discloses this business of ours, we shall be free

And Jesus son of Naue sent two young men

from this oath of yours.” 21And she said to them,

“According to your word, so let it be.” And she sent

2 from Sattin to spy, saying, “Go up, and view

the land, especially Jericho.” And the two young
men went away.

aGk = pl bGk = sg

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Jesus 2-4

22 And they departed and went into the hill apart very, very far off, as far as part of Kariath-country and stayed there three days. And the pur-arim, and that which came down came down to suers searched all the roads and did not find the sea of Araba, the salt sea, until it completely them. 23 And the two young men returned and ceased. And the people stood opposite Jericho.

came down from the mountain. And they crossed 17 And the priests who bore the ark of the covenant over to Jesus son of Naue and told him all that of the Lord stood on dry ground in the middle of had happened to them. 24 And they said to Jesus, the Jordan—and all the sons of Israel were crossing

“The Lord has given all the land into our hand, over on dry land—until all the people finished and everyone who inhabits that land cowers be-crossing over the Jordan.

cause of us.”

And Jesus rose early in the morning and de-

4 And when all the people finished crossing

over the Jordan, then the Lord said to Jesus,

3 parted out of Sattin, and they came as far as saying,
2“Take along men from the people, one the Jordan and
lodged there before crossing over. from each tribe; 3instruct
them, saying, ‘Take twelve 2And it happened after three
days that the scribes stones at hand out of the middle of the
Jordan, went through the camp 3and commanded the and
when you have carried these over with you, lay people,
saying, “When you see the ark of the cov- them down in
your camp, there where you make enant of the Lord our God
and our priests and the camp for the night.’ ” 4And when
lesous had sum-Leuites carrying it, you shall depart from
your moned twelve men of the honored from the sons
places. And go after it. 4But let there be a distance of Israel,
one from each tribe, 5he said to them, between you and it,
as much as two thousand cu- “Pass on before me, before the
Lord, into the mid-bits. You shall stand still. Do not approach
it so dle of the Jordan, and when each has taken up a that
you may know the way whereby you will go, stone from
there, let him carry it on his shoulders, for you have not
gone the way from yesterday and according to the number
of the twelve tribes of Isthe third day.” 5And Iesous said to
the people, “Pu- rael, 6so that these may exist as a sign for
you, in rify yourselves for tomorrow; for tomorrow among
place for all time; so that when your son asks you you the
Lord will do wonders.” 6And Iesous said to tomorrow,
saying, ‘What are these stones to you?’

7

the priests, “Take up the ark of the covenant of the

then you shall explain to your son, saying, ‘Be-

Lord, and go before the people.” And the priests cause the
river Jordan failed from before the ark of took up the ark of

the covenant of the Lord and the covenant of the Lord of all the earth, when it went in front of the people.

crossed over it. And these stones shall be to you a

7 And the Lord said to Moses, "On this day I memorial, to the sons of Israel forever." "

am beginning to exalt you before all the sons of Is-

8 And the sons of Israel did so, as the Lord

rael so that they may know that as I was with Moy-
commanded Moses. And they took up twelve stones, so will I be
also with you. 8 And now command stones out of the middle
of the Jordan, as the Lord the priests who bear the ark of the
covenant, say- instructed Moses at the completion of the
crossing ing, 'When you enter upon a part of the water of
over of the sons of Israel, and they carried them the Jordan,
then you shall stand still in the Jor- over with them to the
camp and laid them down in the Jordan.' " 9 And Moses said to the
sons of Israel, there. 9 Now Moses also set up another twelve
"Draw near here, and hear the word of the Lord stones in
the Jordan itself, in the place that was your God. 10 By this
you shall know that a living under the feet of the priests
who bore the ark of the God is among you, and with
destruction he will de- covenant of the Lord, and they are
there until this day from before us the Amorrite and the
Canaanite very day.

the Amorrite and the Pherezite and the Hevite and the

10 Now the priests who bore the ark of the cov-

Amorrite and the Gergesite and the Jebusite: enant stood
in the Jordan until Moses finished 11 Look, the ark of the
covenant of the Lord of all

everything the Lord commanded him to tell the

the earth passes through the Jordan. 12Select for people. And the people hastened, and they crossed yourselves twelve men from the sons of Israel, one over. 11And it happened, as soon as all the people from each tribe. 13And it will be, when the feet of had finished crossing over, that the ark of the cov-the priests who bear the ark of the covenant of the enant of the Lord passed over, and the stones in Lord of all the earth rest in the water of the Jordan, front of them. 12And the sons of Rouben and the that the water of the Jordan shall cease, and the sons of Gad and the half-tribe of Manasse crossed water coming down shall stand still.”

over equipped before the sons of Israel, as Moyses

14 And the people departed from their coverts had commanded them. 13Forty thousand well to cross over the Jordan, and the priests bore the girded for battle passed over before the Lord for ark of the covenant of the Lord in front of the peo- war against the city of Iericho.

ple. 15Now when the priests who bore the ark of

14 On that day the Lord exalted Iesous before

the covenant were entering the Jordan and the feet the whole race of Israel, and they feared him, as of the priests who bore the ark of the covenant of they had Moyses, for as long a time as he lived.

the Lord were dipped in part of the water of the

15 And the Lord said to Iesous, saying,

Jordan—now the Jordan would overflow through-
16“Command the priests who bear the ark of the out all its
channel-system as if it were the days of covenant of the
testimony of the Lord to come up wheat harvest—16and the
waters flowing down out of the Jordan.” 17And Iesous
commanded the from above stood still, a single solid heap
stood

priests, saying, “Come up out of the Jordan.”

Iesous 4-6

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18And it happened, as soon as the priests who bore

had manna, and they enjoyed the fruit of the coun-

the ark of the covenant of the Lord came up out of try of the
Phoenicians in that year.

the Jordan and set their feet on the land, that the

13 And it happened, when Iesous was at Ieri-

water of the Jordan rushed headlong into place cho, that he
looked up with his eyes and saw a perand went as yesterday
and the third day through- son standing before him, and his
sword was drawn out all its banks.

in his hand. And Iesous approached and said to

19 And the people went up out of the Jordan him, “Are you
one of us or on the side of our ad-on the tenth of the first
month, and the sons of Is- versaries?” 14Then he said to
him, “As commander-rael encamped in Galgala in the part

toward sun- in-chief of the force of the Lord I have now come.”

rise, from Jericho. 20And those twelve stones, And Jesus fell facedown onto the earth, and he which he had taken out of the Jordan, Jesus set said to him, “Master, what do you order your do-up in Galgala, 21saying, “When your sons ask you, mestic?” 15And the commander-in-chief of the saying, ‘What are these stones?’ 22proclaim to your Lord said to Jesus, “Loosen the sandal from your sons, ‘Israel crossed over the Jordan on dry ground, feet, for the place where you stand is holy.”

23when the Lord our God dried up the water of the Jordan from before them until they crossed over, as

And Jericho was completely closed up and for-

the Lord our God did to the Red Sea, which the 6 tified, and no one came out from it nor went Lord our God dried up before us until we passed in. 2And the Lord said to Jesus, “Look, I am de-by, 24so that all the nations of the earth may know livering Jericho into your control, and its king in it, that the power of the Lord is mighty and in order mighty ones in strength. 3And you, station around that you may worship the Lord your God for all it the warriors in a circle. 5And it shall be as soon time.’ ”

as you sound with the trumpet, let all the people shout together. And when they shout, the walls of And it happened, when the kings of the Amor- the city will fall spontaneously, and all the people

5 rites, who were beyond the Jordan, and the shall enter, each one rushing headlong into the kings of Phoenicia by the sea heard that the Lord city.” 6And Iesus the son of Naue went in to the God had dried up the Jordan river from before the priests 7and spoke to them, saying, “Charge the sons of Israel when they crossed over, that their people to go around and surround the city. And let hearts melted, and they were panic-stricken, and the warriors pass by in arms before the Lord.

there was no understanding in them, from before

8 “And let seven priests holding seven sacred

the sons of Israel.

trumpets proceed in this manner before the Lord,

2 Now about that time, the Lord said to Iesus, and let them signal vigorously. And let the ark of

“Make for yourself flint knives out of sharp rock, the covenant of the Lord follow. 9And let the war-and sit down, and circumcise the sons of Israel.” riors go before, and the priests who bring up the 3And Iesus made sharp flint knives and circum-rear, behind the ark of the covenant of the Lord, as

cised the sons of Israel at the place called Hill of they walk and trumpet.” 10And the people Iesus Foreskins. 4And how Iesus completely purified commanded, saying, “Do not shout, and do not let the sons of Israel—as many as were born on the anyone hear your voice until the day he himself way and as many as were uncircumcised of those tells you to shout, and then you shall shout.”

who had come out of Egypt—5all these Iesous cir-

And when the ark of the covenant of God had

circumcised. 6For Israel had gone about in the wilderness around the city, it immediately went back wilderness of Madbaritis for forty-two years, into the camp and lodged there.

wherefore most of their warriors who had come

12 And on the second day Iesous rose in the

out of the land of Egypt were uncircumcised, those morning, and the priests took up the ark of the who disobeyed God's ordinances, concerning covenant of the Lord. 13And the seven priests whom he also determined that they would not see rying the seven trumpets passed on before the the land that the Lord had sworn to their forefa- Lord, and afterwards the warriors entered, and the thers to give to us, a land flowing with milk and rest of the crowd behind the ark of the covenant of honey. 7And in their place he raised up their sons, the Lord, and the priests sounded with the trum- whom Iesous circumcised because they remained uncircumcised. And all the rest of the crowd encircled the city uncircumcised on the way.

from close at hand 14and went back again into the

8 Now when they had been circumcised, they camp. Thus they kept doing for six days.

kept quiet there, remaining in the camp until they

15 And on the seventh day they rose at dawn

were healed. 9And the Lord said to Iesous son of and marched around the city seven times. 16And on Naue, "On

this very day I have taken away the re- the seventh circuit the priests trumpeted, and proach of Egypt from you.” And he called the Jesus said to the sons of Israel, “Cry out, for the name of that place Galgala.

Lord has given you the city. 17And the city shall be

10 And the sons of Israel kept the pascha on the devoted, it and all that is in it, to the Lord Sabaoth.

fourteenth day of the month from evening at sun- Only keep safe Raab the prostitute, her and what is set at Iericho on the opposite side of the Jordan in in her house. 18But you, keep well away from what the plain. 11And they ate from the grain of the is devoted so that you yourselves do not covet and land, things unleavened and fresh. On this day take any of what is devoted and make the camp of 12the manna ceased, after they had eaten from the

the sons of Israel a devoted thing and annihilate us.

19

grain of the land, and the sons of Israel no longer

And all silver or gold or bronze or iron shall be

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Jesus 6-7

sacred to the Lord; it shall be carried into the trea- across the Jordan, to hand them over to the Amor-sury of the Lord.” 20And the priests sounded with rite so as to destroy us? If only we had remained the trumpets. And as soon as the people heard the and been settled beyond the Jordan. 8And what sound of the trumpets, all the people at the same shall

I say, since Israel has turned its neck before its time raised a great and strong shout, and the whole enemy? 9And when the Chananite and all the in-wall fell down all around. And all the people went habitants of the land hear, they will surround us up into the city. 21And with the edge of the sword and wipe us out from the land. And what will you lesous devoted it and all that was in the city, from make of your great name?"

man even to woman, from young man even to old,

10 And the Lord said to lesous, "Stand up. Why

and even to calf and draft animal.

is it that you have fallen upon your face? 11The

22 And lesous said to the two young men who people have sinned and transgressed the covenant had served as spies, "Go into the woman's house, that I made with them. And they have stolen from and bring her out from there and all that is hers." what is devoted and put it into their own belong-23And the two young men who had spied out the

ings. 12The sons of Israel shall not be able to stand

city went into the house of the woman and before their enemies; they shall turn their neck be-brought out Raab the prostitute and her father and fore their enemies, because they have become what her mother and her brothers and all that was hers is devoted. I will be with you no longer, unless you and her kindred. And they set her outside the remove what is devoted from yourselves. 13Stand camp of Israel. 24And the city was burned with up, sanctify the people, and tell them to be sancti-burning with all that was in it. Only things of sil- fied for tomorrow. This is what the Lord God of Isver and gold and bronze and iron did they give, to rael

says, 'What is devoted is among you. You will be brought into the treasury of the Lord. 25And be unable to withstand before your enemies until Raab the prostitute and all her father's house you remove what is devoted from among you.'

Jesus kept alive, and it has dwelled in Israel until 14And all of you shall be gathered together in the this very day. For she hid the spies whom Jesus morning by tribes. And it shall be that the tribe sent to spy out Jericho.

that the Lord shows—you shall bring it near by dis-

26 And Jesus swore on that day before the

districts. And the district that the Lord shows you

Lord, saying,

shall bring near by household. And the household

“Cursed be the person

that the Lord shows you shall bring near by man.

who shall build that city.

15And the one who is indicated shall be burned

At the cost of his firstborn he shall found it,

with fire, and all that he has, because he has trans-

and at the cost of his youngest he shall

gressed the covenant of the Lord and has commit-

set up its gates.”

ted lawlessness in Israel.”

And thus did Ozan of Baithel; at the cost of Abiron,

16 And Iesus rose early and brought the peo-

his firstborn, he founded it, and at the cost of his ple near by tribes, and the tribe of Ioudas was youngest, although he escaped, he set up its gates.

shown. 17And it was brought near by districts, and

27 And the Lord was with Iesus, and his name the Zarai district was shown. And it was brought was in all the land.

near by man, 18and Achar son of Zambri son of

Zara was shown. 19And Iesus said to Achar, “Give

And the sons of Israel committed a major of-

glory today to the Lord, God of Israel, and make

7 fense and appropriated for themselves part of the confession. And tell me what you have done, what was devoted. And Achar son of Charmi son and do not hide it from me.” 20And Achar an-of Zambri son of Zara, of the tribe of Ioudas, took swered Iesus and said, “Truly I have sinned from what was devoted, and the Lord was furious-against the Lord, God of Israel. Thus and so have I ly angry with the sons of Israel.

done. 21I saw in the spoil a beautiful, many-col-

2 And Iesus sent men to Gai, which is near ored carpet and two hundred didrachmas of silver Baithel, saying, “Spy out Gai.” And the men went up and one golden tongue-shaped

object of fifty and spied out Gai. 3And they returned to Iesus and didrachmas, and I coveted them and took them.

said to him, "Let not all the people go up, but let And look, they are hidden in the ground in my about two or three thousand men go up and take tent, and the silver is hidden underneath them."

the city by siege. Do not lead up there the whole

22 And Iesus sent messengers, and they ran to

people, for they are few." 4And about three thou- the tent into the camp, and these things were hid-sand men went up, and they fled before the men of den in the tent, and the silver was underneath Gai. 5And of them the men of Gai killed up to thir- them. 23And they brought them out of the tent ty-six men. And they pursued them from the gate, and brought them to Iesus and the elders of Isra-and they crushed them on the slope. And the heart el, and they set them before the Lord. 24And Iesus of the people was terrified and became like water.

took Achar son of Zara and brought him up to the

6 And Iesus tore his clothes, and Iesus fell on ravine of Achor, and his sons and his daughters the ground facedown before the Lord until and his bull calves and his draft animals and all his evening, he and the elders of Israel, and they threw sheep and his tent and all his belongings—and all dust on their heads. 7And Iesus said, "I pray, the people with him. And he brought them up to Lord, why has your servant brought this people

Emekachora. 25And Iesus said to Achar, "Why

aHeb = *valley of Achor*

Jesus 7-9

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have you destroyed us? May the Lord destroy you way.
21 And Jesus and all Israel saw that the same as also today.”
And all Israel stoned him with which had taken the city and
that the smoke of the stones. 26 And they set up over him a
great heap of stones which rose up to the sky. And they changed
course stones. And the Lord ceased from burning anger. and
struck down the men of Gai. 22 And these therefore he
named it Emekachora until this day.

came out from the city to meet them, and they

were between the camp, some on one side and

And the Lord said to Jesus, “Do not fear, nor

some on the other side, and they struck them

8 be afraid. Take with you the men, all the mili- down until
noon was left of them who survived forty men, and get up, go
up to Gai. See, I have and escaped. 23 And they took the
king of Gai alive given into your hands the king of Gai and
his land. and brought him to Jesus.

2 And you shall do to Gai as you did to Jericho and

24 And when the sons of Israel had finished

its king. And the spoil of the cattle you shall carry slaying all
those in Gai, those in the plains and on away as spoil for
yourself. Now set for yourself on the mountain on the
descent, there where they ambush against the city, behind.”

fully pursued them, then Jesus turned back to Gai

3 And Iesus and all the military people got up and struck it with the edge of the sword. 25 And to go up against Gai. And Iesus picked out thirty those who fell that day, from man even to woman, thousand men mighty in strength and sent them were twelve thousand—all the inhabitants of Gai.

27

off by night. 4 And he commanded them, saying,

Except for the livestock and the spoils that were

“You, lie in ambush behind the city; do not be far in the city, all things that the sons of Israel took as from the city, and all of you shall be ready. 5 And I spoil, according to the ordinance of the Lord, as and all those with me will approach the city. And the Lord had instructed Iesus. 28 And Iesus it shall be that when the inhabitants of Gai come burned the city with fire; he made it an uninhabited-out against us, as also before, then we shall flee ed mound forever until this day. 29 And he hanged from before them. 6 And when they come out after the king of Gai on a forked tree, and he was on the us, we will draw them away from the city. And they tree until evening. And when the sun set Iesus will say, ‘They are fleeing from before us, as also gave instructions, and they took his body down previously.’ 7 And you shall rise up out of the am- from the tree and threw him into the hole and set bush and go into the city. 8 And you shall act ac- over him a heap of stones until this day.

according to this word; see, I have commanded you.”

9 And Iesus sent them off, and they went to the

Now when the kings of the Amorrites, who

ambush, and lay between Baithel and between 9 were on the other side of the Jordan, who were Gai, from the sea of Gai.

in the hill country and who were in the plain and

10 And Iesus early in the morning mustered who were in all the coast of the great sea, and who the people, and they went up, he and the elders, were near Anti-Lebanon, and the Chettites and the before the people to Gai. 11And all the military Chananites and the Pherezites and the Heuites and people with him went up, and as they went, they the Amorrites and the Gergesites and the came opposite the city to the east. 12And the am-lebousites heard, 2they gathered together, all of bush of the city was at the sea. 14And it happened, them with one accord, to make war against Iesus when the king of Gai saw this, that he hurried and and Israel.

went out to meet them directly in battle, he and all

2a(8.30) Then Iesus built an altar to the Lord,

the people who were with him, and he did not the God of Israel, on Mount Gaibal, 2b(31)as Moy-know that there was an ambush against him be- ses the attendant of the Lord had commanded the hind the city. 15And Iesus and Israel saw it and re- sons of Israel, as it is written in the law of Moyses, treated from before them. 16And they closely pur- "an altar of whole stones on which iron was not sued after the sons of Israel, and they themselves applied," and he brought up there whole burnt ofwent away from the city. 17There was no one left in ferings to the Lord and an offering of deliverance.

Gai who did not closely pursue after Israel, and 2c(32)And Iesus wrote on the stones Deuter-they left the city open

and closely pursued after Is- onomiond, a law of Moyses, which he wrote in the rael.

presence of the sons of Israel. 2d(33)And all Israel

18 And the Lord said to Iesus, "Stretch out and their elders and their judges and their scribes your hand with the javelin that is in your hand to- passed on one side and on the other side of the ward the city, for I have given it into your hands. ark, opposite, and the priests and the Leuites took And the ambush shall rise up quickly out of its up the ark of the covenant of the Lord, and the place." And Iesus stretched out his hand, the guest and the native-born. Half of them were near javelin, toward the city. 19And the ambush rose up Mount Garizin and half of them were near Mount quickly out of its place, and they came out when Gaibal, as Moyses the attendant of the Lord com-he stretched out his hand. And they went to the manded at first, to bless the people. 2e(34)And after city and took it, and they hurried and set the city these things Iesus thus read all the words of this on fire with fire. 20And when the inhabitants of law, the blessings and the curses, according to all Gai looked around behind them, then they beheld things written in the law of Moyses. 2f(35)There was smoke rising up out of the city to the sky. And they not a word of all that Moyses commanded Iesus no longer had anywhere to flee this way or that that Iesus did not read in the ears of all the as-

aHeb = *valley of Achor* bl.e. *the ambushers* cl.e. *the Gaiites* dl.e. *Deuteronomy*

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Iesus 9-10

sembly of the sons of Israel, to the men and the

22 And Jesus called them together and said to

women and the children and the guests who ate with them, "Why have you misled me, saying, 'We have attached ourselves to Israel.

very far from you,' but you are fellow dwellers,

3 And the inhabitants of Gabaon heard all that those who live among us? 23 And now you are the Lord did to Jericho and to Gai. 4 And indeed cursed; there shall not be lacking from you a slave they on their part acted with cunning, and they or a hewer of wood for me and my God." 24 And went, prepared provisions and got

themselves they answered Jesus, saying, "It was reported to us

ready. And they put old sacks on their donkeys and what the Lord your God instructed his servant old and torn, bound-up wineskins. 5 And the hol- Moses, to give you this land and to destroy us and lows of their shoes and their sandals were old and all its inhabitants from before you, and we greatly clouted on their feet, and their garments were feared for our lives before you and did this thing.

worn out upon them, and the bread of their provision was dry and moldy and bug-infested. 6 And it is pleasing to you and as it seems right to you."

they came to Jesus into the camp of Israel to Gal- 26 And thus they did to them, and Jesus rescued Gai, and they said to Jesus and Israel, "We have them on that day out of the hands of the sons of come from a land far away; now then make a covenant with Israel, and they did not kill them. 27 And Jesus came with us." 7 And the sons of Israel said to the

made them on that day hewers of wood and draw-Chorrite, "Take heed, lest you live with me, and ers of water for the whole congregation and for the how am I to make a covenant with you?" 8And altar of God. Therefore the inhabitants of Gabaon they said to Iesus, "We are your domestics." And became hewers of wood and drawers of water of Iesus said to them, "From where are you? And the altar of God until this very day, and in the place from where have you come?" 9And they said, that the Lord should choose.

"Your servants have come from a land very far away

in the name of the Lord your God; for we have

And when Adonibezek, king of Ierousalem,

heard his name and what he did in Egypt 10and 10 heard that Iesus had taken Gai and had ut-what he did to the kings of the Amorrites who were terly destroyed it—as they did to Iericho and its on the other side of the Jordan, to Seon, king of king, so they did to Gai and its king—and that the Hesebon, and to Og, king of Basan, who lived in inhabitants of Gabaon had deserted to Iesus and Astaroth and in Edrain. 11And when they heard, to Israel, 2then they became greatly frightened by our elders and all the inhabitants of our land means of them, for he knew that Gabaon was a spoke to us, saying, 'Take provision for yourselves large city, like one of the mother-cities, and all its for the journey, and go to meet them, and you men were strong. 3And Adonibezek, king of Ie-shall say to them, "We are your domestics; now rousalem, sent to Ailam, king of Chebron, and to then make a covenant with us.' " 12These are the Phidon, king of Ierimouth, and to Iephtha, king of loaves; we took them for our journey when they Lachis, and to Dabir, king of Odollam, saying, were hot on the day on

which we set out to come 4“Come up here to me, and help me, and let us go to you, but now they are dried and have become to war with Gabaon, for they have deserted to bug-infested. 13And these are the skins of wine lesous and to the sons of Israel.” 5And the five that we filled when they were new, and they are kings of the Iebousites—the king of Ierousalem burst. And our garments and our shoes are worn and the king of Chebron and the king of Ierimouth out because of the very long journey.” 14And the and the king of Lachis and the king of Odollam— leaders took of their provision and did not ask the went up, they and all their people, and surround-Lord. 15And lesous made peace with them, and ed Gabaon and besieged it.

they made a covenant with them, to preserve them,

6 And the inhabitants of Gabaon sent to lesous

and the leaders of the congregation swore an oath into the camp of Israel to Galgala, saying, “Do not to them.

relax your hands from your servants. Come up to

16 And it happened three days after they had us quickly, and rescue us, and help us, for all the made a covenant with them that they heard that kings of the Amorrithes who live in the hill country they were close by them and that they were living are gathered together against us.” 7And lesous among them. 17And the sons of Israel set out and went up out of Galgala, he and all the military peo-came to their cities. And their cities were Gabaon ple with him, every one mighty in strength. 8And and Kephira and Berot and Iarin-City. 18But the the Lord said to lesous, “Do not fear them, for I sons of Israel did not fight against them, because have delivered them into your hands; not one of all the leaders had sworn to them by the Lord, the them shall be left before

you.” 9And Iesous came God of Israel. And all the congregation murmured upon them suddenly; he entered all night out of against the leaders. 19And the leaders said to all Galgala. 10And the Lord confounded them before the congregation, “We have sworn to them by the the sons of Israel, and the Lord shattered them Lord, the God of Israel, and now we shall not be with great destruction at Gabaon, and they pur-able to touch them. 20This we will do: take them sued them by the way of the ascent of Horonin and alive, and we will preserve them. And there shall cut them down as far as Azeka and as far as Make-not be wrath against us because of the oath that we da. 11Now as they fled from before the sons of Is-swore to them. 21They shall live and shall be hew- rael, upon the descent of Horonin, then the Lord ers of wood and drawers of water for all the con- threw down upon them hailstones from heaven as gregation”—as the leaders said to them.

far as Azeka, and there were more who died through

Iesous 10-11

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the hailstones than those whom the sons of Israel Israel with him, to Lebna, and he besieged Lebna.

killed by dagger in the battle.

30And the Lord delivered it into the hands of Isra-

12 Then Iesous spoke to the Lord, on the day el, and they took it and its king, and they slew it when God delivered the Amorrite into the control with the edge of the rapier, and everything breath-of Israel, when he shattered them at Gabaon, and ing in it, and there was not left in it one that

sur-they were shattered before the sons of Israel, and vived and had escaped. And they did to its king as Iesous said,

they did to the king of Iericho.

“Let the sun stand at Gabaon,

31 And Iesous departed out of Lebna, and all

and the moon at the ravine of Ailon.”

Israel with him, to Lachis, and surrounded it and

13

And the sun stood still, and the moon was

besieged it. 32And the Lord delivered Lachis into

in position

the hands of Israel, and he took it on the second

until God avenged himself on their

day, and they slew it with the edge of the rapier,

enemies,

and they utterly destroyed it as they did to Lebna.

and the sun stood in midheaven; it did not go for-

33 Then Ailam, king of Gazer, came up to help

ward to set auntil the end of a one day. 14And there Lachis, and Iesus smote him with the edge of the rapier, and his people, until there was not left of god heeded a human being, because the Lord them any who survived and had escaped.

fought alongside Israel.

34 And Iesus departed out of Lachis, and all

16 And those five kings fled and hid them- Israel with him, to Odollam, and surrounded it selves in the cave that was in Makeda. 17And it was and besieged it. 35And the Lord delivered it in the told Iesus, saying, "The five kings have been hand of Israel, and he took it on that day and slew found, hidden in the cave that is in Makeda." it with the edge of the rapier, and they slew every-18And Iesus said, "Roll stones against the mouth

thing breathing in it, as they did to Lachis.

of the cave, and set men to guard over them. 19But

36 And Iesous and all Israel with him departed

you, do not stand in pursuing after your enemies, to Chebron and surrounded it. 37And he smote it and lay hold of their rear guard. And do not let with the edge of the rapier, and everything breath-them enter into their cities, for the Lord our God ing, as many as were in it; there was not anyone has given them into our hands.” 20And it hap- who survived; as they did to Odollam, they utterly pened, when Iesous and every son of Israel fin- destroyed it and as many as were in it.

ished smiting them with a very great slaughter, all

38 And Iesous and all Israel returned to Dabir,

the way to the end, that those who survived sought and when they had surrounded it, 39they took it survival in the strong cities. 21And all the people and its king and its villages, and they smote it with returned sound to Iesous to Makeda, and no one the edge of the rapier, and they utterly destroyed it of the sons of Israel grumbled with his tongue.

and everything breathing in it, and they did not

22 And Iesous said, “Open the cave, and bring leave it anyone who survived; as they did to Che-these five kings out of the cave.” 23And they bron and its king, so they did to Dabir and its king.

brought the five kings out of the cave—the king of

40 And Iesous smote all the land of the hill

Jerusalem and the king of Chebron and the king country and the Nageb and the plain and Asedoth of Jerimouth and the king of Lachis and the king and its kings; they did not leave any of them who of Odollam. 24And when they brought them out survived, and they utterly destroyed everything that to Iesus, then Iesus called together all Israel and breathed with life, as the Lord, the God of Israel, the chiefs of war who went with him, saying to commanded, 41from Kades Barne as far as Gaza, all them, "Come forward, and put your feet on their Gosom as far as Gabaon. 42And Iesus smote, once necks." And they came forward and put their feet for all, all their kings and their land, because the on their necks. 25And Iesus said to them, "Nei- Lord, the God of Israel, fought alongside Israel.

ther fear them, nor be cowardly; be manly and

strong; for thus the Lord will do to all your ene-

Now when Iabin, king of Hasor, heard, he

mies against whom you fight." 26And Iesus killed 11 sent to Iobab, king of Marron, and to the them, and he hung them on five trees. And they king of Symoon and to the king of Aziph 2and to hung upon the trees until evening. 27And it hap- the kings who were by Sidon the great, to the hill pened towards sunset that Iesus commanded, country and to Raba opposite Keneroth and to the and they took them down from the trees and threw plain and to Napheddor 3and to the coast-dwelling them into the cave, there where they had fled for Chananites on the east and to the coast-dwelling refuge, and they rolled stones against the cave until Amorrite and the Heuites and the Iebousites and this very day.

the Pherezites in the mountain and the Chettites,

28 And they took Makeda on that day, and they those under Haermon in the land of Massepha.

slew it with the edge of the rapier, and they utterly 4And they came out, they and their kings with destroyed everything breathing in it, and there was them, as the sand of the sea in multitude, and no one left in it that survived and had escaped. horses and very many chariots. 5And all these kings And they did to the king of Makeda as they did to gathered and came to the same place and enthe king of lericho.

camped at the water of Marron, to fight with Israel.

29 And Iesus departed out of Makeda, and all

6 And the Lord said to Iesus, “Do not be

aOr *completely within*

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Iesus 11-13

afraid before them, for tomorrow at this time I will their land beyond the Jordan from the rising of the deliver them, routed before Israel; you shall sun, from the ravine of Arnon to Mount Haermon hamstring their horses and burn their chariots and all the land of Araba on the east: 2Seon, the with fire.” 7And Iesus—and all the military peo- king of the Amorrites, who lived in Hesebon, rul-ple—came upon them at the water of Marron sud- ing from Aroer, which is in the ravine, along part denly, and they fell upon them in the hill country. of the ravine, and half of Galaad as far as labok, 8And the Lord delivered them into the power of Isthe boundaries of the sons of Ammon; 3and Araba rael, and as they smote them, they pursued them as far as the sea of

Chenereth eastward and as far as Sidon the great and as far as Maseron and as the sea of Araba; the sea of salt on the east along as far as the plains of Massoch to the east. And they the way of Hasimoth, from Thaiman, which is cut them down until not one of them was left who under Asedoth Phasga. 4And Og, king of Basan, survived. 9And Iesus did to them as the Lord was left of the giants, he who lived in Astaroth and commanded him; he hamstrung their horses and in Edrain, 5ruling from Mount Haermon and from burned their chariots with fire.

Selcha and all the land of Basan as far as the

10 And Iesus turned back at that time and took boundaries of Gesouri and Machati and half of Hasor and its king. And Hasor was earlier chief of Galaad as far as the boundaries of Seon, king of all those kingdoms. 11And they slew everything Hesebon. 6Moyses, the servant of the Lord, and the breathing in it with the rapier and utterly destroyed sons of Israel smote them, and Moyses gave it as an them all, and nothing breathing was left in it, and inheritance to Rouben and Gad and the half-tribe they burned Hasor with fire. 12And all the cities of of Manasse.

the kings and their kings, Iesus took and killed

7 And these are the kings of the Amorrites

them with the edge of the rapier and utterly de- whom Iesus slew, and the sons of Israel, beyond stroyed them, as Moyses the servant of the Lord in- the Jordan by the sea of Baalgad in the plain of structured. 13But all the cities fortified with mounds Lebanon and as far as the Mount Chelcha, as they Israel did not burn, but Iesus burned only Hasor. rise to Seir, and Iesus gave it to the tribes of Isra-14And the sons of Israel appropriated all its spoils

el to inherit according to their allotment, 8in the

for themselves, but they completely destroyed all mountain and in the plain and in Araba and in people with the edge of the rapier until he demol- Asedoth and in the wilderness and in the Nageb; ished them; they did not leave anything of them the Chettite and the Amorrute and the Chananite breathing. 15As the Lord instructed Moyses his ser- and the Pherezite and the Heuite and the vant, Moyses also commanded Iesus in like man- Iebousite: 9the king of Iericho and the king of Gai, ner, and so Iesus did; he did not transgress any- which is near Baithel, 10king of Ierousalem, king of thing of all that Moyses instructed him.

Chebron, 11king of Ierimouth, king of Lachis,

16 And Iesus took all the land: the hill coun- 12king of Ailam, king of Gazer, 13king of Dabir, try and all the Nageb and all the land of Gosom king of Gader, 14king of Hermath, king of Arath, and the plain and that toward the west and the 15king of Lebna, king of Odollam, 16king of Make- mountain of Israel and the low regions 17by the da, 17king of Taphoug, king of Hopher, 18king mountain, from mount Hachel, and that which of Aphek of Saron, 19king of Hasor, 20king of rises up to Seir and as far as Baalgad and the plains Symoon, king of Marron, king of Aziph, 21king of of Lebanon, under Mount Haermon. And all their Kades, king of Tanach, 22king of Magedon, king kings he took and destroyed and killed them. of Iekonam of Chermel, 23king of Dor of Naphed-18And for rather many days Iesus made war with dor, king of Goim of Galilee, 24king of Tharsa; all

these kings. 19And there was not a city that Israel these, twenty-nine kings.

did not take; they took everything in war. 20For it

was through the Lord to strengthen their heart to

And Iesous was rather old, advanced in

meet for war against Israel in order that they might 13 days, and the Lord said to Iesous, "You are to be utterly destroyed, that mercy not be given to advanced in days, and there is much land left to inherit, but that they be utterly destroyed, just as the herit. 2 And this is the land that is left: the boundaries of Phylistiim, Gesiri and the Chananite,

aries of Phylistiim, Gesiri and the Chananite,

21 And at that time Iesous came and utterly destroyed the Enakim out of the hill country, out of the boundaries of Akkaron, to the left of the Chebron and out of Dabir and out of Anaboth and Chananites, it is reckoned to the five satrapies of out of all the race of Israel and out of all the mountains—the Phylistiim—to the Gazean and to the Azotian tain of Ioudas with their cities, and Iesous utterly destroyed them and to the Ascalonite and to the Geththite and destroyed them. 22 And none of the Enakim was left in the Akkaronite—and to the Heuite, 4 from left by the sons of Israel, but only in Gaza and in Thaiman, and to all the land of Chanaan before Geth and in Asedoth was anyone left. 23 And Iesous took all the land, as the Lord commanded Moyses, the boundaries of the Amorrites, 5 and all the land and Iesous gave them as an inheritance of Israel by the hand of Gabli of Phylistiim and all Lebanon, toward the allotment according to their tribes, and the land rising of the sun, from Galgal under Mount Haer—stopped being at war.

mon as far as the entrance of Hemath, 6 everyone

who inhabits the hill country from Lebanon as far

And these are the kings of the land, whom

as Maserephothmaim. All the Sidonians, I will ut-

12 the sons of Israel slew, and they inherited
terly destroy them from before Israel, but pass it on

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as an allotment to Israel, as I commanded you. of the sea of
Chenereth beyond the Jordan east-7 And now divide this land
as an inheritance for the

ward. 28 This is the inheritance of the sons of Gad

nine tribes and for the half-tribe of Manasse. From according
to their districts, their cities and their the Jordan as far as
the great sea toward the setting farmsteads.

of the sun you shall give it; the great sea shall be

29 And Moses gave to the half-tribe of Ma-

the boundary."

nasse according to their districts. 30 And their

8 But to the two tribes and to the half-tribe of boundaries
were from Maanaim and all the king-Manasse, to Rouben
and to Gad, Moses gave be- dom of Basani and all the
kingdom of Og, king of yond the Jordan toward the rising of
the sun; Moy- Basan, and all the villages of lair, which are in
ses the servant of the Lord has given it 9 from Aroer,
Basanitis, sixty cities, 31 and half of Galaad and in which is
on the edge of the wadi of Arnon, and the Astaroth and in
Edrain, cities of the kingdom of city in the middle of the

ravine and all Misor from Og in Basanitis, and they were given to the sons of Maidaba as far as Daiban, 10all the cities of Seon, Machir son of Manasse and to half the sons of king of the Amorrithes, who reigned in Hesebon, as Machir son of Manasse according to their districts.

far as the boundaries of the sons of Ammon, 11and

32 These are the ones whom Moyses caused to

Galaaditis and the boundaries of Gesiri and of inherit beyond the Jordan in Araboth Moaba, be-Machati, the entire Mount Haermon, and all yond the Jordan by Iericho eastward.

Basanitis as far as Selcha, 12all the kingdom of Og

in Basanitis, he who reigned in Astaroth and in

And these are the inheritors from the sons

Edrain; he was left of the giants, and Moyses smote 14 of Israel in the land of Chanaan to whom and utterly destroyed him. 13And the sons of Isra- Eleazar the priest and Iesus the son of Naue and el did not utterly destroy Gesiri and Machati and the chiefs of the paternal families of the tribes of the Chananite, and Gesiri's king and Machati kept the sons of Israel gave inheritances. 2By lots they living among the sons of Israel until this very day.

inherited, as the Lord commanded by the hand of

14 With the exception of the tribe of Leui—no Iesus to the nine tribes and to the half-tribe, inheritance was given; the Lord God of Israel, he is 3from beyond the Jordan. And to the Leuites he their inheritance, as the Lord said to them, and this did not give an allotment among them. 4For the is the

division that Moyses divided for the sons of sons of Ioseph were two tribes, Manasse and Israel in Araboth Moaba beyond the Jordan oppo- Ephraim, and a portion was not given in the land site Iericho.

to the Leuites, rather, cities to live in and areas

15 And Moyses gave to the tribe of Rouben ac- marked off for their cattle and their cattle. 5As the cording to their districts. 16And their boundaries Lord commanded Moyses, so the sons of Israel were from Aroer, which is opposite the valley of did, and they distributed the land.

Arnon, and the city that is in the ravine of Arnon

6 And the sons of Ioudas came to Iesus at Gal-

and all the land of Misor, 17as far as Hesebon, and gal, and Chaleb the son of Iephonne the Kenezite all the cities that are in the land of Misor and of said to him, "You know the word that the Lord Daibon and of Bamoth-Baal and of the house of spoke to Moyses man of God concerning you and Beelmon 18and Iassa and Kedemoth and Mepha- me at Kades Barne. 7For I was forty years old when ath 19and Kariathaim and Sebama and Serada and Moyses the servant of God sent me out of Kades Sior on the mountain of Emakb 20and Baith- Barne to spy out the land, and I answered him a phogor and Asedothc Phasga and Baithasimoth word according to his mind. 8And my brothers 21and all the cities of Misor and all the kingdom of who went up with me changed the heart of the Seon, king of the Amorrites, whom Moyses smote, people, but I added to follow closely the Lord my him and the leaders of Madian, and Eui and God. 9And Moyses swore on that day, saying, 'The Rokom and Sour and Hour and Robe, rulers along- land upon which you have tread shall be yours as side Seon, and the inhabitants of the

land. 22And an allotment and your children's forever, because Balaam the son of Beor, the diviner, they slew at you have applied yourself to follow closely after the decisive moment. 23 And itd became the the Lord our God.' 10And now the Lord has sus-boundaries of Rouben. Jordan was a boundary. tained me, as he said; this is the forty-fifth year This was the inheritance of the sons of Rouben ac- from when the Lord spoke this word to Moyses, cording to their districts, their cities and their farm- and Israel journeyed in the wilderness, and now, steads.

look, I am today eighty-five years old. 11I am still

24 And Moyses gave to the sons of Gad accord- strong today, as when Moyses sent me; I am now ing to their districts. 25And their boundaries were just as strong to go out and to go into war. 12And lazer, all of the cities of Galaad and half of the land now I ask you for this mountain, as the Lord said of the sons of Ammon, as far as Aroer, which is be- on that day; for you have heard this word on that fore Rabba, 26and from Hesebon as far as Ramoth day. But now the Enakim are there, cities strong by Massepha and Botanin and Maanain as far as and great; if then the Lord is with me, I will utter-the boundaries of Dabir 27and in Emekb Baitharam ly destroy them, as the Lord said to me."

and Baithanabra and Sokchotha and Saphan and

13 And Iesus blessed him and gave Chebron

the rest of the kingdom of Seon, king of Hesebon, to Chaleb son of Iephonne son of Kenez as an aland the Jordan shall be the boundary as far as part

lotment. 14Therefore Chebron became an allot-

aOr of Moab bHeb = valley cHeb = the slopes dPossibly the kingdom of Seon

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ment for Chaleb the son of Iephonne the Kenezite through to Mount Ephron, and the boundary will to this day, because he followed closely the ordi- lead out to Baal (this is the city of Iarim), 10and the nance of the Lord, God of Israel. 15And the name boundary will go around from Baal to the sea and of Chebron formerly was city of Arbok; this is the will go alongside to Mount Assares at the ridge, the mother-city of the Enakim, and the land abated city of Iarim from the north (this is Chaslon) and from war.

will go down to Sun-City and will go alongside to

the southwest, 11and the boundary will go out to-

And the boundaries of the tribe of Ioudas

ward the ridge of Akkaron northward, and the

15 according to their districts were from the boundaries will go out to Sakcharona and will pass boundaries of Idumea from the wilderness of Sin alongside to Mount Bala and will go out to Iabel, as far as Kades to the southwest. 2And their bound- and the outlet of the boundaries shall be to the aries were from the southwest as far as part of the sea. 12And their boundaries from the sea: the great salt sea from the ridge that stretches southwest- sea shall be the boundary. These are the bound-ward. 3And they pass through before the ascent of aries of the sons of Ioudas round about according Akrabin and go out around Senna and go up from to their districts.

the southwest to Kades Barne and go out to Ha-

13 And to Chaleb son of Iephonne he gave a

portion and go up to Addara and go around toward portion among the sons of Ioudas, according to the west of Kades and proceed to Asemona and the ordinance of God, and Iesus gave him the city pass through as far as the ravine of Egypt, and the of Arbok, the mother-city of Enak (this is the outlet of its boundaries shall be to the sea. This is the portion). 14 And Chaleb son of Iephonne completely their boundaries from the southwest. 5 And he destroyed from there the three sons of Enak: Sousei boundaries from the east: the whole salt sea as far as Tholmi and Achima. 15 And Chaleb went up as the Jordan. And their boundaries from the north against the inhabitants of Dabir; now north, both from the ridge of the sea and from the the name of Dabir formerly was City of Letters.

16

part of the Jordan, 6 the boundaries go to

And Chaleb said, "Whoever takes City of Letters

Baithagla, and they go past from the north to and gains power over it, to him I will give Achsa Baitharaba, and the boundaries go higher to the my daughter as wife." 17 And Gothoniell son of stone of Baion son of Rouben, 7 and the boundaries go higher to the fourth part of the ravine of he gave him Achsa his daughter as his wife. 18 And Achsa and go down to Galgal, which is before the it happened, when she came in, that she advised approach of Addamin, which is to the southwest him, saying, "I will ask my father for a field." And of the valley, and pass through to the water of the she cried out from the donkey, and Chaleb said to fountain of

the sun, and its outlet shall be the her, "What do you wish?"
19And she said to him, fountain of Rogel, 8and the boundaries go up to "Give me a blessing, since you have placed me in the ravine of Honom at the ridge of Iebous (this is the land of Nageb; give me Golathmain." And Ierousalem), and the boundaries pass through to Chaleb gave her upper Golathmain and lower Go-the mountain top that is before the ravine of Iathmain.

Honom toward the sea, which is by the side of the

20 This is the inheritance of the tribe of the

land of Raphain northward, 9and the boundary sons of Ioudas. 21And these were their cities, fore-passes through from the top of the mountain to most city of the tribe of the sons of Ioudas at the the spring of the water of Naphtho and passes

boundaries of Edom at the wilderness:

[**B** (Codex Vaticanus)]

[**A** (Codex Alexandrinus)]

Kaibaiseleel and Ara and Hasor 22and Ikam and Kabseel and Edrai and Iagour 22and Kiva and Di-Regma and Arouel 23and Kades and Hasorionain mona and Adada 23and Kedes and Ithnaziph 24and Mainam and Balmainan and their villages

24and Telem and Baloth 25and the city of Haseron

25and the cities of Haseron (this is Hasor) 26and

(this is Hasor), 26Amam and Samaa and Molada

Sen and Salmaa and Molada 27and Seri and 27and
Hasergadda and Baithphaeth 28and Hasar-Baiphad 28and
Cholaseola and Bersabee and their

soula and Bersabee and their cities and their farm-

villages and their farmsteads, 29Bala and Bakok steads,
29Baala and Auim and Asem 30and Eltho-and Asom 30and
Elboydad and Baithel and Herma

dad and Chasil and Herma 31and Sikeleg and

31and Sekelak and Macharim and Sethennak 32and

Medebena and Sansanna 32and Laboth and Se-

Labos and Sale and Eromoth: twenty-nine cities leim and
Remmon: twenty-nine cities and their and their villages.

villages.

33 In the plain: Astaol and Raa and Assa 34and

33 In the plain: Esthaol and Saraa and Asna

Ramen and Tano and Ilouthoth and Maiani 35and 34and
Ramen and Zano and Adiathaim and Enaim lermouth and
Odollam and Membra and Saocho 35and Ierimouth and
Odollam and Nemra and and Azeka 36and Sakarim and
Gadera and its farm-Socho and Azeka 36and Sargarim and
Gadera and

steads: fourteen cities and their villages.

its farmsteads: fourteen cities and their villages.

37 Senna and Hadasan and Magadagad 38and

37 Sennan and Hadasa and Magdalgad 38and

Dalal and Maspha and Iakareel 39and Laches and Dalaan
and Maspha and Iechthael 39and Lachis Basedoth and
Ideadalea 40and Chabra and Mach-and Bazkath and Aglon
40and Chabba and Lamas

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[**B** (Codex Vaticanus)]

[**A** (Codex Alexandrinus)]

es and Maachos 41and Geddor and Bagadiel and and
Chathlos 41and Gaderoth and Bethdagon and Noman and
Makedan: sixteen cities and their vil- Noma and Makeda:
sixteen cities and their villages.

lages.

42 Lemna and Ithak 43and Anoch and Iana and

42 Lebna and Ather 43and Iephtha and Asenna

Nasib 44and Keilam and Akiezi and Kezib and and Nesib
44and Keila and Achzib and Maresa and Bathesar and Ailon:
ten cities and their villages.

Edom: nine cities, and their villages.

45 Akkaron and its villages and their farm-

45 Akkaron and its villages and its farmsteads

steads, 46from Akkaron Gemna and all that are 46and from
Akkaron Iemnai and all that are near near Asedoth and their

villages.

Asdod and its villages

47 Asiedoth and its villages and its farmsteads;

47 and its farmsteads; Gaza and its villages and

Gaza and its villages and its farmsteads, as far as

its farmsteads, as far as the brook of Egypt, and the

the brook of Egypt, and the great sea delimits the

great sea delimits the boundary.

boundary.

48 And in the hill country: Samir and Iether

48 And in the hill country: Saphir and Iether

and Socha 49and Renna and City of Letters (this is and
Socho 49and Renna, City of Letters (this is Dabir) 50and
Anon and Eskaiman and Aisam

Dabir), 50and Anob and Esthemo and Anim 51and

51and Gosom and Chalou and Channa: eleven cit-

Gosom and Chilouon and Gelon: ten cities and

ies and their villages.

their villages.

52 Airem and Remna and Soma 53and Iemain

52 Ereb and Esan and Rouma 53and Ianoum

and Baithachou and Phakoua 54and Heuma and and
Baiththapphoue and Aphaka 54and Chamma-City of Arbok
(this is Chebron) and Sorth: nine cit-

ta and City of Arbo (this is Chebron) and Sior:

ies and their farmsteads.

nine cities and their villages.

55 Maor and Chermel and Ozib and Itan

55 Maon and Chermel and Ziph and Ietta

56and Iariel and Iarikam and Zakanaim 57and

56and Iezrael and Iekdaam and Zanoakim 57and

Gabaa and Thamnatha: nine cities and their vil- Gabaa and
Thamna: nine cities and their villages.

lages.

58 Haloua and Baithsour and Geddon 59and

58 Haloul and Baithsour and Gedor 59and Ma-

Magaroth and Baithanam and Thekoum: six cities roth and
Baithanoth and Eltheken: six cities and and their villages.
59aTheko and Ephratha (this is their villages. 59aTheko and
Ephratha (this is Beth-Baithleem) and Phagor and Aitan and
Koulon and leem) and Phagor and Aitam and Koulon and
Tatam and Eobes and Karem and Galem and Tatami and
Sores and Karem and Gallim and Thether and Manocho:
eleven cities and their vil- Baither and Manocho: eleven
cities and their villages.

lages.

60 Kariathbaal (this is the city of Iarim) and

60 Kariathbaal (this is the city of Iarim) and

Sotheba: two cities and their farmsteads.

Harebba: two cities and their villages and their farmsteads.

61 And Baddargis and Tharabaam and Ainon

61 Baddargis and Betharaba and Madon and

and Aichioza 62 and Naphlazon and the cities of Sochocha 62 and Nebsan and the cities of salt and Sodom and Ankades: seven cities and their villages.

Engaddi: seven cities and their villages.

63 And the Iebousites dwelled in Ierousalem, and will go around eastward into Thenasa and Sellesa, the sons of Ioudas were not able to destroy them, and they will proceed from the east into Ianoka and the Iebousites dwelled in Ierousalem to that day.

7 and into Macho and Ataroth, and these are their

villages, and they will go to Iericho and will pass

And the boundaries of the sons of Ioseph

through and out to the Jordan. 8 And from Taphou

16 were from the Jordan near Iericho from the the boundaries shall proceed to the sea, to Chelka-east, and they will go up from Iericho into the hill na, and their outlet shall be to the sea. This is the country, the wilderness, into

Baithel Louza, 2nd inheritance of the tribe of Ephraim according to they will go out into Baithel and will proceed to their districts. 9^{And} the cities marked off for the the boundaries of Chatarothi, 3^{and} they will go sons of Ephraim were in the midst of the inheri-across to the sea, to the boundaries of Aptalim, as tance of the sons of Manasse, all the cities and their far as the boundaries of Lower Baithoron, and villages. 10 ^{And} Ephraim did not destroy the their outlet shall be to the sea.

Chananite living in Gazer, and the Chananite lived

4 ^{And} the sons of Ioseph, Ephraim and Ma- in Ephraim until this day, until Pharao, king of nasse, received their inheritance.

Egypt, went up and took it, and he burned it with

5 ^{And} the boundaries of the sons of Ephraim fire, and they massacred the Chananites and the were according to their districts, and the bound- Pherezites and those living in Gazer, and Pharao aries of their inheritance were from the east Ata- gave it as a dowry to his daughter.

roth and Erok, as far as Upper Baithoron and

Gazara, 6^{and} the boundaries will go across to the

^{And} the boundaries of the tribe of the sons

sea, into Ikasmon from the north of Therma; they

17 of Manasse, for he was the firstborn to

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Joseph, were: to Machir, firstborn of Manasse, for there is a thicket, and you shall clear it, and it shall be of Galaad, for he was a military man, and it shall be yours, and when you utterly destroy the Gileadites and the Canaanites in Basanitis. 2And to the remaining Canaanite, because he has choice cavalry; for you sons of Manasse, according to their districts they are stronger than he.”

were: to the sons of Iezer and to the sons of Kelezi

and to the sons of Ieziel and to the sons of Sychem

And the whole congregation of the sons of

and to the sons of Symarim and to the sons of Hophni— 18 Israel was assembled at Shiloh, and they pitched there the tent of witness, and the land was subdued by them.

subdued by them.

3 And to Salpaad son of Hopher—he did not

2 And the sons of Israel who had not received

have sons but daughters, and these are the names their inheritance remained, seven tribes. 3And of the daughters of Salpaad: Maala and Noua and Iesous said to the sons of Israel, “How long will you be slack about inheriting the land that the Lord our God has given you? 4Provide for yourselves three men from a tribe, and let them rise up through the hand of Moses, to give us an inheritance and go throughout the land, and let them map it out in the midst of our brothers.” And there was out before me, as it will be necessary to divide it.”

given to them through the ordinance of the Lord And they came to him, 5and he divided for them an allotment among the brothers of their father. seven portions: "loudas shall stand for them as a 5And their portion fell from Anassa and the plain

boundary from the southwest, and the sons of

of Labek, out of Galaad, which is beyond the Jor- Ioseph shall stand for them from the north. 6Now dan, 6because the daughters of the sons of Ma- you, apportion the land into seven portions, and nasse inherited an allotment in the midst of their bring word to me here, and I will cast a lot for you brothers, but the land of Galaad was for the re- before the Lord our God. 7For the sons of Leui maining sons of Manasse.

have no portion among you, for the priesthood of

7 And the boundaries of the sons of Manasse the Lord is his portion, and Gad and Rouben and were Delanath, which is before the sons of Anath, the half-tribe of Manasse have received their inherand they proceed to the boundaries, to lamin and itance beyond the Jordan eastward, which Moyses lassib, to the fountain of Thaphthoth. 8It shall be- the servant of the Lord gave them."

long to Manasse and Thapheth at the borders of

8 And the men rose up and went on their way,

Manasse to the sons of Ephraim. 9And the bound- and lesous commanded the men who went to sur-aries shall go down to the ravine of Karana south- vey the land, saying, "Go, and survey the land, and westward by the ravine of Iariel—a terebinth tree come to me, and I will cast a lot for you here be-belonging to Ephraim is in the midst of a city of

14 Now the sons of Joseph disputed with southwest of Lower Baithoron. 14And the bound-lesous, saying, "Why have you caused us to inherit aries shall pass through and go around to the part a single allotment and a single portion, for I am a that looks beyond the sea from the southwest, numerous people, and God has blessed me?" from the mountain in front of Baithoron south-15And lesous said to them, "If you are a numerous

westward, and its outlet shall be at Kariathbaal

people, go up into the thicket, and clear it for your- (this is Kariathiarin, a city of the sons of loudas).

self, if Mount Ephraim is cramped for you." 16And This is the part toward the sea. 15And the part to-they said, "Mount Ephraim is not enough for us, ward the southwest is from part of Kariathbaal, and the Chananite dwelling on it, in Baithsan and and the boundaries shall pass through to Gasin, to in its villages, in the valley of Iezrael, has choice the fountain of the water of Naphtho, 16and the cavalry and iron." 17And lesous said to the sons of boundaries shall go down to the part of the moun-Joseph, "If you are a numerous people and if you tain that is in front of the wooded valley of Hon-have great strength, you shall not have a single al- nam, which is by the side of Emekraphain from lotment. 18For the thicket shall be yours, because the north, and they shall go down to Gaienna be-

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hind Iebousai from the southwest and shall go the boundaries shall be at the small crest of the salt down to the fountain of Rogel, 17and they shall sea northward to the part of the Jordan southwest-pass through to the fountain of

Baithsamys and ward: these are the boundaries from the southwest.

shall proceed to Galiloth, which is opposite the as- 20And the Jordan shall be the boundary from the cent of Aithamin, and they shall go down to the eastern side. This is the inheritance of the sons of stone of Baion of the sons of Rouben, 18and they Benjamin, its boundaries all around according to shall pass through behind Baitharaba from the districts.

north and shall go down 19to the boundaries be-

21 And the cities of the sons of Benjamin ac-

hind Baithagla from the north, and the outlet of

ording to their districts were Iericho and

[**B** (Codex Vaticanus)]

[**A** (Codex Alexandrinus)]

Baitheglio and Amekasis 22and Baithabara and Bethagla and Amekasis 22and Baitharaba and Sara and Besana 23 and Aiin and Phara and

Semrim and Bethel 23and Auim and Haphar and

Ephratha 24and Karapha and Kephira and Moni Aphra 24and Aikaren and Kapherammin and and Gabaa—twelve cities and their villages; Gabaa—twelve cities and their villages; 25Gabaon 25Gabaon and Rama and Beerotha 26and Massema

and Rama and Beroth 26and Masphe and Chephi-

and Miron and Hamoke 27and Phira and Kaphan ra and Hamosa 27and Rekem and Ierphael and and Nakan and Selekan and Thareela 28and Iebous

Tharala 28and Selaleph and Iebous (this is Ierou-

(this is Ierousalem) and cities and Gabaothi- salem) and Gabaath and the city of Iarim—

arim—thirteen cities and their villages. This is the thirteen cities and their villages. This is the inheri-inheritance of the sons of Benjamin according to tance of the sons of Benjamin according to their their districts.

districts.

19 And the second allotment of the sons of

And the second allotment went out to

Symeon went out, and their inheritance was

19 Symeon, and their inheritance was among

among the allotments of the sons of Ioudas. 2And the allotment of the sons of Ioudas. 2And their al-their allotment was Bersabee and Samaa and Ko- lotment was Bersabee and Sabee and Molada 3and Iadam 3and Harsola and Bola and Asom 4and Hasersoual and Bathoul and Bola and Asom 4and Elthoula and Boula and Herma 5and Sikelak and Elthoulad and Herma 5and Sekela and Baitham-Baithmachereb and Sarsousin 6and Batharoth marchaboth and Asersousim 6and Baithlabath and and their fields—thirteen cities and their villages; their fields—thirteen cities and their villages; 7Ain 7Eremmon and Thalcha and Ether and Asan—four and Remmon and Ether and Asan—four cities and

cities and their villages, 8around their cities as far their villages, 8those round about these cities as far as Berek proceeding to Bameth southwestward. as Baaletberramoth proceeding to lameth south-This was the inheritance of the tribe of the sons of westward. This was the inheritance of the tribe of Symeon according to their districts. 9The inheritance of the sons of Symeon according to their districts.

tance of the tribe of the sons of Symeon was part 9The inheritance of the tribe of the sons of Symeon of the allotment of loudas. For the portion of the on was part of the allotment of loudas. For a portion of the sons of loudas was larger than theirs, and the portion of the sons of loudas was larger than theirs, of Symeon obtained an inheritance within their and the sons of Symeon obtained an inheritance allotment.

within their allotment.

10 And the third allotment went out to

10 And the third allotment went out to

Zaboulon according to their districts. The boundaries of Zaboulon according to their districts. And the boundaries of their inheritance shall be Esedek 11Gola; boundaries of their inheritance shall be as far as the sea and Maragella are their boundaries, and Sarid; 11the sea and Marala are their boundaries, they shall reach to Baitharaba toward the ravine and they shall reach to Dabasthai toward the that is opposite lekman. 12And they returned from ravine that is opposite leknam. 12And they returned from Sarid in the opposite direction from the east of turned from Sarid in the opposite direction from Baithsamys to the boundaries of Chasalothaith, the east of Sams to the boundaries of Chasaloth and they shall pass through to Dabiroth and shall Thabor, and they shall pass through to Dabrath go up to Phaggai, 13and from there they shall go

and shall go up to Iaphagai, 13 and from there they around in the opposite direction eastward to shall go around in the opposite direction eastward Gebere to the city of Katasem, and they shall pass to Geththa to the city of Kasim, and they shall pass through to Remmona Hamathar Haoza, 14 and the through to Remmon Hammatharim Hannoua, boundaries shall go around northward to Hamoth, 14 and the boundaries shall go around northward and their outlet shall be at Gaiphael 15 and to Hennathoth, and their outlet shall at be Gai-Katanath and Nabaal and Symoon and Iericho and Iephthael 15 and Kattath and Naalol and Semron Baithman. 16 This is the inheritance of the tribe of and Iadela and Baithleem. 16 This is the inheritance the sons of Zaboulon according to their districts, of the tribe of the sons of Zaboulon according to cities and their villages.

their districts, these cities and their villages.

17 And to Issachar went out the fourth allot-

17 And to Issachar went out the fourth allot-

ment. 18 And their boundaries were Iazel and

ment. 18 And their boundaries were Iezrael and

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Ieous 19

[**B** (Codex Vaticanus)]

[**A** (Codex Alexandrinus)]

Chasaloth and Sounan 19 and Hagin and Siona Hachaseloth and Sounam 19 and Hapheraim and and Reeroth and Anachereth 20 and Dabiron and Sian and Renath and

Anareth 20and Rabboth and Kison and Rebes 21and Remmas and leon and Kesion and Aeme 21and Ramath and Engannim Tomman and Aimarek and Bersaphes, 22and the and Enadda and Baithphases, 22and their bound-boundaries shall reach to Gaithbor and to Salim aries shall reach to Thaboth and to Sasima seaward seaward and Baithsamys, and the outlet of his and Baithsmas, and the outlet of their boundaries boundaries shall be the Jordan. 23This is the in- shall be the Jordan. 23This is the inheritance of the heritance of the tribe of the sons of Issachar ac- tribe of the sons of Issachar according to their discording to their districts, the cities and their vil- tricts, the cities and their farmsteads.

lages.

24 And the fifth allotment went out to Aser.

24 And the fifth allotment went out to Aser ac-

25And their boundaries were from Heleketh and
cording to their districts. 25And their boundaries

Haleph and Baithok and Keaph 26and Elimelek were Chelkath and Hooli and Batne and Achsaph and Amiel and Maasa, and they shall reach to Car- 26and Amad and Masal, and they shall reach to mel seaward and to Sion and Labanath, 27and they Carmel seaward and to Sior and Labanath, 27and shall return from the setting of the sun and Baithe- they shall return from the east of Bethdagon and geneth and shall reach to Zaboulon and from Gai shall reach to Zaboulon and in Gai Iephthael and Phthaiel northward, and boundaries shall go northward, and the boundaries shall go into Saph-into Saphthaibaithme and Inael and shall pass thabetaemek and shall proceed to the border through to Choba Masomel 28and Elbon and Raab country of Aniel and

shall pass through to Chabol and Hememaon and Kanthan as far as Sidon the from the left 28and Achran and Roob and Hamon great, 29and the boundaries shall turn back to and Kana as far as Sidon the great, 29and the Rama and as far as the fountain of Masplassat and boundaries shall turn back to Rama and as far as

of the Tyrians, and the boundaries shall turn back the city of fortification of the Tyrians, and the at lasiph, and his outlet shall be the sea and from boundaries shall turn back at Hosa, and his outlet Leb and Echozob 30and Archob and Aphek and shall be the sea and from the division of Achziph Raau. 31This is the inheritance of the tribe of the 30and Amma and Aphek and Raob—twenty-two sons of Aser according to their districts, cities and cities. 31This is the inheritance of the tribe of the their villages.

sons of Aser according to their districts, their cities and their villages.

32 And to Nephthali went out the sixth allot-

32 And to Nephthali went out the sixth allot-

ment. 33And their boundaries were Moolam and ment. 33And their boundaries were Meeleph and Mola and Besemiin and Arme and Nabok and Maelon and Besenanim and Armai and Nakeb and Iephthamai as far as Dodam, and its outlets were Iabel as far as Lakou, and its outlets were the Jor-the Jordan, 34and the boundaries shall turn round dan, 34and the boundaries shall turn round sea-seaward of Enath Thabor and shall pass through ward of Azanoth Thabor and shall pass through from there to Hiakana and shall reach to Zab- from there into Hikok and shall reach Zaboulon oulon from the south, and Aser shall touch sea- from the south and Aser seaward, and the Jordan ward and

the Jordan from the rising of the sun. shall be from the rising of the sun. 35And walled 35And the walled cities of the Tyrians: Tyre and cities of the Tyrians: Tyre and Hamath and Rekkath

Homatha, Daketh and Kenereth 36and Armaith and Chenereth 36and Adami and Rama and Ha-and Harael and Hasor 37and Kades and Assari and sor 37and Kedes and Edrai and the fountain of the fountain of Hasor 38and Keroe and Megala, Hasor 38and Iarion and Magdaliel, Horam and Harim and Baiththame and Thessamys. 39This is Baithanath and Thasmous—nineteen cities. 39This the inheritance of the tribe of the sons of Neph- is the inheritance of the tribe of the sons of Nephthali.

thali.

40 And to Dan went out the seventh allotment.

40 And to Dan went out the seventh allotment.

41And their boundaries were Sarath and Asa, cities

41Their boundaries were Saraa and Esthaol and a

of Sammaus 42and Salabin and Ammon and

city of Sames 42and Salabin and Iaalon and Iethla

Silatha 43and Ailon and Thamnatha and Akkaron

43and Ailon and Thamna and Akkaron 44and

44and Alkatha and Begethon and Gebeelan 45and

Eltheko and Gabathon and Baalon 45and Iouth

Hazor and Banaibakat and Gethremmon,

and Banebarak and Gethremmon,

46and from the sea of Ierakon the boundary was

48And the sons of Ioudas proceeded and fought

near Joppe. 47This is the inheritance of the tribe of against Lachis, and they took it and smote it with the sons of Dan according to their districts, their the edge of the dagger, and they inhabited it and cities and their villages. 47aAnd the sons of Dan called its name Lasendak.

48aAnd the Amorrite

did not force out the Amorrite who was oppressing continued to dwell in Elom and in Salamin, and them in the mountain, and the Amorrites did not the hand of Ephraim was heavy upon them, and permit them to go down into the valley, and they they became as tribute to them.

reduced from them the boundary of their portion.

49 And they proceeded to come into posses-

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sion of the land according to their boundary, and cities and their surrounding lands, as the Lord the sons of Israel gave an allotment to Iesus the commanded Moyses.

son of Naue among them, 50by God's ordinance,

9 And the tribe of the sons of Ioudas and the

and they gave him the city that he asked for, Tham- tribe of the sons of Symeon and part of the tribe of nasarach, which

is in Mount Ephraim, and he built the sons of Benjamin gave the cities, and they were the city and dwelt in it.

assigned 10 to the sons of Aaron from the district of

51 These are the divisions that Eleazar the Kaath of the sons of Leui, because theirs was the al-priest assigned as inheritances, and Iesus the son lotment. 11 He gave to them Kariatharbok, the of Naue and the chiefs of the paternal families mother-city of those of Enak (this is Chebron) in among the tribes of Israel, according to allotments, the mountain of loudas and the surrounding at Selo before the Lord by the doors of the tent of lands. 12 And the fields of the cities and its villages witness. And they proceeded to come into posses- Iesus gave to the sons of Chaleb son of Iephonne sion of the land.

as a possession.

13 And to the sons of Aaron he gave the city as

And the Lord spoke to Iesus, saying,

a place of refuge for the one who slays, Chebron

20 2 "Speak to the sons of Israel, saying, 'Give and the lands set apart with it and Lemna and the the cities of places of refuge of which I spoke to you lands set apart near it 14 and Ailom and the lands through Moyses, 3 a place of refuge for the slayer set apart for it and Tema and the lands set apart for who has smitten a soul involuntarily, and the cities it 15 and Gella and the lands set apart for it and shall be for you a place of refuge, and the slayer Dabir and the lands set apart for it 16 and Asa and shall not die by the next of kin in blood until he the lands set apart for it and Tany and the lands set stands before the congregation for judgment.' "

apart for it and Baithsamys and the lands set apart

7 And he set apart Kades in Galilee in the moun- for it—nine
cites from these two tribes. 17And tain of Nephthali. And
Sychem in the mountain of from the tribe of Beniamin:
Gabaon and the lands Ephraim and the city of Arbok (this is
Chebron) in set apart for it and Gatheth and the lands set
apart the mountain of loudas. 8And beyond the Jordan for it
18and Anathoth and the lands set apart for it he gave Bosor
in the wilderness on the plain, out of and Gamala and the
lands set apart for it—four cit-the tribe of Rouben, and
Aremoth in Galaad, out of ies. 19All the cities of the sons of
Aaron the priests the tribe of Gad, and Gaulon in Basanitis,
out of the were thirteen.

tribe of Manasse. 9These were the cities designated

20 And the districts, the sons of Kaath, the re-

for the sons of Israel and for the guest abiding maining
Leuites from the sons of Kaath, also had a among them, that
anyone who smites a soul invol- city of their boundaries
from the tribe of Ephraim, 21

untarily may flee there so that he will not die by the

and they gave them the city of a place of refuge

hand of the next of kin in blood until he stands be- of the
one who slays, Sychem and the lands set fore the
congregation for judgment.

apart for it and Gazara and the lands by it and the

lands set apart for it 22and Kabsaim and the lands

And the chiefs of the paternal families of

set apart near it and Upper Baithoron and the

21 the sons of Levi approached Eleazar the land set apart for it—
four cities. 23 And out of the priest and Iesus the son of Naue
and the tribal tribe of Dan: Elkothaim and the lands set
apart for chiefs of the families out of the tribes of Israel, it
and Gethedan and the lands set apart for it 2

24

and they said to them at Selo in the land of

and Ailon and the lands set apart for it and Geth-

Chanaan, saying, “The Lord commanded through eremmon
and the lands set apart for it—four cities.

25

the hand of Moyses to give us cities to occupy and

And from the half-tribe of Manasse: Tanach and

surrounding lands for our cattle.” 3 And the sons of the lands
set apart for it and Iebatha and the lands Israel gave to the
Leuites, as they were inheriting by set apart for it—two
cities. 26 All the cities and the ordinance of the Lord, the
cities and their sur- lands set apart near them belonging to
the re-rounding lands round about.

maining districts of the sons of Kaath were ten.

4 And the allotment went out to the district of

27 And to the sons of Gedson, the Leuites out

Kaath, and the sons of Aaron, the priests, the of the half-
tribe of Manasse, the cities set apart for Leuites, had by lot

thirteen cities from the tribe of those who slay, Gaulon in Basanitis and the lands loudas and from the tribe of Symeon and from the set apart for it and Bosoran and the lands set apart tribe of Benjamin.

for it—two cities. 28And out of the tribe of Issa-

5 And the remaining sons of Kaath had by lot char: Kison and the lands set apart for it and ten cities out of the tribe of Ephraim and out of the Debba and the lands set apart for it 29and Rem-tribe of Dan and out of the half-tribe of Manasse.

math and the lands set apart for it and the Foun-

6 And the sons of Gedson had thirteen cities tain of Letters and the lands set apart for it—four from the tribe of Issachar and from the tribe of cities. 30And out of the tribe of Aser: Basellan and Aser and from the tribe of Nephthali and from the the lands set apart for it and Dabbon and the lands half-tribe of Manasse in Basan.

set apart for it 31and Chelkat and the lands set

7 And the sons of Merari according to their dis- apart for it and Raab and the lands set apart for tricts had by lot twelve cities from the tribe of it—four cities. 32And out of the tribe of Nephthali: Rouben and from the tribe of Gad and from the the city set apart for the one who slays, Kades in tribe of Zaboulon.

Galilee and the lands set apart for it and Hemmath

8 And the sons of Israel gave to the Leuites the

and the lands set apart for it and Themmon and

Jesus 21-22

the lands set apart for it—three cities. 33All the cities love the Lord your God, to walk by all his ways, to the cities of Gedson according to their districts were their—keep his ordinances and to hold fast to him and to the cities.

serve him with all your mind and with all your

34 And to the district of the sons of Merari, the soul.” 6And Jesus blessed them and sent them rest of the Levites, out of the tribe of the sons of away, and they went to their homes.

Zaboulon: Maan and its surrounding lands and

7 And to one half of the tribe of Manasse Moy-

Kades and its surrounding lands 35and Demna and ses gave land in Basanitis, and to one half Jesus its surrounding lands and Sella and its surrounding—gave land with his brothers on the other side of the Jordan lands—four cities. 36And beyond the Jordan Jordan toward the sea. And when Jesus sent them opposite Iericho, out of the tribe of Rouben: the away to their homes and blessed them, 8then they city as a place of refuge of the one who slays, Bosor departed with much wealth to their homes, and in the wilderness of Misor and its surrounding they divided the spoil of the enemies with their lands and Iazer and its surrounding lands 37and brothers: both very large herds of cattle and silver Dekmon and its surrounding lands and Mapha and gold and iron and a great quantity of clothing.

and its surrounding lands—four cities. 38And from 9And the sons of Rouben and the sons of Gad and the tribe of Gad:

the city of a place of refuge of the the half-tribe of the sons of Manasse went from the one who slays, Ramoth in Galaad and its surrounding lands and Kamin and its surrounding to depart to the land of Galaad, to the land of their lands 39and Hesebon and its surrounding lands possession, which they inherited through the ordinance and law and its surrounding lands—all the cities in honor of the Lord by the hand of Moyses.

were four. 40All cities belonging to the sons of Me-

10 And they came to Galgala of the Jordan,

according to the districts of those remaining which is in the land of Chanaan, and the sons of Gad from the tribe of Levi, and the boundaries were Gad and the sons of Rouben and the half-tribe of twelve cities.

Manasse built there an altar by the Jordan, a large

41 All the cities of the Levites within the possession of the sons of Israel were forty-eight cities saying, “Look, the sons of Gad and the sons of Rouben and their surrounding lands 42round about these Rouben and the half-tribe of Manasse have built an altar—a city and the surrounding lands round about the altar at the boundaries of the land of Chanaan at about the city, pertaining to all these cities. 42aAnd Galaad of the Jordan, on the other side of the Jordan, the sons of Israel ceased dividing the land in their boundaries of Israel.” 12And all the sons of Israel gathered together. 42bAnd the sons of Israel gave a portion to go up to make war against them.

according to the ordinance of the Lord.

13 And the sons of Israel sent to the sons of

They gave him the city that he asked for; they gave Rouben and to the sons of Gad and to the half-him Thamnasarach in Mount Ephraim.

42cAnd

tribe of Manasse into the land of Galaad both Philisous built the city and lived in it. 42dAnd Iesous nees son of Eleazar son of Aaron the high priest

14

took the flint knives with which he circumcised the and ten of the chiefs with him, one chief from sons of Israel born on the way in the wilderness, each paternal house from all the tribes of Israel— and he put them in Thamnasarach.

chiefs of paternal houses they were, officers of

43 So the Lord gave to Israel all the land that he thousands of Israel. 15And they came to the sons swore to give to their fathers, and they inherited it of Gad and to the sons of Rouben and to the halves and settled in it. 44And the Lord gave them rest of the tribe of Manasse into the land of Galaad, round about just as he swore to their fathers; no and they spoke to them, saying, 16“This is what the one of all their enemies rose against them; the whole congregation of the Lord says, ‘What is this Lord delivered all their enemies into their hands. trespass that you have committed

against the God 45None failed of all the good words that the Lord of Israel, to turn away today from the Lord by

spoke to the sons of Israel; all came to pass.

building for yourselves an altara so that you be-

come rebels from the Lord? 17Is the sin of Phogor

Then Iesus summoned the sons of

insignificant for you, that we have not been

cleansed from it until this day and there was a

22 RoubenandthesonsofGadandthehalf-

tribe of Manasse 2and said to them, "You have plague in the congregation of the Lord? 18And heard all that Moyses the servant of the Lord com- shall you turn away today from the Lord? And it manded you, and you have obeyed my voice ac- shall be if you rebel today from the Lord, that to-cording to all that I have commanded you. 3You morrow there shall be anger upon all Israel. 19And have not forsaken your brothers all these days and now if the land of your possession is small, cross more until this day. You have kept the ordinance of over to the land of the possession of the Lord, the Lord your God. 4And now the Lord our God there where the tent of the Lord encamps, and take has given rest to our brothers, as he said to them; your inheritance among us, but do not become now then return, and depart to your homes and to rebels from God, and do not rebel from the Lord the land of your possession that Moyses gave to by your building an altara other than the altar of you on the other side of the Jordan. 5But take great the Lord our God. 20Look! Did not Achar the son care to do the ordinances and the law that Moyses of Zara commit a trespass from

what was devoted, the servant of the Lord commanded you to do: to and there was anger upon the whole congregation

aGk = *bômos*

iesous 22-24

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of Israel? And he was not one lone person. Did he those of Rouben and those of Gad and the half-alone die for his own sin?' "

tribe of Manasse, and he said: "It is a witness be-

21 And the sons of Rouben and the sons of Gad tween them that the Lord is their God."

and the half-tribe of Manasse answered, and they

spoke to the officers of thousands of Israel, saying,

And it happened, after rather many days

22"God is Lord God, and God, Lord God, he him-

23 afterthe Lordhad givenIsraelrestfrom all

self knows, and Israel itself shall know: If in rebel- their enemies round about and Iesous was old, adlion we have trespassed against the Lord, may he vanced in days, 2that Iesous summoned all the not deliver us in thisa. 23And if we built an altarb sons of Israel and their council of elders and their for ourselves so as to rebel from the Lord our God, chiefs and their scribes and their judges, and he so as to offer upon it a sacrifice of whole burnt of- said to them, "I am old and advanced in days.

offerings or so as to make upon it a sacrifice of de- 3Now you have seen what the Lord your God has liverance, the Lord shall seek it out. 24But we have done to all these nations before you, for it is the done this for the sake of a matter of caution, say- Lord your God who has fought for you. 4See that I ing, 'Lest tomorrow your children say to our chil- have cast upon you by the allotments to your tribes dren, "What have you to do with the Lord God of these nations that remain to you, from the Jordan Israel? 25And the Lord set boundaries between us all the nations that I have utterly destroyed, and and you, the Jordan, and you do not have a por- from the great sea it shall be the boundary toward tion of the Lord." ' And your sons shall alienate the setting of the sun. 5And the Lord your God, he our sons, that they not worship the Lord. 26And we shall utterly destroy them from before you until said to do thus, to build this altarb not for produce they perish, and he shall send wild beasts against offerings nor for sacrifices, 27but that this may be a them until he utterly destroys them and their kings witness between us and you and between our de- from before you, and inherit their land, as the Lord scendants after us, to serve a service to the Lord be- your God spoke to you. 6Therefore be very stead-fore him with our produce offerings and our sacri- fast to observe and to do all the things written in fices and our sacrifices of deliverance, and your the book of the law of Moyses so that you do not children will not say to our children tomorrow, turn aside to the right or the left, 7that you not go 'You do not have a portion of the Lord.' 28And we into these nations that are left, and the names of said, if it should ever happen that they speak to us their gods shall not be named among you; neither and to our descendants tomorrow, then they shall do obeisance to them nor serve them, 8but you say, 'See a likeness of the altar of the Lord, which shall hold fast to the Lord your God, as you have our fathers made, not for produce offerings nor for done until this day. 9And the Lord

utterly de-sacrifices, but it is a witness between you and destroyed them from before you, great and strong nations, and between us and between our sons.' 29May it not be tions, and no one has withstood you until this day.

therefore that we turn away from the Lord in these 10One of you has put to flight thousands, since the very days, to rebel from the Lord, so as to build an altar for the Lord your God was fighting for you, as he said to altar for produce offerings and for the sacrifices of you. 11And take great care to love the Lord your God and for the sacrifice of deliverance, other God. 12For if you turn away and attach yourselves than the altar of the Lord that is before his tent."

to these nations remaining with you and make

30 And when Phinees the priest and all the marriages with them and intermingle with them chiefs of the congregation of Israel who were with and they with you, 13know that the Lord will not hear the words that the sons of Rouben and continue to utterly destroy these nations from before the sons of Gad and the half-tribe of Manasse before you, but they shall be snares and traps for you 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 the Lord your God has given you.

know that the Lord is with us, because you have

14 But I am going the way, as also all who are

not committed a trespass against the Lord and that on earth, and you shall know in your heart and in you have delivered the sons of Israel out of the your soul, because not one word has crumbled of hand of the Lord."

all the words that the Lord our God spoke con-

32 And Phinees the priest returned, and the cerning all that involves you; not one out of them chiefs, from the sons of Rouben and from the sons failed. 15And it shall happen that, as all the good of Gad and from the half-tribe of Manasse, out of things that the Lord spoke concerning you have the land of Galaad into the land of Chanaan, to come upon you, so the Lord God will bring upon the sons of Israel, and they reported the words to you all the evil things until he utterly destroys you them. 33And it pleased the sons of Israel, and they from this good land that the Lord has given you, spoke to the sons of Israel and blessed the God of 16when you transgress the covenant of the Lord the sons of Israel, and they said that they would no your God, which he commanded you, and go to longer go up against them for war, to utterly de- serve other gods and do obeisance to them.”

stroy the land of the sons of Rouben and the sons

of Gad and the half-tribe of Manasse, and theyd

And Iesus gathered all the tribes of Israel

settled upon it. 34And Iesus named the altarb of

24 to Selo and summoned their elders and

al.e. *rebellion* bGk = *bômos* cHeb = *peace-offering* dl.e. *the sons of Rouben* etc.

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their scribes and their judges and set them before and all the nations that inhabited the land. But we God. 2And Iesus said to all the people, "This is also will serve the Lord, for he is our God."

what the Lord, the God of Israel, says: 'Your fathers

19 And Iesus said to the people, "You will not

at first lived beyond the river, Thara the father of be able to serve the Lord, for he is a holy god. And Abraam and the father of Nachor, and they served since he is jealous, he will not forgive your sins and other gods. 3And I took your father Abraam from your acts of lawlessness. 20Whenever you forsake beyond the river and led him in all the land and the Lord and serve other gods, then he will come made his offspring many and gave him Isaak, 4and upon you and do you harm and consume you, in-to Isaak, Iakob and Esau. And I gave to Esau Mount stead of having done you good." 21And the people Seir for him to inherit. And Iakob and his sons said to Iesus, "No, but we will serve the Lord."

went down into Egypt and became there a great 22And Iesus said to the people, "You are witnesses and populous and mighty nation, 5and the Egyp- against yourselves that you have chosen the Lord, tians afflicted them.' And the Lord smote Egypt to serve him. 23And now put away the foreign gods with things he did to them, and afterwards he that are among you, and direct your heart toward brought you out 6of Egypt. And you came into the the Lord, God of Israel." 24And the people said to Red Sea, and the Egyptians pursued after your fa- Iesus, "We will serve the Lord and hearken to his thers with chariots and with horses into the Red voice." 25And Iesus made a covenant with the Sea. 7And we cried out to the Lord, and he gave a people that day and gave them law and judgment cloud and

darkness between us and between the at Selo before the tent of the God of Israel. 26And Egyptians, and he brought the sea upon them and he wrote these words in the book as the law of covered them, and your eyes saw what the Lord did God, and he took a large stone, and Iesus set it in the land of Egypt. And you were in the wilder- under the terebinth tree before the Lord. 27And ness rather many days. 8And he brought you into Iesus said to the people, "Look, this stone shall be the land of the Amorrites, who lived beyond the in your midst as a witness; for it has heard all the Jordan, and they fought against you, and the Lord things spoken to it by the Lord, whatever he spoke handed them over into your hands, and you in- to us today, and this shall be in your midst as a wit-herited their land and utterly destroyed them from ness at the last of days, whenever you deal falsely before you. 9And Balak the son of Sepphor, king of with the Lord my God." 28And Iesus sent the Moab, rose up and set himself against Israel, and people away, and they went each to his place.

he sent and invited Balaam to curse you. 10And the

29 And Israel served the Lord all the days of

Lord your God would not destroy you, and he Iesus and all the days of the elders who drew out blessed you with a blessing and rescued you out of the time with Iesus and who knew all the works their hands and delivered them. 11And you crossed of the Lord that he did for Israel. 30And it hap-over the Jordan and came to Iericho, and the in-pened after these things that Iesus son of Naue, habitants of Iericho fought against you, the Amor- slave of the Lord, died at one hundred ten years.

rite and the Chananite and the Pherezite and the

31 And they buried him at the borders of his al-

Heuite and the Iebousite and the Chettite and the Iotment in Thamnathasachara in Mount Ephraim, Gergesite, and the Lord handed them over into from the north of Mount Gaas. 31a There they put your hands. 12 And he sent forth the hornet ahead with him, into the tomb in which they buried him, of you, and he drove them out from before you, the flint knives with which he circumcised the sons the twelve kings of the Amorrites, not by your of Israel in Galgala, when he led them out of sword or by your bow. 13 And he gave you a land, Egypt, as the Lord instructed them, and there they that on which you did not labor, and cities that are until this very day.

you did not build, and you were settled in them,

32 And the sons of Israel brought up the bones

and you shall eat of vineyards and olive yards that of Ioseph out of Egypt, and they interred him in you did not plant.

Sikima, in the portion of the field that Iakob ac-

14 "And now fear the Lord, and serve him inquired from the Amorrites living in Sikima for one straightness and in righteousness, and put away hundred ewe-lambs, and he gave it to Ioseph as a the foreign gods that your fathers served beyond portion.

the river and in Egypt, and serve the Lord. 15 But if

33 And it happened after these things that Ele-

it does not seem good to you to serve the Lord, azar son of Aaron, the high priest, died and was choose for yourselves today whom you will serve, buried in Gabaath of Phinees his

son, which he whether the gods of your fathers that were beyond gave him in Mount Ephraim. 33aOn that day the the river or the gods of the Amorrites among sons of Israel took the ark of God and carried it whom you live upon their land, but I and my around in their midst. And Phinees served as priest household will serve the Lord, because he is holy.”

in the place of Eleazar his father until he died, and

16 And the people answered and said, “May it he was interred in Gabaath, which was his own.

not be that we forsake the Lord so as to serve other 33bAnd the sons of Israel departed each to their gods. 17The Lord our God, he is God; he brought place and to their own city. And the sons of Israel us and our fathers up out of Egypt, and he protect- worshiped Astarte and Astaroth and the gods of ed us on all the way on which we went and among the nations round about them. And the Lord deall the nations through whom we passed. 18And livered them into the hands of Eglom, the king of the Lord drove out from before us the Amorrite Moab, and he dominated them eighteen years.

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 All (the Lucianic group), particularly in a subgroup of All 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 All 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 kai/ ge, “and indeed,” as the equivalent for Mg (“also”) and Mgw (“and also”) after which the entire revising tendency has been named. Other characteristic translations linked with it are: a0nh/r < #y) (“man”) in its distributive sense of “each”; e0gw& ei0mi < ykn) (“I am”), even with another finite verb; ou0k e1stin < Ny) (“there is not”). All of these translations occur in the A and B texts of Judges (though B alone has e0gw& ei0mi + 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 All 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 196

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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., *hnctw* 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 < xnztw (= NRSV) in place of MT’s hnztw “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: lk)hm, “from the eater” = ti/ brwto/n, “what edible thing?” (LXX B) = lk) hm.

18.25: Klwq (m#t l), “do not make your voice heard” = mh\ a0kousqh/tw dh\ h(fwnh/ sou, “your voice had better not be heard” (LXX AB). Possibly (m#t 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: ε0po/rneun, "would prostitute themselves" (2.15A) has probably arisen as a mis-copying of ε0poreu/onto, "would go" or ε0ceporeu/onto, "marched out" (LXX B); ε0ciknou/menoi, "reaching"

(5.15B) is probably a corruption of an earlier reading ε0cixneuo/menoi, "searching out" (cf. the reading of LXX A α0kribasmenoi/, "inquiries"). Other examples are: 6.34B ε0fobh/qh, "was seized by fear" for ε0boh/qh,

"called out"; 8.32B ε0n po/lei au0tou=, "in his city" for ε0n polia=| α0gaqh=|, "with a good head of grey hair"; 9.7B ε1klausen, "he wept" for ε0ka/lessen, "he called out"; 15.18B eu0do/khsaj, "you have approved," by error for ε1dwkaj "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: Mym tlg, “Gulloth-mayim” (NRSV; fn. “Basins of Water”) becomes “redemption of water,” as though tlg were related to l)g “redeem.”

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4.11: Myn(cb Nwl), “Elon-bezaananim” (NRSV) becomes “Oak-of-the-Resters” in LXX A, as though Myn(cb were related to Nn)#, “undisturbed.” LXX B translates it as “Oak-of-the-Greedy,” seemingly linking Myn(cb with the root (cb, “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 xygm, 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 Myl(bh “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, mosfaqaim (NRSV “sheepfolds”); 5.22A, amadarwq (NRSV

“galloping”); 8.7A, barkonnim, B abarkhnin (NRSV “thorns”); 20.6B, zema (NRSV “outrage”). At 5.7, frazwn (“spokesman”) is a recognizable Greek word, but one probably chosen because it resembled the Hebrew Nwzrp (NRSV “peasantry”) in sound. LXX B’s otherwise obscure translation of dwd# (“dead”) at 5.27 by e0codeuqei/j (“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 w (“and”) is typically glossed as kai/ (“and”) and only rarely by other particles one would

expect to find in other forms of Greek. *de/* (“but/and/now”) occurs 18 x in LXX A and 12 x in LXX B); *a0lla/* (“but”) occurs 8 x in LXX A and 3 x in LXX B; *ou]n* (“so/therefore”) 2 x in LXX A and 3 x in LXX B; *ga/r* (“for”) 2 x in LXX A and never in LXX B.

(ii) LXX Judges generally translates the relative particle *r#)* (“who/which/where,” etc.) well, using the appropriate form of relative clause. But in some cases the *r#)* 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 *hb wkl't r#) Mkkrd,*

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“the mission you are on” (18.6), in which hb, “in it,” picks up Mkkrd, “your mission,” becomes in LXX A h(o(do\j u9mw~n kahq4n’ u9mei=j poreu/esqe e0n au0th|=, “your journey, *on which* you are going *in it*.” This is as clum-sy 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 b to mean either “into” or “in/among,” depending on the context.

Greek normally distinguishes ei0j followed by the accusative (“into”) and e0n followed by the dative (“in/among”), but LXX Judges uses e0n + dative as a standard equivalent for Hebrew b 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 b, such as b l)#, “inquire of.”

At 1.1 LXX A renders this e0phrw&tw n oi9 ui9oi\ Israhl e0n kuri/w|, “the sons of Israel were inquiring *by* the Lord”; LXX B has dia\ tou= kuri/ou “*through* the Lord,” which is not much better. See also 18.5; 20.18, 23, 27.

(iii) The Hebrew preposition Nyb “between” is characteristically repeated in phrases of the type “between

X and Y.” An example is l) tyb Nybw hmrh Nb (4.5), which LXX A renders a0na\ me/son Rama kai a0na\ me/son Baiqhl. 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 k, “as/like,” in phrases of the type “X and Y

alike.” Thus at 8.18 we read Mhwmk Kwmk (NRSV, “as you are, so were they”). LXX A renders this o#moioj soi/ o3moioj au0tw~n, “one like you was like (of) them.”

(3) Verbs

(i) The Hebrew infinitive absolute is used to represent simultaneous action in an phrase such as Klyw Kwlh lk)w in 14.9 (NRSV, “and went on, eating as he went”). LXX A renders this phrase kai\ e0poreu/qh kai\ poreuo/menoj kai\ e1sqwn, “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 e0ge/rsei h1geiren, “he roused . . . with a rousing”; 13.22: qana/tw| a0poqanou/meqa “we shall die by death”) or reinforcing it with a participle (7.19B e0gei/rontej h1geiran, “rousing they roused”; 8.25 dido/ntej dw&somen,

“giving we will give”). Neither is good Greek. See also 15.2; 15.13; 16.11; 17.3; 21.5.

(iii) Biblical Hebrew uses *Psy* (Qal or Hiphil) followed by the infinitive construct of another verb to denote “doing something again”: *tw#(l l)r#y ynb wpsyw*, “the Israelites *again* did” (3.12), or, negatively *#yrwhl Pysw))l*, “I shall *no longer* drive out” (2.21). LXX translates this idiom literally, using *prosti/qhmi* followed by an infinitive: 3.12 *kai\ prose/qento oi9 ui9oi\ Israhl poih=sai*, “and the sons of Israel added to do”; 2.21 *ou0 prosqh/sw tou= e0ca=rai*, “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 *tw#(l)lpm* at 13.19 as *kai\ diexw&risen poih=sai*, “and he separated to act” (LXX B).

(4) Idioms with “Man” and “Woman”

(i) In Hebrew *#y)*, “man” (singular) is used in a distributive sense, e.g., *wtlxnl #y)*, “each to his inheritance” (2.6). LXX generally translates this construction word for word: *a0nh\r ei0j th\n klhronomi/an au0tou=*, “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 *e3kasto*j, “each,” at 2.6; 7.21; 9.49; and 21.25.

(ii) The singulars of *#y)* and *h#)*, “woman” can also be used in a collective sense to denote a group of men or women; for instance: *l)r#y #y)* (NRSV, “the *men* of Israel,” “the Israelites”); *Nmynbm hdm#n h#)* (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: *#y) Pl) tw)m (br)* at 20.17 is rendered *tetrako/siai*

xilia/dej a0ndrw~n, “four hundred thousand *m d en*”; cf. 20.15A. At 20.39 and 21.1 LXX B translates #y) collective with oi9 ui9oi\ Israhl, “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 il-literate. 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

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to the reader of judges

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 Myhl) 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 I(b)/MyI(b) as "she-Baal/she-Baalim" at four points in LXX A: 2.13; 3.7; 10.6, 10. Whether this arose through simple error (2.13 and 10.6 also refer to "the [female] Astartes") or as

part of an inconsistently applied policy of denigration of Baal, it is impossible at this distance to decide.

BIBLIOGRAPHICAL NOTE

The translation and introduction have been produced with constant recourse to the magnificent Accordance software. I also gratefully acknowledge substantial help from Albert Pietersma at every stage of my work on LXX Judges.

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. SATTERTHWAITE

Judges A

Judges B

1 And it came about after the death of Iesus

And it came about after the death of Iesus

that the sons of Israel were inquiring by the

1 thatthesonsofIsraelwereinquiringthrough

Lord, saying, "Who shall go up for us against the the Lord, saying, "Who shall go up for us against Chananite as leader, to fight against him?" 2And the Chananites as leader, to fight with them?"

the Lord said, "Ioudas shall go up. See, I have given

2And the Lord said, "Ioudas shall go up. See, I have

the land in his hand." 3And Ioudas said to his given the land in his hand." 3And Ioudas said to brother Symeon, "Come up with me in my allot- his brother Symeon, "Come up with me in my alment, and let us fight against the Chananite, and lotment, and let us deploy against the Chananites, indeed I will go with you in your allotment." And and I too will go with you in your allotment." And Symeon went with him. 4And Ioudas went up, and Symeon went with him. 4And Ioudas went up, and the Lord gave the Chananite and the Pherezite in the Lord gave the Chananite and the Pherezite up his hand, and he struck them down at Bezek, ten into their hands, and they cut them down at Bezek, thousand men. 5And they found Adonibezek at fully ten thousand men. 5And they came upon Bezek and fought against him and struck down the Adonibezek at Bezek and deployed against him

Chananite and the Pherezite. 6And Adonibezek and cut down the Chananite and the Pherezite.

fled, and they went in pursuit after him and caught 6And Adonibezek fled, and they chased after him him and cut off the tips of his hands and his feet. and captured him and cut off the tips of his hands 7And Adonibezek said, "Seventy kings with the

and the tips of his feet. 7And Adonibezek said,

tips of their hands and their feet cut off used to "Seventy kings with the tips of their hands and the gather the scraps under my table; therefore, as I tips of their feet cut off used to gather the scraps have done, so God has paid me back." And they under my table; therefore, as I have done, so God brought him to Ierousalem, and he died there.

has paid me back." And they brought him to Ierousalem, and he died there.

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Judges A

Judges B

8 And the sons of Iudah fought against Je-

8 And the sons of Iudah were fighting Je-

rusalem and took it. And they struck it down with

rusalem and took it. And they struck it down with

the edge of the sword and set the city on fire with the edge of the sword and set the city on fire with fire. 9 And after that the sons of Iudah went down to fight against the Canaanite who lived in the hill country and the south and the lowland. 10 And Iudah went against the Canaanite who lived in Hebron, and Hebron came out in opposition (now the name of Hebron was formerly Kiriath-sepher), and he struck down Sesi and Achish and Tholmi, offspring of Enak.

Achish and Tholmi, offspring of Enak.

11 And from there they went against the inhab-

11 And from there they went up against the in-

habitants of Dabir (and the name of Dabir was formerly City of Letters). 12 And Gideon said, "Whoever strikes a blow against the City of Letters and Gideon said, "Whoever strikes a blow against

the captures it first, I will give him my daughter Ascha City of Letters and captures it first, I will give him for a wife." 13 And Gothoniel son of Kenez,

my daughter Ascha for a wife." 13And Gothoniel,

Chaleb's younger brother, captured it first, and he the younger son of Kenez, brother of Chaleb, cap-gave him his daughter Ascha for a wife. 14And it tured it first, and Chaleb gave him his daughter came about, when she entered, that he urged her Ascha for a wife. 14And it came about at her en-to ask for the field from her father. And she grum- trance that Gothoniel urged her that she should bled upon her draft animal and cried out from ask for a field from her father. And she grumbled where she was on her draft animal, "You have and cried out from where she was upon her draft given me away into the land of the south." And animal, "You have given me away into the land of Chaleb said to her, "What do you want?" 15And the south." And Chaleb said to her, "What do you Ascha said to him, "Give me a blessing; since you want?" 15And Ascha said to him, "Do give me a have given me away into the land of the south, you blessing; since you have given me away into the

shall also give me redemption of water." And, ac- land of the south, you shall also give me redemp-cording to her desire, Chaleb gave her the redemp-

tion of water." And, according to her desire,

tion of the upper and the redemption of the lower.

Chaleb gave her redemption of the upper and redemption of the lower.

16 And the sons of Iobab the Kinite, Moyses'

16 And the sons of Iothor the Kinite, Moyses'

a

father-in-law, went up from the City of Palms to
relative by marriagea, went up from the City of
the sons of loudas, into the wilderness that is in
Palms with the sons of loudas, into the wilderness
the south near the descent of Arad. And he went
that is to the south of loudas, that is near the de-
and settled with the people. 17And loudas went
scent of Arad. And they settled with the people.

17

with his brother Symeon, and they struck down
And loudas went with his brother Symeon, and
the Chananite who inhabited Sepheth and anath-
he cut down the Chananite who inhabited Sephek,
ematized it and destroyed it. And they called the
and they destroyed them. And he called the name
name of the city Destruction. 18And loudas did
of the city Anathema. 18And loudas did not inher-
not inherit Gaza and its territory and Ascalon and

it Gaza or its territories or Ascalon or its territories
its territory and Akkaron and its territory and Azo-
or Akkaron or its territories or Azotus or its sur-
tus and its surrounding lands. 19And the Lord was
rounding lands. 19And the Lord was with loudas
with loudas, and he inherited the hill country, for
and he inherited the hill country, for they could
he could not inherit the inhabitants of the valley,
not destroy the inhabitants of the valley, because
because Rechab commanded it. 20And he gave
Rechab gave orders to them. 20And they gave Che-
Chebron to Chaleb, just as Moyses had said, and
bron to Chaleb, just as Moyses had said, and from
from there he inherited the three cities and re-
there he inherited the three cities of the sons of
moved from there the three sons of Enak. 21And
Enak. 21And the sons of Benjamin did not inherit
the sons of Benjamin did not remove the Iebousite
the Iebousite who lived in Ierousalem, and the
who lived in Ierousalem, and the Iebousite has

lebousite has lived with the sons of Benjamin in
lived with the sons of Benjamin to this day.

Jerusalem to this day.

22 And the sons of Joseph, indeed they too

22 And the sons of Joseph, indeed they too went

went up towards Bethel, and Judah with them. up towards
Bethel, and the Lord was with them.

23

23

And the house of Israel encamped against Bethel

And they encamped and spied out Bethel (now

(now the name of the city was formerly Louza). the name of
their city was formerly Louza). 24And 24And those who
were keeping watch saw a man

those who were keeping watch looked, and see, a

coming out of the city, and they captured him and man was
coming out of the city, and they captured said to him,
“Show us the way into the city, and we

him and said to him, “Show us the way into the city,

will do mercy with you.” 25And he showed them

and we will do mercy with you.” 25And he showed

aOr *father-in-law*

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judges 1-2

Judges A

Judges B

the way into the city, and they struck down the city them the way into the city, and they struck down the with the edge of the sword, but they sent the man city with the edge of the sword, but they sent the and his family away. 26And the man left for the man and his family away. 26And the man went to land of Chettiim and built a city there and called its

the land of Chettiin and built a city there and called

name Louza; that is its name to this day.

its name Louza; that is its name to this day.

27 And Manasses did not inherit Baithshan

27 And Manasse did not remove Baithshan

(which is the city of the Scythians) or its daughters (which is the city of the Scythians) or its daughters or its surrounding lands or Ekthanaad and its or its surrounding settlements or Thanak or its daughters or the inhabitants of Dor and its daugh- daughters or the inhabitants of Dor or its daughters and the inhabitants of Balaam and its daugh- ters or Balak who dwelt there or its surrounding ters and the inhabitants of Magedon and its settlements or its daughters or the inhabitants of daughters or the inhabitants of leblaam or its Magedo or its surrounding settlements or its daughters, and the Chananite began to live in that daughters or the inhabitants of leblaam or its sur-land. 28And it came about that when Israel grew rounding settlements or its daughters, and the strong, he set the Chananite to pay tribute, and re-Chananite began to live in that land. 28And it moving he did not remove him.

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

29 And Ephraim did not remove the Chananite

who lived in Gazer, and the Chananite was living who lived in Gazer, and the Chananite lived in his in his midst in Gazer and became for tribute.

midst in Gazer and became for tribute.

30 And Zaboulon did not remove the inhabi-

30 And Zaboulon did not remove the inhabi-

tants of Kedron and the inhabitants of Enaala, and tants of Kedron or the inhabitants of Domana, and the Chananite lived in his midst and became for the Chananite lived in their midst and became for tribute.

tribute to him.

31 And Aser did not remove the inhabitants of

31 And Aser did not remove the inhabitants of

Akcho (and it became for tribute to him), and the Akcho (and it became for tribute to him), and the inhabitants of Dor and the inhabitants of Sidon inhabitants of Dor and the inhabitants of Sidon and the inhabitants of Aalaph and Achazib and the and the inhabitants of Aalaph and Aschazi and city of Chelba and of Aphek and of Roob 32and Chelba and Nai and Ereo 32and Aser lived in the Aser lived in the

midst of the Chananite who in- midst of the Chananite who inhabited the land, habited the land, for he could not remove him.

for he could not remove him.

33 And Nephthali did not remove the inhabi-

33 And Nephthali did not remove the inhabi-

tants of Baithsamys or the inhabitants of tants of Baithsamys and the inhabitants of Baitheneth, and Israel lived in the midst of the Baithanath, and Nephthali lived in the midst of Chananite who inhabited the land; now the in- the Chananite who inhabited the land; now the habitants of Baithsamys and the city of Baitheneth inhabitants of Baithsamys and the city of became for tribute to them.

Baitheneth became for tribute to them.

34 And the Amorrite pressed the sons of Dan

34 And the Amorrite pressed the sons of Dan

back into the hill country, for he did not allow him back into the hill country, for they did not allow to come down to the valley. 35And the Amorrite him to come down to the valley. 35And the Amor-began to live in the mountain of the Myrtle-grove, rite began to live in the potsherd mountain on where there are bears and foxes, and the hand of which there are bears and on which there are foxes, the house of Ioseph rested heavily on the Amor- in the Myrtle-grove and in Thalabin, and the hand rite, and he became for tribute. 36And the border of the house of Ioseph rested heavily on the Amor-of the Amorrite was the Idumean above Akrabin, rite, and he became for tribute to them. 36And the near Petra and above.

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

Now an angel of the Lord went up from Gal-

to Weeping and to Baithel and to the house of

2 gal to Weeping and to Baithel and to the

Israel, and he said to them, "The Lord, the Lord house of
Israel, and he said to them: This is what brought you up
from Egypt and brought you into the Lord says: "I brought
you up from Egypt and the land that he had sworn to your
fathers to give brought you into the land that I had sworn to
your to you. And he said to you, 'I will not scatter my
fathers. And I said, 'I will not scatter my covenant
with you forever. 2And for your part, you with you forever.
2And for your part, you shall not shall not make a covenant
with those who have make a covenant with those who have
their seat in their seat in this land, nor shall you do
obeisance this land, nor shall you do obeisance to their
gods, to their gods, but you shall destroy their carved ob-
but you shall destroy their carved objectsa and de-jectsa
and tear down their altars.' And you did not molish their
altars.' And you did not listen to my

aPossibly *images*

aPossibly *images*

judges 2

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Judges A

Judges B

listen to my voice when you did these things. 3And voice, for you did these things. 3And I said, I will I said, I will not add to deport the people of whom not remove them from before you, and they shall I spoke, to destroy them from before you, and they be causes of oppression for you, and their gods shall be for causes of oppression to you, and their shall be for an obstacle to you.” 4And it came gods shall be for an obstacle to you.” 4And it came about, as the angel of the Lord spoke these words about, as the angel of the Lord spoke these words to all the sons of Israel, that the people lifted up to all Israel, that the people lifted up their voice and their voice and wept. 5And they named the name

wept. 5For this reason the name of that place was of that place Weepings, and there they offered sac-called Weeping, and there they sacrificed to the rifice to the Lord.

Lord.

6 And Iesus dismissed the people, and the

6 And Iesus dismissed the people, and a man

sons of Israel went away, each to his house and to went to his inheritance to inherit the land. 7And his inheritance to inherit the land. 7And the peo- the people were subject to the Lord all the days of ple were subject to the Lord all the days of Iesus Iesus and all the days of the elders, those who and all the days of the elders, those who prolonged

prolonged their days along with Iesus, those who

their days after Iesus, those who had known all had known all the Lord’s great work that he had the Lord’s great work

that he had done for Israel. done in Israel. 8And Iesous son of Naue, slave of the Lord, died, a

the Lord, died, a son of one hundred ten years.

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 indeed, that 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 for Israel.

done in Israel.

11 And the sons of Israel did what was evil be-

11 And the sons of Israel did what was evil be-

fore the Lord and were serving the Baalim, 12and fore the Lord and served the Baalim, 12and they they abandoned the Lord, god of their fathers, who

abandoned the Lord, the God of their fathers, who

had brought them out of the land of Egypt, and 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 the nations who were all around them and did obeisance to them, and they provoked the Lord to anger. 13And they

abandoned the Lord and served anger. 13And they abandoned him and served Baal the she-Baal and the Astartes. 14And the Lord was and the Astartes. 14And the Lord was furiously furiously angry with Israel, and he delivered them angry against Israel, and he delivered them into in the hand of plunderers, and they plundered the hands of plunderers, and they plundered them, and he gave them up in the hand of their en- them, and he gave them up in the hands of their emies all around, and they could not withstand in enemies all around, and they could no longer the presence of their enemies. 15At every point at withstand in the presence of their enemies. 15At which they would prostitute themselves, the Lord's every point at which they marched out, the Lord's

hand also was to them for misfortune, as the Lord hand was also against them for misfortune, as the had said and as the Lord had sworn, and he op- Lord had said and as the Lord had sworn to them, pressed them greatly.

and he oppressed them greatly.

16 And the Lord raised up judges for them and

16 And the Lord raised up judges, and the Lord

delivered them out of the hand of those who plun- delivered them out of the hand of those who plundered them. 17And indeed they did not listen to dered them. 17And indeed they did not obey the their judges, for they prostituted themselves after judges, for they prostituted themselves after other other gods and did obeisance to them and provoked gods and did obeisance to them. And they soon the Lord to anger. And they soon turned aside from turned aside from the way in which their fathers the way in which their fathers had walked in obey- had walked in obeying the

words of the Lord; they ing the commandments of the Lord; they did not do did not do so. 18And because the Lord raised up so. 18And because the Lord raised up judges for judges for them, the Lord also was with the judge, them, the Lord also was with the judge, and he de- and he delivered them from the hand of their ene-livered them from the hand of their enemies all the mies all the days of the judge, for the Lord was en-days of the judge, for the Lord was entreated by their treated by their groaning from before those who

groaning from before those who besieged and af- besieged and oppressed them. 19And it came flicted them. 19And it came about when the judge about when the judge would die that they relapsed would die that they relapsed and again caused cor- and again caused corruption beyond what their fa-ruption beyond what their fathers had done, going thers had done, going after other gods, serving after other gods, serving them and doing obeisance them and doing obeisance to them. They did not to them. They did not cast off their practices and cast off their practices and their stubborn ways.

they did not withdraw from their stubborn way.

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judges 2-3

Judges A

Judges B

20And the Lord was furiously angry against Israel,

20And the Lord was furiously angry against Israel,

and he said, "Seeing that, inasmuch as this nation and he said, "Seeing that, inasmuch as this nation has abandoned my covenant that I commanded has abandoned my covenant that I commanded their fathers and has not obeyed my voice, 21I for their fathers and has not listened to my voice, 21in-my part will not add to remove from before them a deed I for my part will not add to remove from be-man from among the nations that Iesus left before them a man from among the nations that hind and let be, 22to test Israel by means of them, Iesus son of Naue left behind in the land and let whether or not they would keep to the way of the be, 22to test Israel by means of them, whether or not Lord, walking in it, as their fathers had kept to it." they would keep to the way of the Lord, walking in 23And the Lord had let those nations be, not re-it, as their fathers had observed it." 23And the Lord moving them at once, and had not delivered them had let those nations be, not removing them at in Iesus' hand.

once, and had not delivered them in Iesus' hand.

3 And Iesus left these nations so as to test Isra-

And these are the nations, those that the Lord
el by means of them, all those who had no ex-

3 left so as to test Israel by means of them, all

perience of all the wars of Chanaan 2(only on ac- those who had no experience of the wars of count of the generations of the sons of Israel, to Chanaan 2(only on account of the generations of teach them war; only, those before them did not Israel's sons, to teach them war; only, those before know them): 3the five satrapies of the allophytes them did not know them): 3the five satrapies of and the full number of the Chananite and the the allophytes and the full number of the Sidonian and the Heuite who lived on Lebanon, Chananite and the Sidonian and the Heuite who from Mount Balaermon as far as Loboemath. 4And lived on Lebanon, from Mount Aermon as far as

it happened so as to test Israel by means of them, Laboemath. 4And it happened so as to test Israel to know whether they would obey the command- by means of them, to know whether they would ments of the Lord, which he commanded their fa- obey the commandments of the Lord, which he thers by the hand of Moyses. 5And the sons of Is- commanded their fathers by the hand of Moyses.

rael lived in the midst of the Chananite and the 5And the sons of Israel lived in the midst of the Chettite and the Amorrite and the Pherezite and Chananite and the Chettite and the Amorrite and the Heuite and the Iebousite, 6and they took their the Pherezite and the Heuite and the Iebousite, daughters for wives for themselves, and their own 6and they took their daughters for wives for them- daughters they gave to their sons, and they served selves, and their own daughters they gave to their their gods.

sons, and they served their gods.

7 And the sons of Israel did what was evil be-

7 And the sons of Israel did what was evil be-

fore the Lord, and they forgot the Lord, their God, fore the Lord, and they forgot the Lord their God and served the she-Baalim and the sacred groves. and served the Baalim and the sacred groves. 8And 8And the Lord was furiously angry against Israel,

the Lord was furiously angry against Israel, and he

and he gave them up into the hands of King gave them up in the hand of King Chousarsathaim Chousarsathom of Syria-of-Rivers, and they were of Syria-of-Rivers, and the sons of Israel were sub-subject to him eight years. 9And the sons of Israel ject to Chousarsathaim eight years. 9And the sons cried out to the Lord, and the Lord raised up a de- of Israel cried out to the Lord, and the Lord raised liverer for Israel, and he delivered them, Gothoniel

up a deliverer for Israel, and he delivered them,

son of Kenez, Chaleb's younger brother, and he Gothoniel son of Kenez, Chaleb's brother, who obeyed him. 10And a spirit of the Lord came upon was younger above him. 10And a spirit of the Lord him, and he judged Israel, and he went out to war, came upon him, and he judged Israel, and he went and the Lord gave King Chousarsathom of Syria in

out to war against Chousarsathaim, and the Lord

his hand, and his hand prevailed over Chousarsa- gave King Chousarsathaim of Syria-of-Rivers in his thom. 11And the land had rest fifty years. And hand, and his hand prevailed over Chousarsathaim.

Gothoniel son of Kenez died.

11And the land had rest forty years. And Gothoniel

son of Kenez died.

12 And the sons of Israel added to do what was

12 And the sons of Israel added to do what was

evil before the Lord, and the Lord strengthened evil before the Lord, and the Lord strengthened King Eglom of Moab against Israel, because they King Eglom of Moab against Israel, because they had done what was evil before the Lord. 13And he had done what was evil before the Lord. 13And he brought to him all the sons of Ammon and Amagathered to himself all the sons of Ammon and lek, and he went and struck down Israel, and he Amalek, and he went and struck down Israel, and inherited the City of Palms. 14And the sons of Is- he inherited the City of Palms. 14And the sons of rael were subject to King Eglom of Moab eighteen Israel were subject to King Eglom of Moab eight-

teen years.

15 And the sons of Israel cried out to the Lord,

15 And the sons of Israel cried out to the Lord,

and the Lord raised up for them a deliverer, Aod and he raised up for them a deliverer, Aod son of son of Gera son of lemeni, an ambidextrous man. Gera son of lemeni, an ambidextrous man. And the And the sons of Israel sent gifts to King Eglom of

sons of Israel sent off gifts to King Eglom of Moab

judges 3-4

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Judges A

Judges B

Moab by his hand. 16And Aod made for himself a by his hand. 16And Aod made for himself a double-double-bladed dagger, a span in length, and he fas-

bladed dagger; it was a span in length, and he fas-

tened it on his right thigh under his cloak. 17And tened it on his right thigh under his cloak. 17And he presented the gifts to King Eglom of Moab. And

he went and presented the gifts to King Eglom of

Eglom was a very handsome man. 18And it came Moab. Now Eglom was a very handsome man.

about, when Aod had finished presenting the gifts,

18And it came about, when Aod had finished pre-

that he sent those who bore the gifts on their way. sending the gifts, that he sent those who carried the 19And Eglom turned back from the carved objectsa

gifts on their way. 19And he himself turned back

with Galgal. And Aod said, "I have a secret message

from the carved objectsa that were with Galgal. And

for you, O king." And Eglom said to everyone, Aod said, "I have a secret message for you, O king."

"Away!" and all his attendants went out from him. And Eglom said to him, "Be quiet!" and he sent all 20And Aod came in to him, and he was sitting

those who stood by him out from him. 20And Aod

alone, quite by himself in his summer roof-chamber- came into him, and he was sitting alone, quite by himself. And Aod said, "I have a divine message for you, O king." And Eglom rose from his seat, near Aod said, "I have a divine message for you, O king."

to him. 21And it came about just as he rose up that Aod reached with his left hand and took the dagger that came about just as he rose up that Aod reached for from his right thigh and thrust it into Eglom's with his left hand and took the dagger that was in his belly, 22and indeed he even drove the hilt in after above his right thigh and thrust it into his belly, the flame, and the fat closed over the flame, for he 22and indeed he even drove the hilt in after the did not draw the dagger out of his belly. 23And the flame, and the fat closed over the flame, for he did not draw the dagger out of his belly. And Aod went out into the vestibule, and he closed the doors of the roof-chamber on him and wedged them 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 his servants came

24 And he had gone out, and the servants came

in. And they looked, and see, the doors of the roof-

in. And they looked, and see, the doors of the roof-

chamber were locked. And they said, "Perhaps he is sitting on the chamber were wedged. And they said, "Perhaps he is sitting on the

stool in the retreat of his bed- is draining his feetb in the summer store-room.”

room.” 25And they waited, embarrassed. And see, 25 And they waited patiently until they were there was no one to open the doors of the roof- ashamed. And see, there was no one to open the chamber, and they took the key and opened, and doors of the roof-chamber, and they took the key see, their lord was lying dead on the ground.

and opened, and see, their lord was lying dead on the ground.

26 And Aod escaped while they were inconfu-

26 And Aod escaped while they were in confu-

sion (and there was no one paying attention to sion (and there was no one paying attention to him) and he passed beyond the carved objectsa him) and he passed beyond the carved objectsa and escaped to Seirotha. 27And it came about and escaped to Setirotha. 27And it came about when he arrived that he sounded with a horn in when Aod entered the land of Israel that he the hill country of Ephraim, and the sons of Israel sounded with a horn in the hill country of Ephra-went down with him, and he himself was at their im, and the sons of Israel went down with him head. 28And he said to them, “Come down after from the hill country, and he himself was at their me, for the Lord God has given your enemies, head. 28And he said to them, “Come down after Moab, in your hand.” And they went down after me, for the Lord God has given your enemies, him and quickly seized the fords across the Jordan Moab, in your hand.” And they went down after of Moab, and they did not allow a man to cross him and quickly seized the fords across the Jordan

over. 29And at that time they struck down Moab, of Moab, and he did not allow a man to cross over.

about ten thousand men, all the warriors among 29And in that day they struck down Moab, about them, even every man of power, and not a man es- ten thousand men, every sleek man, even every caped. 30And Moab was humbled in that day man of power, and not a man escaped. 30And under the hand of Israel. And the land had rest for Moab was humbled in that day under the hand of eighty years. And Aod judged them until he died.

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,

31 And after him arose Samegar son of Dinach,

and he struck down the allophytes, fully six hun- and he struck down the allophytes, fully six hundred men, as well as calves of cattle. And he him- dred men, with a bull's ploughshare. And indeed self delivered Israel.

he too delivered Israel.

4 Andthesons ofIsrael addedtodo whatwas

And the sons of Israel added to do what was

evil before the Lord. 2And the Lord gave them

4 evil before the Lord, and Aod died. 2And the

aPossibly *images*

aPossibly *images* bPossibly *lowest part*

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judges 4

Judges A

Judges B

up in the hand of King Iabin of Chanaan, who Lord gave them up in the hand of King Iabin of reigned in Hasor, and the commander of his force Chanaan, who reigned in Hasor, and the com-was Sisara, and he himself lived in Harisoth-of-mander of his force was Sisara, and he himself the-Nations. 3And the sons of Israel cried out to lived in Harisoth-of-the-Nations. 3And the sons of the Lord, for he had nine hundred ironclad chari- Israel cried out to the Lord, for he had nine hun-ots and himself cruelly oppressed Israel for twenty dred ironclad chariots and himself cruelly op-years.

pressed Israel for twenty years.

4 And at that time a woman, Debbora, a

4 And at that time a woman, Debbora, a

prophetess, wife of Laphidoth, was judging Israel prophetess, wife of Laphidoth, was judging Israel by herself. 5And she used to sit by herself under by herself. 5And she used to sit by herself under the palm of Debbora between Rama and between the palm of Debbora between Rama and between Baithel in the hill country of Ephraim, and the Baithel in the hill country of Ephraim, and the sons of Israel would come up to her there to re- sons of Israel would come up to her for judgment.

solve disputes. 6And Debbora sent and summoned 6And Debbora sent and summoned Barak son of Abineem from Kedes Nephthali and Abineem from Kades Nephthali and said to him, said to him, "Is it not you whom the Lord, the God "Did not the Lord, the God of Israel, command of Israel, commanded? And you shall leave for you? And you shall leave for Mount Tabor and Mount

Thabor and bring with you ten thousand bring with you ten thousand men of the sons of men from the sons of Nephthali and from the sons Nephthali and of the sons of Zaboulon. 7And I of Zaboulon. 7And I will bring out to you, to the will bring against you, to the Wadi Kison, Sisara, Wadi Kison, Sisara, commander of Iabin's force, commander of Iabin's force, and his chariots and and his chariots and his horde, and I will give him his horde, and I will give him into your hands."

in your hand." 8And Barak said to her, "If you will 8And Barak said to her, "If you will go with me, I go with me, I will go, and if you will not go with will go, and if you will not go, I will not go, for I me, I will not go, for I do not know the day in do not know the day on which the Lord will send which the Lord will send his angel on a good jour- his angel on a good journey with me." 9And she ney with me." 9And Debhora said to him, "Going said, "Going I will go with you, but know that it I will go with you, but know that it will not be will not be your success on the journey on which your success for the journey on which you are you are going, for the Lord will give Sisara up in going, for the Lord will give Sisara up in the hand the hand of a woman." And Debhora got up and of a woman." And Debhora got up and went with went with Barak from Kades. 10And Barak called Barak to Kedes. 10And Barak summoned Zaboulon out to Zaboulon and Nephthali from Kades, and

and Nephthali to Kedes, and ten thousand war- ten thousand warriors went up at his heels, and riors went up at his heels, and Debhora went up Debhora went up with him.

with him.

11 And the fellows of the Kinite had separated

11 And Chaber the Kinite had separated from
from the sons of Iobab, a relative by marriage of
Kainan, from the sons of Iobab, a relative by mar-
riage of Moses, and he had pitched his tent by Oak-of-the-
riage of Moses, and he had pitched his tent as far
west, which is near Kedesh.

away as Oak-of-the-Grove, which is near Kedesh.

12 And they told Sisara that Barak son of Abi-

12 And Sisara was told that Barak son of Abi-

neem had gone up to Mount Tabor, 13 and Sisara neem
had gone up towards Mount Tabor, 13 and called out all his
chariots, for he had nine hundred iron-iron-clad chariots, and all the
people who were clad chariots, and all the people who were
with with him, from Harisoth-of-the-Nations, to the him, from
Harisoth-of-the-Nations, to the Wadi Wadi Kison. 14 And
Deborah said to Barak, "Up! Kison. 14 And Deborah said to
Barak, "Up! For this For this is the day in which the Lord has
given Sisara the day in which the Lord has given Sisara in
your hand. See, will the Lord not go before hand.
For the Lord will go out before you." And you?" And Barak
went down from Mount Tabor, Barak went down from
Mount Tabor, and ten and ten thousand men behind him.
15 And the thousand men behind him. 15 And the Lord threw
Lord threw Sisara and all his chariots and all his Sisara and
all his chariots and all his camp into a camp into a panic by
the edge of the sword before panic by the edge of the sword
before Barak, and Barak, and Sisara got down from his

chariot and Sisara got down off his chariot and fled away on his feet, 16and Barak was pursuing feet, 16and Barak was pursuing after the chariots and after the chariots and after the camp, all the way to after the camp, all the way to Harisoth-of-the-Na-

Thicket-of-the-Nations. And all the camp of Sisara tions. And the entire camp of Sisara fell by the edge fell by the edge of the sword; not even one was left. of the sword; not even one was left.

17 And Sisara had retreated on his feet to the

17 And Sisara had fled on his feet to the tent of

tent of Iael, wife of Chaber the Kinite, for there was

Iael, wife of Chaber, comrade of the Kinite, for

peace between King Iabin of Hasor and between there was peace between King Iabin of Hasor and the clan of Chaber the Kinite. 18And Iael came out

between the clan of Chaber the Kinite. 18And Iael

aOr *father-in-law*

aOr *father-in-law*

Judges 4-5

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Judges A

Judges B

to meet Sisara and said to him, "Come aside, my came out to meet Sisara and said to him, "Turn lord, come aside to me; have no fear." And he aside, my lord, turn aside to me; have no fear."

came aside to her, into the tent, and she covered And he turned aside to her, into the tent, and she him with her skin curtain. 19And Sisara said to her,

covered him with a garment. 19And Sisara said to

"Do but give me a little water to drink, for I am her, "Do but give me a little water to drink, for I thirsty." And she opened the skin of milk and gave am thirsty." And she opened the skin of milk and him a drink and covered up his face. 20And he said gave him a drink and covered him. 20And Sisara to her, "Stand at the entrance of the tent, and it said to her, "Do stand at the entrance of the tent, shall be, if anybody comes to you and asks you and it shall be, if a man comes to you and asks you and says to you, 'Is a man within?' that you will and says, 'Is there a man here?' that you will say, say, 'There is not.' " And she covered him up with 'There is not.' " 21And lael, wife of Chaber, took the

her skin curtain. 21And lael, wife of Chaber, took tent peg and placed the hammer in her hand and the tent peg and placed the hammer in her hand secretly went in towards him and drove the peg in and quietly went in towards him and hammered his temple, and it went through in the ground.

the peg into his jaw and drove it through in the And as for him, he was terrified and stupified and ground. And as for him, he writhed between her he died. 22And see, Barak was

pursuing Sisara, and knees, and he breathed his last and died. 22 And Iael went out to meet him and said to him, "Come see, Barak was pursuing Sisara, and Iael went out here, and I will show you the man whom you are to meet him and said to him, "Come here, and I seeking." And he went in to her, and see, Sisara will show you the man whom you are seeking." sprawled, a corpse, and the tent peg in his temple.

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

23 And in that day God routed King Iabin of

Chanaan in that day before the sons of Israel. Chanaan before the sons of Israel. 24 And the hand of the sons of Israel went out,

of the sons of Israel was going out, going and be-

going and becoming hard against King Iabin of coming hard against King Iabin of Chanaan until Chanaan until they destroyed him.

they destroyed King Iabin of Chanaan.

5 And Deborah sang, and Barak son of Abineem,

And Deborah and Barak son of Abineem sang

in that day and said:

5 in that day, saying:

“When chiefs take the lead in Israel,

2

“An unveiling was unveiled in Israel;

when people make their free choice,

when people volunteer,

bless the Lord!

bless the Lord!

3

“Hear, O kings; give ear, O mighty satraps;

3

“Hear, O kings, and give ear, O satraps;

I will sing to the Lord;

I am for the Lord—I am! I will sing;

I will make music to the God of Israel.

I will make music to the Lord, the God of

Israel.

4

“Lord, at your marching out from Seir,

4

“Lord, at your marching out in Seir,

when you set out from the field of Edom,
when you set out from the field of Edom,
earth trembled,
earth trembled,
and the sky was convulsed.

and the sky dripped dews,
and the clouds dripped water.
and the clouds dripped water.

5

Mountains quaked from before the Lord,

5

Mountains quaked from before the Lord Eloi,
this Sinai, from before the Lord, God of
this Sinai, from before the Lord, God of
Israel.

Israel.

6

“In the days of Samegar son of Anath,

6

“In the days of Samegar son of Anath,

in the days of lael, kings were lacking,

in the days of lael,

and they traveled paths;

they abandoned roads

they traveled twisting roads.

and traveled along by-ways;

they traveled by twisting roads.

7

A spokesman was lacking in Israel; he was

7

Mighty ones were lacking in Israel; they

lacking

were lacking

until Debbora rose up,

until Debbora should arise
for she arose as a mother in Israel.
until she should arise as a mother in
Israel.

8

They chose new gods, like barley bread—

8

They chose new gods; then the cities of the
protection, if I see it, of barbed lances
rulers fought;
among forty thousand!
a shield, if it was seen, and a spear
among forty thousand in Israel!

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judges 5

Judges A

Judges B

9

My heart is for what was ordained for Israel;

9

My heart is on what was ordained for Israel;

you the powerful of the people,

you who volunteer among the people,

bless the Lord.

bless the Lord.

10

“Mounted upon draft animals,

10

“Mounted upon a female donkey at midday,

sitting on covered chariots,

sitting on tribunal

and going towards the ways of councils,

on the way,

11

utter a sound of people

11

recount with a voice of those
who strike up music, in the midst of
who strike up music, in the midst of
those who rejoice!

those who draw water!

There they will attribute righteousness to the

There they will attribute acts of

Lord.

righteousness to the Lord.

The righteous prevailed in Israel;

Increase acts of righteousness in Israel!

then the people of the Lord went down

Then the Lord's people went down to the

to their cities.

cities.

12

"Awake, awake, Debbora!

12

“Awake, awake, Debbora!

Arouse tens of thousands along with the

Awake, awake! Declare a song;

people!

arise, Barak, and take captive

Awake, awake, speak with a song.

your captives, O son of Abineem.

Strengthen, arise, Barak,

and, Debbora, strengthen Barak.

Take captive your captives,

O son of Abineem.

13

When was his strength increased?

13

Then a remnant went down
Lord, humble for me those who are
for the strong ones;
stronger than me.

the people of the Lord went down for him
among the powerful.

14

People of Ephraim wreaked vengeance on

14

At my leading Ephraim

them

uprooted them in Amalek,

in your brother Benjamin's valley, among

behind you, Benjamin,

your peoples.

among your peoples;

At my leading Machir went down in search,

through me Machir
and from Zaboulon the Lord would fight
went down in search,
for me among the mighty,
and from Zaboulon those who draw with a
from there with the scepter of him who
rod of a scribe's account.
prevails in leadership.

15

In Issachar he sent his foot-soldiers

15

And chiefs in Issachar were
with Debbora into the valley.

with Debbora and Barak.

You, why do you dwell

Thus Barak sent away in the valleys

in the midst of shores?

at his feet.

He spread out with his feet.

Into the portions of Rouben

Among the divisions of Rouben
there were great ones reaching for heart.
there were great inquiries of heart.

16

Tell me; why do you sit

16

To what end did they sit between the double
among the mosphathaima,
load, to hear the piping of
to hear the pipings of those who arouse?
messengers?

To cross over into the territory of Rouben

Into the divisions of Rouben

there were great searchings of heart.

there were great examinings of heart.

17

Galaad encamped beyond the Jordan;

17

Galaad encamped beyond the Jordan;

and Dan, why does he dwell by the

and Dan, to what end does he dwell by

ships?

the ships?

Aser sojourned at the shore of seas

Aser sojourned at the coast of seas

and encamped by his channels.

and will camp by its outlets.

18

Zaboulon is a people that scorned

18

Zaboulon the people scorned

their life to death;

their life to death;

Nephtalim too, on the heights of the field.

Nephtali too, on the heights of the field.

19

“Kings came, and they mustered,

19

“Their kings came, they mustered,

aHeb = *sheepfolds*

aPerhaps *away from*

judges 5

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Judges A

Judges B

then fought kings of Chanaan
then fought kings of Chanaan,
at Thennach, by the water of Mageddo;
at Thanaach, by the water of Megeddo;
they got no excessive share of silver.
they got no gift of silver.

20

Stars fought from the sky,

20

The stars from heaven mustered,
from their courses they fought with
from their paths they mustered with
Sisara.

Sisara.

21

Wadi Kison carried them away,

21

Wadi Kison swept them away,
Wadi Kademim, Wadi Kison.

wadi of ancients, Wadi Kison.

My mighty soul will trample them!

My mighty soul will trample it!

22

“Then tendons of a horse were cut,

22

“Then tendons of a horse were shackled;

amadarotha of his mighty ones.

his strong ones eagerly made haste.

23

“Curse Maroz, said the angel of the Lord,

23

“Curse Meroz, said an angel of the Lord,

curse its inhabitants with a curse,

curse it;

because they did not come to the help of

accursed be everyone who inhabits it,

the Lord;

because they did not come to the Lord’s

the Lord is our helper, mighty among

help,

warriors.

for help among the powerful.

24

“May lael of women be blessed,

24

“May lael among women be blessed,

wife of Chaber the Kinite;

wife of Chaber the Kinite;

of women in a tent may she be blessed.

of women in tents may she be blessed.

25

He asked her for water, and she gave him

25

He asked for water; she gave milk;

milk;

she brought butter in a dish of pre-

she brought butter near in a dish of

eminent ones.

strong ones.

26

She put her left hand to a peg,

26

She put her left hand to a peg,

her right hand to the cutting off of weary

and her right hand to a hammer of

ones,

laborers,

and she beheaded Sisara;

and she hammered Sisara;

she crushed his skull,

she pierced his head,

and she shattered and pierced his jaw.

and she struck; she pierced his temple.

27

Between her feet he doubled up and fell;

27

Between her feet he collapsed;

he lay between her feet;

he fell and lay;

where he doubled up,
between her feet he sank down and fell;
there he fell, wretched.
as he sank down, there he fell, gone.

28

“Out of the window the mother of Sisara

28

“Out of the window peered Sisara’s mother,
was leaning down,
beyond the peephole:

looking down through the lattice

'It is because his chariot is ashamed;

at those who returned with Sisara:

it is because his chariots' feet tarry.'

'Why is his chariot the last to arrive?

Why tarry the tracks of his chariots?'

29

The wise among her leading ladies replied

29

The wise, her leading ladies, answered her;

to her;

she too returned her words to herself:

she too answered with her own words:

30

'Will they not find him dividing the spoil,

30

'Will they not find him dividing the spoil?

showing friendship to friends towards a

Being compassionate he will show
mighty man's head?
compassion towards a man's head.
Sisara's spoils of dyed cloth,
Spoils of dyed cloth for Sisara,
spoils of dyed, embroidered cloth,
spoils of dyed, embroidered cloth,
a dyed robe of embroidered cloth
dyed pieces of embroiderers they are,
around his neck as spoil?'
spoils for his neck.'

31

"So perish all your enemies, O Lord!

31

"So perish all your enemies, O Lord!

And may those who love him be like the

And may those who love him be like the

rising of the sun in its dominance."

marching out of the sun in its

power.”

And the land had rest forty years.

And the land had rest forty years.

aHeb = *galloping*

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judges 6

Judges A

Judges B

6 And the sons of Israel did what was evil before

And the sons of Israel did what was evil before

the Lord, and the Lord gave them up in the

6 the Lord, and the Lord gave them in the hand

hand of Madiam seven years. 2 And the hand of Madiam
seven years. 2 And the hand of Madiam Madiam prevailed
over Israel, and the sons of Isra-prevailed over Israel, and
the sons of Israel made

el made for themselves, from before Madiam, shel-

for themselves, from before Madiam, the hollows

ters in the mountains and in the caves and the in the
mountains, and the caves and the hangingsa.

strongholds. 3 And it came about whenever a man 3 And it
came about if the sons of Israel put in seed of Israel put in
seed that Madiam would come up, that Madiam came up,
and Amalek and the sons of and Amalek and the sons of the
east, and they the east would come up with them. 4 And
they en-would come up against him. 4 And they would en-
camped against them and they ruined their crops, camp
against them, and they destroyed the pro- until coming to
Gaza, and they did not leave sup-duce of the land, until one
comes to Gaza, and port for life in the land of Israel, nor bull
nor don-they would not leave support for life in Israel, even
key among the herds. 5 For they and their posses-

flock and calf and donkey. 5 For they and their live-

sions would come up, and their tents would arrive

stock would come up, and they would bring their like a grasshopper in great numbers, and there was tents, and they would arrive like a grasshopper in no number for them or their camels, and they great numbers, and there was no number for them would enter the land of Israel and waste it. 6And or their camels, and they would arrive in the land Israel was greatly impoverished from before Madi-of Israel to waste it. 6And Israel was greatly impov-

am, and the sons of Israel called out to the Lord

erished from before Madiam, and the sons of Isra- 7from before Madiam.

el 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

8 And the Lord sent a man, a prophet, to the

Lord sent a man, a prophet, to the sons of Israel, sons of Israel, and he said to them, "This is what and he said to them, "This is what the Lord, the the Lord, the God of Israel, says: I am he who God of Israel, says: I am the one who made you brought you up from the land of Egypt, and I led come up from Egypt, and I led you out of a house you out of your house of slavery, 9and I rescued of slavery, 9and I delivered you from the hand of you from the hand of Egypt and from the hand of Egypt and from the hand of all who oppressed all who oppressed you, and I drove them out from you, and I drove them out from before you and before you and gave you their land, 10and I said to gave you their land, 10and I said to you, 'I am the you, 'I am the Lord your God;

you shall not pay Lord your God; you shall not pay reverence to the reverence to the gods of the Amorrite, among gods of the Amorrite, among whom you dwell, in whom you live, in their land.' And you have not their land.' And you have not given heed to my given heed to my voice."

voice."

11 And an angel of the Lord came and sat

11 And an angel of the Lord came and sat under

under the oak, which was at Ephratha, which be- the terebinth at Ephratha, which belonged to loas, longed to loas, father of Abiezri, and his son father of Esdri, and Gedeon was his son, beating Gedeon was beating out wheat in a wine press to out grain in the wine press so as to escape from be-escape from before Madiam. 12And an angel of the

fore Madiam. 12And the angel of the Lord appeared

Lord appeared to him and said to him, "The Lord to him and said to him, "The Lord is with you, is with you, mighty in strength." 13And Gedeon strong among the powers." 13And Gedeon said to said to him, "By me, Lord? And if the Lord is with

him, "By me, my lord? And if the Lord is with us, to

us, why have all these evils found us? And where what end have these evils found us? And where are are all his wonders, everything our fathers recount-all his wonders that our fathers recounted to us,

ed to us, saying, 'Did not the Lord bring us up saying, 'Did not the Lord truly bring us up from from Egypt?' But now he has cast us off and given Egypt?' But now he has cast us out and given us in us up in the hand of Madiam." 14And the angel of the hand of Madiam." 14And the angel of the Lord the Lord looked at him and said to him, "Go in turned towards him and said, "Go in this your your strength and you will deliver Israel, and see, I strength, and you will deliver Israel from the hand have sent you forth." 15And Gedeon said to him, of Madiam; see, I have sent you forth." 15And "By me, lord? By what means shall I deliver Israel?

Gedeon said to him, "By me, my lord? By what

See, my thousand is more lowly in Manasses, and means shall I deliver Israel? See, my thousand be-I am insignificant in my father's house." 16And the

came weak in Manasses, and I am the lesser one in

angel of the Lord said to him, "The Lord will be my father's house." 16And the angel of the Lord with you, and you shall strike down Madiam as said to him, "The Lord will be with you, and you you would one man." 17And Gedeon said to him, shall strike down Madiam as you would one man."

"And if I have found favor in your eyes and you 17And Gedeon said to him, "But if I have found will perform a sign for me that it is you who speak pity in your eyes and you will do for me today with me, 18do not stir from here until I come to

everything you spoke about with me, 18do not de-

aOr *suspended spots*

judges 6

Judges A

Judges B

you, and I will bring my sacrifice and place it before you, and I will bring part from here until I come to you, and I will bring before you." And he said, "I am he; I will stay seated out the sacrifice and place it before you." And he until you return."

said, "I am he. I will sit down until you return."

19 And Gedeon entered and prepared a goat

19 And Gedeon entered and prepared a goat

kid and unleavened cakes from an ophia of wheat kid and unleavened cakes from an ophia of wheat flour, and the meat he placed in the breadbasket, flour, and the meat he put in the basket and the and the broth he poured into a pot and brought it broth he put into the pot and brought them out to out to him under the oak and did obeisance. him under the terebinth and drew near. 20And the 20And the angel of the Lord said to him, "Take the

angel of God said to him, "Take the meat and the

meat and the unleavened cakes, and put them by unleavened cakes, and put them by that rock, and that rock, and pour out the broth." And he did so. pour out the broth next to it." And he did so.

21And the angel of the Lord reached out the tip of

21And the angel of the Lord reached out the tip of

the rod that was in his hand and touched the meat the rod that was in his hand and touched the meat and the unleavened cakes, and fire ignited from and the unleavened cakes, and fire went up from the rock and consumed the meat and the unleav- the rock and consumed the meat and the unleavened cakes, and the angel of the Lord departed ened cakes, and the angel of the Lord went from from his sight. 22And Gedeon perceived that it was

his sight. 22And Gedeon perceived that he was an

an angel of the Lord, and Gedeon said, "Ah, ah, angel of the Lord, and Gedeon said, "Ah, ah, my Lord, Lord! For I have seen the angel of the Lord lord, Lord! For I have seen an angel of the Lord face to face." 23And the Lord said to him, "Peace be

face to face." 23And the Lord said to him, "Peace be

to you; do not be afraid that you will die." 24And to you; do not be afraid; you will not die." 24And Gedeon built an altar there to the Lord and called Gedeon built an altar there to the Lord and named it, Peace of the Lord, it being still at Ephratha of it, Peace of the Lord, it being still at Ephratha of Ezri's father to this day.

Ezri's father to this day.

25 And it came about in that night that the

25 And it came about in that night that the

Lord said to him, "Take your father's fattened calf,

Lord said to him, "Take the calf, the bull that be-

the seven-year-old one. And you will pull down

longs to your father, and a second, seven-year-old
the altar of Baal that is your father's and cut down
calf. And you will pull down the altar of Baal that
the sacred grove that is beside it, 26and you will
belongs to your father and destroy the sacred grove
build an altar to the Lord your God, who appeared
that extends up to it, 26and you will build an altar
to you on the peak of this Mount Maoz, in proper
to the Lord your God on the peak of this Maouek,
order, and you will take the calf and offer up a
in proper order, and you will take the second calf
whole burnt offering with the wood of the sacred
and offer up a whole burnt offering with the wood
grove that you shall cut down." 27And Gedeon
of the sacred grove that you shall destroy." 27And
took thirteen men from among his slaves and did
Gedeon took ten men from among his own slaves
as the Lord had told him, and it came about, since
and did it in the way the Lord had told him, and it
he was afraid of his father's household and the

came about, since he was afraid of his father's men of the city, so as not to do it by day, that he household and the men of the city, to do it by day, did it by night.

that he did it by night.

28 And the men of the city arose early in the

28 And the men of the city arose early in the

morning, and see, the altar of Baal broken down,

morning, and see, the altar of Baal had been pulled

and the sacred grove beside it cut down, and the

down, and the sacred grove beside it had been de-

fatted calf offered up for a whole burnt offering

stroyed, and they saw the second calf that he had

on the altar that had been built! 29And a man said

offered up onto the altar that had been built.

to his fellow, "Who has done this deed?" And they

29And a man said to his fellow, "Who has done

were searching and seeking, and they

said,

this thing?" And they sought out and investigated,

“Gedeon son of loas did this deed.” 30And the
and they knew that Gedeon son of loas had done
men of the city said to loas, “Bring out your son,
this thing. 30And the men of the city said to loas,
and let him die, because he has broken down the
“Bring out your son, and let him die, because he
altar of Baal and because he has cut down the sa-
has pulled down the altar of Baal and because he
cred grove beside it.” 31And loas said to the men
has destroyed the sacred grove beside it.” 31And
who were arrayed against him, “Are you now act- loas said
to all the men who rose up against him, ing as judges for
Baal? Or are you delivering him?”

“Are you now acting as judges on Baal’s behalf? Or
He who has sought judgment against him shall die
will you deliver him? Whoever passes judgment on
by morning. If he is a god, he will exact justice
him, let him be put to death by morning. If he is a
from him, because he has broken down his altar.”
god, let him pass judgment on him, because he
32And in that day he called it Baal’s Court of Jus-

has pulled down his altar.” 32And in that day he
tice, because he pulled down his altar.
called it Iarbaal, saying, “Let Baal seek justice on
itb, for his altar was pulled down.”

33 And all Madian and Amalek and the sons

33 And all Madian and Amalek and the sons

aHeb 1 ephah = 22 liters

aHeb 1 ephah = 22 liters bOr *against him*

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judges 6-7

Judges A

Judges B

of the east gathered together and crossed and encamped in the Valley of Jezrael. 34And a divine spirit of the Lord entered Gedeon, and he sounded with a horn, and he called out for Abiezer after him. 35And Abiezer was seized by fear after him. 35And he sent out messengers throughout all Manasses, and in Aser and in Zaboulon and in Nephthali, and he went up to meet them.

Nephthali, and they went up to meet him.

36 And Gedeon said to God, "If you are deliv-

36 And Gedeon said to God, "If it is you who ering Israel by my hand, as you have spoken, 37see, are delivering Israel by my hand, as you have spoken, I am laying a fleece of wool on the threshing floor, 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, then I shall also know and there is dew on the fleece alone and there is dryness over all the ground, I shall that you are delivering Israel by my hand, as you

know that you will deliver Israel by my hand, as have spoken.” 38And it was so. And Gedeon rose you have spoken.” 38And it was so. And he rose early the next morning and squeezed the fleece, early the next morning and squeezed the fleece, and the dew flowed out of the fleece, a full basin and dew dripped from 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. I will yet indeed 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

was dryness on the fleece only, and over all the
there was dew.

ground there was dew.

7 And Jael (she is Gideon) rose early, and all

And Jael (he is Gideon) rose early, and all

the people that were with him, and encamped

7 the people with him, and they encamped by

beside the land of Arad, and the camp of Midian the
spring of Arad, and the camp of Midian was and Amalek
was north of him, away from the hill north of him, away from
Gabaath Amora, in the of Abor, in the valley.

valley.

2 And the Lord said to Gideon, "The people

2 And the Lord said to Gideon, "The people

with you are numerous; so I will not give up Midian

with you are numerous; so I will not give up Midian

in their hand. Israel would only boast against me in their
hand. Israel would only boast against me, saying, 'My own
hand has delivered me.' "

me, saying, 'My own hand has delivered me.'

3 And the Lord said to him, "Do proclaim in the

3 And now, do proclaim in the hearing of the peo-

hearing of the people, saying, 'Who is faint-hearted, saying, 'Who is the one who is fearful and ed and fearful? Let him return home.' " And twen-faint-hearted? Let him turn round and leave

ty-two thousand quickly set out from Mount Mount Galaad.' " And twenty-two thousand of Galaad and returned home from the people, and the people turned around, and ten thousand reten thousand remained.

mained.

4 And the Lord said to Gedeon, "The people

4 And the Lord said to Gedeon, "The people

are still numerous; take them down into the water, are still numerous; bring them down to the water, and I will test them for you there. And it will be and I will sift them for you there. And it will be that anyone of whom I say to you, 'This one shall that anyone of whom I say to you, 'This one shall go with you,' he shall go with you, and anyone of go with you,' he shall go with you, and every one whom I say to you that he shall not go with you, of whom I say to you, 'This one shall not go with he shall not go with you.'" 5And he brought the you,' he shall not go with you." 5And he brought people into the water, and the Lord said to the people down to the water, and the Lord said to Gedeon, "Everyone who laps from the water with Gedeon, "Everyone who laps from the water with his tongue as if a dog laps, you shall put him to his tongue as if a dog laps, you shall put him to one side, and every one who kneels down on his one side, and so with all those who bend down on knees to drink, you shall put him by himself." their knees to drink." 6And the number of those 6And the full number of those

that lapped with that lapped with their hand to their mouth was

their tongue was three hundred men, and all the three hundred men, and all the remainder of the rest of the people knelt down on their knees to people bent down on their knees to drink water.

drink water. 7And the Lord said to Gedeon, "With 7And the Lord said to Gedeon, "With the three the three hundred men that lapped I will deliver hundred men that lapped I will deliver you and you and give Madiam up in your hand. And let all give Madiam in your hand. And all the people will the people depart, a man to his place." 8And they go, a man to his place." 8And they took the provi-took the provisions of the people in their hand, sions of the people in their hand, and their horns, and their horns, and he sent every man of Israel and he sent every man of Israel away, a man to his

judges 7

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Judges A

Judges B

away, a man to his dwelling, but retained the three tent, and he encouraged the three hundred men.

hundred men. Now the camp of Madiam was And the camp of Madiam was below him in the below him in the valley.

valley.

9 And it happened in that night that the Lord

9 And it happened in that night that the Lord

said to him, "Get up, go down quickly from here said to him, "Get up, and go down in the camp, for into the camp, for I have given it up in your hand. I have given it up in your hand. 10And if you fear 10But if you fear to go down, you and your young

to go down, you and your young servant Phara go

servant Phara go down into the camp, 11and you down into the camp, 11and you shall hear what shall hear what they say, and afterward your hands

they will say, and after that your hands shall be

shall be strengthened, and you shall go down into strengthened, and you shall go down in the the camp." And he went down, he and his young camp." And he went down, he and his young ser-servant Phara within the bounds of the fifty in the vant Phara towards the command of the fifty that camp. 12And Madiam and Amalek and all the sons were in the camp. 12And Madiam and Amalek and of the east had encamped in the valley like a all the sons of the east were

thrown in the valley grasshopper, in great numbers, and there was no like a grasshopper, in great numbers, and there was number for their camels, but they were like the no number for their camels, but they were like the sand on the seashore, in great numbers. 13And sand on a seashore, in great numbers. 13And Gedeon entered, and see, a man was telling his Gedeon arrived, and see, a man telling a dream to dream to his comrade, and he said, "See, the his comrade, and he said, "A dream, see, I dream which I dreamed, and see, a cake of barley dreamed, and see, a cake of barley bread was spin-bread was tumbling in the camp of Madiam, and ning round in the camp of Madiam, and it came to it came to the tent of Madiam and struck it and the tent and struck it, and it collapsed, and it overturned it, and the tent collapsed." 14And his turned it upside down, and the tent collapsed."

comrade answered and said, "This is nothing other

14And his comrade answered and said, "This is

than the sword of Gedeon son of loas, a man of Is- nothing if not the sword of Gedeon son of loas, a rael; the Lord has given up Madiam and all the man of Israel; God has given up Madiam and all camp in his hand."

the camp in his hand."

15 And it came, about when Gedeon heard the

15 And it came about, when Gedeon heard the

narration of the dream and its interpretation, that explanation of the dream and its interpretation, he did obeisance to the Lord, and he returned to that he did obeisance to the Lord, and he returned the camp of Israel and said, "Get up, for the Lord to the camp of Israel and

said, "Get up, for the Lord has given the camp of Madiam in your hands." Lord has given the camp of Madiam in your hands. 16And he divided the three hundred men into

hand." 16And he divided the three hundred men

into three commands and put horns in the hand of all into three commands and put horns in the hands of them and empty jars and torches in the middle 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

and do the same. And see, I am entering in the

the middle of the camp, and it will be that as I do, command of the camp, and it will be that as I do, so you shall do. 18And I shall sound with the horn, so you shall do. 18And I shall sound with the horn I and all those with me, and you also shall sound for my part, and all you with me shall sound with with your horns around the camp and say, 'For the Lord and for Gedeon!' "

the Lord and for Gedeon!' "

19 And Gedeon and a hundred men with him

19 And Gedeon and the 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 horns and shook out the jars that were in their

hands. 20And the three commands sounded with hands.
20And the three commands sounded with the horns and
broke the jars and grasped the the horns and broke the jars
and seized the torches torches in their left hand, and in their
right hand in their left hands, and in their right hands the
were the horns to sound, and they cried, "A sword horns to
sound, and they cried, "A sword for the for the Lord and for
Gedeon!" 21And everyone Lord and for Gedeon!" 21And
they stood, a man stood in his place all around the camp,
and they for himself, all around the camp, and all the camp
ran, all the camp, and they gave signals and fled. ran, and
they gave signals and fled. 22And they 22And the three
hundred horns sounded, and the sounded with the three
hundred horns, and the

Lord set a man's dagger against his fellow and Lord set a
man's sword against his fellow through-against all the camp,
and the camp fled as far as out all the camp, and the camp
fled as far as Beth-Baithasetta and was pressed back as far
as the edge

seedta Garagatha, as far as the edge of Abomeoula

of Abelmeoula and by Tabath. 23And a man of Is- by Tabath.
23And they sounded the cry, a man of rael sounded the cry
from Nephthalim and from Israel, from Nephthali and from
Aser and from all Aser and from all Manasses, and they took
up the Manasses, and they pursued after Madiam.

pursuit after Madiam.

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judges 7-8

Judges A

Judges B

24 And Gedeon sent messengers throughout

24 And Gedeon sent messengers throughout

all the territory of Ephraim, saying, "Come down all the hill country of Ephraim, saying, "Come to meet Madiam, and seize the water for yourselves

down to meet Madiam, and seize the water for

as far as Baithbera and the Jordan." And every man

yourselves, as far as Baithera and the Jordan." And

of Ephraim sounded the cry, and they quickly every man of Ephraim sounded the cry, and they seized the water as far as Baithbera and the Jordan.

quickly seized the water as far as Baithera and the

25And they captured the two commanders of Ma-

Jordan. 25And they captured the commanders of

diam, Oreb and Zeb, and they killed Oreb at Madiam, both Oreb and Zeb, and they killed Oreb Sourin, and Zeb they killed at lakeph-Zeb, and at Sour, and Zeb they killed at lakeph-Zeph, and they pursued Madiam. And they brought the head they pursued Madiam. And they brought the head of Oreb and Zeb to Gedeon, from beyond the Jor- of Oreb and Zeb to Gedeon, from beyond the Jordan.

dan.

8 And a man of Ephraim said to him, "Why

And they said to Gedeon, a man of Ephraim,

have you done this thing to us, not to call us

8 “Why have you done this thing to us, not to

when you were setting out to fight against Madi- call us
when you set out to deploy against Madiam?” And they
disputed with him forcefully. 2And

am?” And they argued strongly with him. 2And he

he said to them, “What have I done now as you said to
them, “What have I done now as you have?

have? Are not the gleanings of the grapes of Ephra-

Or is not the gleaning of the grapes of Ephraim a

im better things than the vintage of Abiezer? 3God better
thing than the vintage of Abiezer? 3God has has given up in
your hand the commanders of Ma- given up in your hand
the commanders of Madi-diam, Oreb and Zeb, and what
have I been able to am, Oreb and Zeb, and what have I
been able to do as you have?” And they desisted. Then their
do as you have?” Then their spirit abated because spirit
abated because of him, when he spoke this of him, when he
spoke this word.

word.

4 And Gedeon came to the Jordan and crossed

4 And Gedeon came to the Jordan and crossed

over, he and the three hundred men with him, over, he and
the three hundred men who were faint and famished. 5And
he said to the men of with him, famished and pursuing.

5And he said to Sokchoth, "Do give some loaves to the people who

the men of Sokchoth, "Do give some loaves as

are with me, for they are famished, but as for me, I food for this people which is at my feet, for they am pursuing after Zebee and Salmana, kings of are fainting, and see, as for me, I am pursuing after Madiam." 6And the rulers of Sokchoth said, "Do Zebee and Selmana, kings of Madiam." 6And the you already have in your hand a hand of Zebee rulers of Sokchoth said, "Do you already have in and Salmana, that we shall give loaves to your your hand a hand of Zebee and Selmana? We will army?" 7And Gedeon said, "Not so! When the not give loaves to your force." 7And Gedeon said, Lord has given Zebee and Salmana in my hand, I "Therefore, when the Lord has given Zebee and will also cut your flesh to pieces with the thorns of Selmana in my hand, then I for my part will thresh the wilderness and with the barkonnima." 8And your flesh with the thorns of the wilderness and from there he went up to Phanouel and spoke to with the abarkenina." 8And from there he went up them in a similar way, and the men of Phanouel to Phanouel and spoke to them likewise, and the answered him as the men of Sokchoth had an- men of Phanouel answered him as the men of Sok-swered him. 9And he said to the men of Phanouel, choth had answered. 9And Gedeon said to the saying, "When I come back in peace, I will break men of Phanouel, "On my return in peace, I will down this tower."

break down this tower."

10 And Zebee and Salmana were in Karkar, and

10 And Zebee and Selmana were in Karkar, and

their camp was with them, about fifteen thousand, their camp was with them, about fifteen thousand those who were left among all the camp of the men, all those who were left out of all the army of sons of the east, and those who had fallen were foreigners, and those who had fallen were one one hundred and twenty thousand men who had hundred and twenty thousand men drawing a drawn a sword. 11And Gedeon went up by the

sword. 11And Gedeon went up by the route of

route of those who dwell in tents, east of Nabeth, those who camp in tents, to the east of Nabai and opposite Zebee, and struck the camp, but the camp

legebal, and struck the camp, and the camp was

was confident. 12And Zebee and Salmana fled, and

confident. 12And Zebee and Selmana fled, and he

he took up the pursuit after them and seized the took up the pursuit after them and seized the two two kings of Madiam, Zebee and Salmana, and deking of Madiam, Zebee and Selmana, and threw

stroyed all their camp.

all the army into panic.

13 And Gedeon son of loas returned from the

13 And Gedeon son of loas returned from the

war, from the ascent of Hares. 14And they caught a

battle, from above the battle of Hares. 14And he

lad, one of the men of Sokchoth, and he questioned him, and he noted down for them the

he questioned him, and he wrote for him the

aHeb = *briers*

aHeb = *briers*

judges 8

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Judges A

Judges B

rulers of Sokchoth and its elders, seventy-seven names of the rulers of Sokchoth and their elders, men. 15And Gedeon came to the rulers of Sok- seventy-seven men. 15And Gedeon came to the choth and said to them, "See! Zebee and Salmana, rulers of Sokchoth and said, "See! Zebee and Selon whose account you taunted me, saying, 'Do you

mana, by means of whom you taunted me, saying,

perhaps already have in your hand a hand of 'Do you perhaps already have in your hand a hand Zebee and Salmana, that we shall give loaves to of Zebee and Selmana, that we shall give loaves to your men who are exhausted?' " 16And he took the

the men who are fainting?' " 16And he took the

rulers and the elders of the city, and he cut them to elders of the city among the thorns of the wilder-pieces with the thorns of the wilderness and the ness and the barakenima, and he threshed the men barakenima, and he cut the men of Sokchoth to of the city with them. 17And he toppled the tower pieces with them. 17And he broke down the tower of Phanouel and killed the men of the city.

of Phanouel and killed the men of the city.

18 And he said to Zebee and Salmana, "Where

18 And he said to Zebee and Selmana, "Where

are the men whom you killed at Thabor?" And are the men whom you killed at Thabor?" And they said, "As you are: one like you was like them,

they said, "As you are, so were they, for a likeness

like the appearance, the form, of kings' sons." of a king's son." 19And Gedeon said, "They were 19And Gedeon said, "They are my brothers and the

my brothers and the sons of my mother. The Lord

sons of my mother." And he swore to them: "The lives: if you had brought them to life, I would not Lord lives: if you had brought them to life, I would

have killed you." 20And Iether said to his firstborn,

not have killed you." 20And he said to Iether his "Get up, and kill them!" And the lad did not draw firstborn, "Get up, and kill them!" And the lad did his sword, for he was afraid, because he was still not draw his dagger, for he was afraid, because he too young. 21And Zebee and Selmana said, "You was too young. 21And Zebee and Salmana said, get up and face us, for your power is like a man's."

"You then get up and face us, for like a man is his And Gedeon got up and killed Zebee and Selmana, power." And Gedeon got up and killed Zebee and and he took the crescents that were on the necks of Salmana, and he took the crescents that were on their camels.

the necks of their camels.

22 And a man of Israel said to Gedeon, "Rule

22 And they said, a man of Israel, to Gedeon,

among us, you and your sons, for you have deliv- "Lord, rule us, both you and your son, for you were ered us out of the hand of Madiam." 23And the one who delivered us out of

the hand of Madi-Gedeon said to them, "I will not rule over you, and am." 23And Gedeon said to them, "I will not rule, my son will not rule over you; the Lord will rule and my son will not rule, among you; the Lord will over you." 24And Gedeon said to them, "I will re- rule over you." 24And Gedeon said to them, "I will quest a request of you, and you, ba manb, give me request a request of you, and you, ba manb, give me an earring from his booty." (For theyc had many an earring out of his booty." (For they had golden golden earrings, because they were Ismaelites.) earrings, because they were Ismaelites.) 25And they 25And they said, "Giving we will give them." And said, "Giving we will give them." And he spread his

he spread his garment, and ba manb cast there a garment, and ba manb threw there a golden earring golden earring of his booty. 26And the weight of the

of his booty. 26And the weight of the golden ear-

golden earrings that he requested was one thou- rings that he requested was one thousand five hun-sand seven hundred shekels of gold (apart from the

dred pieces of gold (apart from the crescents and

sironsd and the small necklaces enphothe and the the necklacesc and the cloaks and purple garments purple cloaks that were on the kings of Madiam that were on the kings of Madiam and except for and apart from the golden collars that were on the the bands that were on the necks of their camels).

necks of their camels). 27And Gedeon made it into 27And Gedeon made it into an ephothd and put it an ephoud and put it in his city, in Ephratha, and in his city, Ephratha, and

all Israel prostituted themselves after it there, and it

themselves after it there, and it became for a thorn

became for an obstacle to Gedeon and to his house. to Gedeon and to his house. 28And Madiam was 28And Madiam was humbled before the sons of Is-cast down before the sons of Israel, and they did

rael, and they did not add to lift up their head. And not add to lift up their head. And the land had rest the land had rest forty years in the days of Gedeon.

forty years in the days of Gedeon.

29 And Ierobaal son of loas went and lived in

29 And Ierobaal son of loas went and sat in his

his own house. 30And Gedeon had seventy sons own house. 30And Gedeon had seventy sons who who came from his thighs, for he had many wives. had come from his thighs, for he had many wives.

31And his concubine who was in Sikima, she in-

31And his concubine was in Sychem, and she in-

deed also bore him a son, and he named his name deed also bore him a son, and he called his name Abimelech. 32And Gedeon son of loas died with a Abimelech. 32And Gedeon son of loas died in his good head of grey hair and was buried in the tomb city and was buried in the tomb of his father loas of his father loas at Ephratha, of Abiezri's father.

at Ephratha Abiesdri.

aHeb = *briers* bl.e. *each one* cl.e. *the enemy* dHeb =

crescents? eHeb = *pendants*

aHeb = *briers* bl.e. *each one* cGk uncertain dl.e. *ephod*

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judges 8-9

Judges A

Judges B

33 And it came about as Gedeon died that the

33 And it came about even as Gedeon died that

sons of Israel turned aside and prostituted them- the sons of Israel turned around and prostituted selves after the Baalim and made for themselves themselves after the Baalim, and they made a cov-Baal-Berith for a covenant that he should be for a enant for themselves with Baal that he should be god to them. 34And the sons of Israel did not re- for a god to them. 34And the sons of Israel did not member the Lord their God, who had rescued remember the Lord God, who had rescued them them from the hand of all their enemies on every from the hand of all who oppressed them on every side, 35and they did not do mercy with the house side, 35and they did not do mercy with the house of Ierobaal Gedeon in return for all the goodness of Ierobaal (he is Gedeon) in return for all the that he had done with Israel.

good deeds that he had done with Israel.

9 And Abimelech son of Ierobaal went to Siki-

And Abimelech son of Ierobaal went to Sy-

ma to his mother's brothers and spoke to

9 chem to his mother's brothers and spoke to

them and to the whole clan of his mother's family,

them and to every clan of his mother's father's

saying, 2"Speak now in the hearing of the men of

family, saying 2“Speak now in the hearing of all Sikima, ‘Which is better, that seventy men, all sons the men of Sychem, ‘What is good for you, that of Ierobaal, rule over you or that one man be lord seventy men, all sons of Ierobaal, be lord over you over you?’ And remember that I am your flesh and or that one man be lord over you?’ And remember your bone.” 3And his mother’s brothers spoke all that I am your bone and your flesh.” 3And his these words about him in the hearing of all the mother’s brothers spoke all these words about him men of Sikima, and their heart inclined after in the hearing of all the men of Sychem, and their Abimelech, for they said, “He is our brother.” heart inclined after Abimelech, for they said, “He 4And they gave him seventy pieces of silver out of is our brother.” 4And they gave him seventy pieces the house of Baal-of-Covenant, and Abimelech of silver out of the house of Baal-Berith, and Abi-hired vain and alarming men with them, and they

melech hired himself vain and cowardly fellows,
walked after him. 5And he entered his father's
and they walked after him. 5And he entered his fa-
house at Ephratha and killed his brothers, sons of
ther's house at Ephratha and killed his brothers,
Ierobaal, seventy men, on one stone, and Iotham,
sons of Ierobaal, seventy men, on one stone, and
the youngest son of Ierobaal, was passed over, for
Iothan, the youngest son of Ierobaal, was left, for
he hid. 6And all the men of Sikima and all the
he hid. 6And all the men of Sikima and every
house of Maallon came together, and they went
household of Bethmaalon came together, and they
and made Abimelech for king by the acorn-tree of
went and made Abimelech king by the acorn-tree
placinga at Sikima.

afor the one found of the placinga at Sikima.

7 And they told Iotham, and he went and

7 And it was told to Iothan, 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, men of Sikima, and may God listen to you men of Sikima, and God will listen to you.

you.

8

Going out, the trees went out

8

Going out, the trees went out

to anoint a king for themselves.

to anoint a king over themselves.

And they said to the olive tree,

And they said to the olive tree,

'Reign over us.'

'Reign over us.'

9

And the olive tree said to them,

9

And the olive tree said to them,

'Am I to neglect my fattiness, which God

'Shall I abandon my fattiness by which
and men extol in me, and go to rule
men extol God and go to sway over
the trees?'

the trees?'

10

And the trees said to the fig tree,

10

And the trees said to the fig tree,

'Come, reign over us.'

'Come, reign over us.'

11

And the fig tree said to them,

11

And the fig tree said to them,

'Am I to neglect my sweetness and my

'Shall I abandon my sweetness and my

good produce and go to rule the

good produce and go to sway over

trees?'

the trees?’

12

And the trees said to the vine,

12

And the trees said to the vine,

‘Come, reign over us.’

‘You come; reign over us.’

13

And the vine said to them,

13

And the vine said to them,

‘Am I to neglect my wine,

‘Shall I abandon my wine,

the good cheer of men which comes from

that cheers God and men,

God,

and go to sway over the trees?’

and go to rule the trees?’

14

And the trees said to the bramble,

14

And all the trees said to the bramble,

aOr *sedition*

aGk uncertain

judges 9

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Judges A

Judges B

'You come; reign over us.'

'You come; reign over us.'

15

And the bramble said to the trees,

15

And the bramble said to the trees,

'If in good faith you are anointing me for

'If in good faith you are anointing me to

king over you, come, and trust in

rule over you, come, and subsist in

my protection,

my shade,

and if not, may fire come out of the

and if not, let fire come from me

bramble

and devour the cedars of Lebanon.'

and devour the cedars of Lebanon.'

16 "Now then, if you acted in good faith and in

16 "Now then, if you acted in good faith and

perfection and made Abimelech king and if you perfection and made Abimelech king and if you dealt well with Ierobaal and with his house and if have acted with goodness with Ierobaal and his you have done to him according to the recom- house and if you have done to him according to pense of his hand—17seeing that my father fought the recompense of his hand—17seeing that my fa-for you and cast his life in opposition and rescued ther went into battle for you and cast forth his life you from the hand of Madiam, 18and you have in opposition and delivered you from the hand of risen up against my father's house today and have Madiam, 18and you have risen up against my fa-killed his sons, seventy men on one stone, and ther's house today and have killed his sons, seven-have made Abimelech, the son of his slave woman, ty men on one stone, and have made Abimelech,

king over the men of Sikima, because he is your the son of his slave woman, king over the men of brother—19and if you acted in good faith and per- Sikima, because he is your brother—19and if you fection with Ierobaal and his house this day, may have acted in good faith and perfection with Iero-you be blessed today and may you rejoice in Abi- baal and with his house this day, then may you re-melech and may he also rejoice in you, 20and if joice in Abimelech and may he indeed also rejoice not, may fire come out from

Abimelech and de- over you, 20but if not, may fire come from Abi-vour the men of Sikima and the house of Maallon, melech and devour the men of Sikima and the and if not, may fire come from the men of Sikima house of Bethmaallon, and let fire come from the and out of the house of Maallon and devour Abi- men of Sikima and out from the house of Beth-melech.” 21And loatham ran away and went on a maallon and devour Abimelech.” 21And loathan journey and fled to Rara and lived there from be- fled and ran away and went as far as Baier and fore his brother Abimelech.

lived there from before his brother Abimelech.

22 And Abimelech ruled over Israel three years.

22 And Abimelech ruled over Israel three years.

23And God sent an evil spirit between Abimelech

23And God sent an evil spirit between Abimelech

and between the men of Sikima, and the men of and between the men of Sikima, and the men of Sikima dealt treacherously in the house of Abi- Sikima dealt treacherously in the house of Abimelech, 24that they might bring up the injustice melech, 24that they might bring up the injustice against the seventy sons of Ierobaal, to lay their against the seventy sons of Ierobaal and to lay their blood upon their brother Abimelech, who killed shed blood upon their brother Abimelech, who them, and upon the men of Sikima, who strength- killed them, and upon the men of Sikima, because ened his hands so that he killed his brothers. they strengthened his hands to kill his brothers.

25And the men of Sikima set ambushes against

25 And the men of Sikima set an ambush against

him on the mountaintops, and they would kidnap him on the mountaintops, and they would plun-all who passed by them along that way, and it was der everyone who was passing by them along that reported to Abimelech.

way, and it was reported to King Abimelech.

26 And Gaal son of Abed and his brothers

26 And Gaal son of Iobab and his brothers

came into Sikima, and the men of Sikima had put came, and they entered Sikima, and the men of confidence in him. 27 And they went into the field Sikima put their hope in him. 27 And they went out and gathered grapes from their vineyards and were

into the field and gathered grapes from their vine-

treading them and did dances. And they went into yards and trod them and made elloulima and the house of their god and ate and drank and were brought them into the house of their god and ate cursing Abimelech. 28 And Gaal son of Abed said, and drank and cursed Abimelech. 28 And Gaal son

“What is Abimelech, and who is the son of Sy- of Iobab said, “Who is Abimelech, and who is the chem, that we shall be subject to him? Is he not a son of Sychem, that we shall be subject to him? Is son of Ierobaal? And Zeboul his supervisor is his he not a son of Ierobaal? And Zeboul his supervi-slave along with the men of Hemmor father of Sy- sor is his slave along with the men of Hemmor fa-chem. And why is it that we shall serve him? 29 And

ther of Sychem. And why is it that we shall serve
who would give this people in my hand? And I will
him? 29And who would give this people in my
remove Abimelech, and I will say to Abimelech, hand? And I
will remove Abimelech, and I will say
'Multiply your force, and come out.' "

to him, 'Multiply your force, and come out.' "

30 And Zeboul the ruler of the city heard the

30 And Zeboul the ruler of the city heard the

aHeb = *rejoicings*

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judges 9

Judges A

Judges B

words of Gaal son of Abed, and he was furiously
words of Gaal son of Iobab, and he himself was fu-
angry. 31And he sent messengers to Abimelech
riously angry. 31And he sent messengers to Abi-
with gifts, saying, "Look, Gaal son of Abed and his
melech in secret, saying, "Look, Gaal son of Iobab
brothers have arrived in Sikima, and these here are
and his brothers are coming into Sychem, and see,
besieging the city against you. 32Now then, get up
they themselves are laying siege to the city against
by night, you and the people that are with you,
you. 32Now then, get up by night, you and the
and lie in wait in the fields. 33And it will happen
people that are with you, and lie in wait in the
early, as the sun rises, that you will rise early and
fields. 33And it will happen early, as the sun rises:
reach out against the city, and see, he himself and
you will rise early and reach out against the city,

the people that are with him will come out against and see, he himself and the people that are with you, and you will deal with him just as your hand him will come out against you, and you will do to devises.”

him whatever your hand devises.”

34 And Abimelech and all the people with him

34 And Abimelech got up—and all the people

got up by night and stationed four commands in were with him—by night, and they stationed ambush against Sikima. 35And it happened early themselves in ambush against Sychem, in four that Gaal son of Abed went out and stood at the commands. 35And Gaal son of lobel went out and entrance of the gate of the city, and Abimelech and

stood at the entrance of the gate of the city, and

the people with him rose from their ambushes. Abimelech and the people with him rose from 36And Gaal son of Abed saw them and said to Ze-their ambush. 36And Gaal son of lobel saw them

boul, “Look, people coming down from the and said to Zeboul, “Look, people are coming mountain tops!” And Zeboul said to him, “You are

down from the mountain peaks!” And Zeboul said

seeing the shadows on the mountains as men.” to him, “You are seeing the shadows on the moun-37And Gaal added still

to speak, and he said,

tains as men.” 37And Gaal added still to speak, and

“Look, people coming down towards the sea from he said,
“Look, people coming down towards the the area near the
navel of the land, and one com- sea from the area near the
navel of the land, and mand is coming from the direction of
Watchers’ another command is coming by way of Elonmao-
Oak.” 38And Zeboul said to him, “Where is your nenima.”
38And Zeboul said to him, “And where is mouth now, which
said, ‘Who is Abimelech, that your mouth, when you spoke,
‘Who is Abimelech, we shall be subject to him?’ Look, are
these not the that we shall be subject to him?’ Are not these
the

people you made light of? Go out now and fight people you
made light of? You go out now and with them.” 39And Gaal
went out from before the muster against them.” 39And Gaal
went out in the men of Sikima and fought against
Abimelech. presence of the men of Sychem and deployed
40And Abimelech chased him, and he fled from

against Abimelech. 40And Abimelech chased him,

before him, and many fell wounded, up to the en- and he
fled from before him, and many fell trance of the city. 41And
Abimelech resided at wounded, up to the entrance of the
gate. 41And Arima, and Zeboul drove out Gaal and his
broth- Abimelech entered in Arema, and Zeboul drove ers so
that they could not live on at Sikima.

out Gaal and his brothers so that they could not

live on at Sychem.

42 And it came about on the following day that

42 And it came about on the following day that

the people went out into the plain, and it was re- the people went out into the fields, and they reported to Abimelech. 43And he took along the ported it to Abimelech. 43And he took the people people and divided them into three commands and divided them into three commands and lay in and lay in wait in it. And he looked, and see, peo- wait in the fields. And he looked, and see, the people came out of the city, and he rose against them ple came out of the city, and he rose against them and struck them down. 44And Abimelech and the and struck them down. 44And Abimelech and the commands that were with him spread out and chiefs that were with him spread out and stood at stood at the gate of the city, and the two com- the entrance of the gate of the city, and the two mands rushed out at all who were in the fields and commands spread out against all who were in the struck them down. 45And Abimelech was fighting fields and struck them down. 45And Abimelech against the city all that day, and they took the city, was deploying against the city all that day, and he and he killed the people that were in it, and he took the city, and he killed the people that were in razed the city and sowed it with salt.

it, and he razed the city and sowed it for salt.

46 And all the men of the Tower of Sikima

46 And all the men of the towers of Sychem

heard of it, and they entered the stronghold of the

heard of it, and they gathered to the assembly-

house of Baal-of-Covenant. 47And Abimelech was

place at Baithel-Berithb. 47And Abimelech was told

told that all the men of the Tower of Sikima were
that all the men of the towers of Sychem were gath-
gathered together. 48And Abimelech went up to
ered together. 48And Abimelech went up to Mount
Mount Selmon, he and all the people that were
Hermon, and all the people that were with him.
with him. And Abimelech took an axe in his hand
And Abimelech took the axes in his hand and cut
and cut down a bundle of brushwood and took it
down a tree branch and took it up and laid it on
aHeb = *diviners' oak* bHeb = *house of El of the covenant*

judges 9-10

Judges A

Judges B

up and laid it on his shoulders. And he said to the his shoulders. And he said to the people with him, people with him, “What have you seen me doing? “What you have seen me doing do quickly as I Do quickly just as I have done.” 49And every one have done.” 49And they—and indeed aa mana—

of them also cut down a bundle, took it up and fol- also cut down every man a branch and followed lowed after Abimelech, and they put it against the after Abimelech, and they put it against the assem-stronghold, and they burned the stronghold over bly-place, and they set the assembly-place alight them with fire, and all the men of the Tower of over them with fire, and indeed all the men of the Sikima died, about a thousand men and women.

Tower of Sikima died, about a thousand men and women.

50 And Abimelech went to Thebes, and laid

50 And Abimelech went from Baithel-Berithb,

siege against it and quickly seized it. 51And there

and encamped against Thebes and took it. 51And

was a strong tower in the middle of the city, and all

there was a strong tower in the middle of the city,

the men and women and all the leaders of the city

and all the men and women of the city fled there

fled there and shut it on themselves, and they went and shut it around them, and they went up to the top of the tower. 52And 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. 53And one woman threw a piece of a millstone on Abimelech's head and crushed his skull. 54And 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

young servant thrust him through, and Abimelech
servant thrust him through, and he died. 55And a
died. 55And a man of Israel saw that Abimelech
man of Israel saw that Abimelech had died, and
had died, and they departed, a man to his place.
they went, a man to his place. 56And God returned
56And God turned away the evil of Abimelech,
the wickedness of Abimelech, which he committed
which he committed against his father in killing his
against his father in killing his seventy brothers,
57

seventy brothers, 57and God returned all the evil of
and God returned all the wickedness of the men
the men of Sikima on their head, and on them
of Sychem on their head, and on them came the
came the curse of loatham the son of Ierobaal.
curse of loathan son of Ierobaal.

10 And after Abimelech, Thola son of Phoua,
And after Abimelech, Thola son of Phoua,
son of his father's brother, a man of Issa-

10 son of his father's brother, a man of Issa-

char, rose to deliver Israel, and he himself lived at char, rose to deliver Israel, and he himself dwelled Samaria in the hill country of Ephraim. 2And he at Samir in the hill country of Ephraim. 2And he judged Israel twenty-three years. And he died and judged Israel twenty-three years. And he died and was buried at Samaria.

was buried at Samir.

3 And after him arose Iair the Galaadite, and he

3 And after him arose Iair the one of Galaad,

judged Israel twenty-two years. 4And there were

and he judged Israel twenty-two years. 4And he

born to him thirty-two sons who rode on thirty-

had thirty-two sons riding on thirty-two colts, and

two colts, and they had thirty-two cities, and he

they had thirty-two cities, and they would call

called them Iair's Hamlets until this day, which are

them Iair's Hamlets until this day, in the land of

in the land of Galaad. 5And Iair died and was

Galaad. 5And Iair died and was buried in Ramnon.

buried in Rammo.

6 And the sons of Israel added to do what was

6 And the sons of Israel added to do what was evil before the Lord and were subject to the Baalim evil before the Lord and served the she-Baalim and

and the Astaroth and the gods of Arad and the

the Astaroth and the gods of Sidon and the gods of Sidon and the gods of Moab and the gods Moab and the gods of the sons of Ammon and the of the sons of Ammon and the gods of Phylistiim.

gods of the allophyles. And they abandoned the Lord and were not subject to him. 7And the Lord was furiously angry with Israel, and he gave them up in the hand of allophyles and in the hand of Phylistiim and in the hand of the sons of Ammon, the sons of Ammon, 8and they undermined and 8and they oppressed 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. 9And the Amorri, who is in Galaad. 9And the sons of Ammon crossed the Jordan, to wage war against Judah and Benjamin and against Ephraim, and the sons of Israel were greatly distressed.

greatly distressed.

al.e. *everyone* bHeb = *house of El of the covenant*

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judges 10-11

Judges A

Judges B

10 And the sons of Israel cried to the Lord, say-

10 And the sons of Israel called out to the Lord,

ing, "We have sinned against you, because we have

saying, "We have sinned against you, because we

abandoned our God and have served the she-Baal- have abandoned God and were subject to Baalim."

im." 11And the Lord said to the sons of Israel, "Did

11And the Lord said to the sons of Israel, "Was it

not the Egyptians and the Amorrites and the sons not out of Egypt and from the Amorrite and from of Ammon and Moab and the allophyles 12and the sons of Ammon and from Phylistiim 12and Sidonians and Madiam and Amalek oppress you? Sidonians and Amalek and Madiam who op-And you cried to me, and I delivered you out of pressed you, and you called out to me, and I deliv-their hand. 13And you have abandoned me and ered you out of their hand? 13And you have aban-served other gods; therefore I will not add to de-doned me and were subject to other gods; liver you. 14Go away, and cry aloud to the gods therefore I will not add to deliver you. 14Go, and whom you have chosen for yourselves, and let call out to the gods whom you have chosen for them deliver you in the time of your distress." yourselves, and let them deliver you in the time of 15And the sons of Israel said to the Lord, "We have your distress." 15And the sons of Israel said to the

sinned; do to us according to everything that is Lord, "We have sinned; do to us according to pleasing before you; only, Lord, deliver us in this everything that is good in your sight; only, deliver day!" 16And they put away the foreign gods from us in this day!" 16And they shunned the foreign their midst and served the Lord, and he was not gods from their midst and were subject to the Lord well pleased with the people, and he was worried only, and his soul was constricted over the suffer-about the suffering of Israel.

ing of Israel.

17 And the sons of Ammon went up and en-

17 And the sons of Ammon went up and en-

camped in Galaad, and the sons of Israel went out camped in Galaad, and the sons of Israel gathered and encamped at Massepha. 18And the rulers of and encamped at the vantage point. 18And the the people of Galaad said, a man to his fellow, people, the rulers of Galaad, said, a man to his fel-

"What man is it who will begin to fight against the low, "Who is the man who might begin to deploy sons of Ammon? He will also be for a head to all against the sons of Ammon? He will also be for a the inhabitants of Galaad."

ruler to all the inhabitants of Galaad."

11 And Iephthah the Galaadite was powerful in

And Iephthah the Galaadite was exalted in

strength, and he himself was a son of a

11 power, and he himself was the son of a

woman who was a prostitute, and she bore leph- woman
who was a prostitute, who bore lephthae thae to Galaad.
2And Galaad's wife bore him sons,

to Galaad. 2And Galaad's wife bore him sons, and

and his wife's sons came to maturity and drove his wife's
sons came to maturity and drove leph-lephthae away and
said to him, "You shall not in- thae away and said to him,
"You shall not inherit herit anything in our father's house, for
you are the

anything in our father's house, for you are the son

son of woman who is a courtesan." 3And lephthae of woman
who is a courtesan." 3And lephthae fled fled from before his
brothers and lived in the land from before his brothers and
lived in the land of of Tob. And petty men were coming
together to Tob. And worthless men gathered around
lephthae lephthae and would go out together with him.

and set out with him.

4 And it happened after days that the sons of

Ammon made war with Israel. 5And it happened,

5 And it happened, when the sons of Ammon

when the sons of Ammon were making war with mustered
with Israel, that the elders of Galaad went Israel, that the
elders of Galaad went to take along to take lephthae from
the land of Tob. 6And they lephthae in the land of Tob. 6And
they said to said to lephthae, "Come, and you will be for a
chief lephthae, "Come, and you will be for a leader to to us,
and let us deploy against the sons of Ammon."

us, and let us fight against the sons of Ammon.” 7And lephthae said to the elders of Galaad, “Was it 7And lephthae said to the elders of Galaad, “Was it

not you that hated me and drove me out of my fa-

not you that hated me and drove me out of my fa- ther’s house and sent me away from you? And for ther’s house and sent me away from you? And why

what reason did you come to me now when you are

is it that you came to me when you were in trou- in need?” 8And the elders of Galaad said to lephthae, ble?” 8And the elders of Galaad said to lephthae, “It is for this reason that we have now turned to you,

“It is not like that! We have come to you now, and and you will go with us and deploy against the sons you will go with us, and we will fight against the of Ammon, and you will be for a ruler to us, to all the sons of Ammon, and you will be for a head to us, inhabitants of Galaad.” 9And lephthae said to the to all the inhabitants of Galaad.” 9And lephthae elders of Galaad, “If you are returning me to deploy said to the elders of Galaad, “If you are returning against the sons of Ammon, then let the Lord give me to fight against the sons of Ammon, then let them over before me, and I will be for a ruler to you.”

the Lord give them over before me. I will be for a 10And the elders of Galaad said to lephthae, “Let the head to you.” 10And the elders of Galaad said to Lord be hearing between us, if we do not do so, ac-lephthae, “The Lord will be the one who hears be- cording to your word.” 11And lephthae went with the tween us, if we do not do so, according to your

word.” 11And lephthae went with the elders of

aHeb = *Mizpah*

judges 11

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Judges A

Judges B

Galaad, and they appointed him over them for a elders of Galaad, and the people appointed him over head, for a leader, and lephthae spoke all his them for a head and for a chief, and lephthae spoke words before the Lord at Massepha.

all his words before the Lord at Massepha.

12 And lephthae sent messengers to the king of

12 And lephthae sent messengers to the king of

the sons of Ammon, saying, "What is there be- the sons of Ammon, saying, "What is there between you and me that you have come against me tween you and me that you came against me to to fight me in my land?" 13And the king of the deploy in my land?" 13And the king of the sons of sons of Ammon said to the messengers of leph- Ammon said to the messengers of lephthae, "Bethae, "Because Israel took away my land in their cause Israel took away my land when they came up journey up out of Egypt, from Arnon up to labok out of Egypt, from Arnon and up to labok and up and up to the Jordan, and now restore them in to the Jordan, and now restore them in peace, and peace." 14And the messengers returned to leph- I will go." 14And lephthae still added and sent thae, and lephthae sent messengers to the king of messengers to the king of the sons of Ammon the sons of Ammon, 15saying: "This is what leph- 15and said to him: "Thus says lephthae: Israel did thae says: Israel did not take away the land of not take away the land of Moab or the land of the Moab or the land of the sons of Ammon 16in their sons of Ammon, 16for when they came up out of journey up out of Egypt; rather, Israel went in the Egypt Israel went in the wilderness to the Sea of wilderness to the

Red Sea and came to Kades. Siph and came to Kades.
17And Israel sent messen-17And Israel sent out messengers
to the king of gers to the king of Edom, saying, 'I will indeed
pass

Edom, saying, 'I will pass through your land,' and through in
your land.' And the king of Edom did the king of Edom did
not listen. And indeed he not listen. And he sent to the king
of Moab, and he sent to the king of Moab, but he did not
consent. did not consent. And Israel resided at Kades.
18And And Israel resided at Kades. 18And he journeyed he
journeyed in the wilderness and went around through in the
wilderness and went around the the land of Edom and the
land of Moab, and he land of Edom and the land of Moab
and arrived at came afrom sunrise toa the land of Moab, and
they sunrisea of the land of Moab, and they camped on
camped on the other side of Arnon. And he did the other
side of Arnon. And they did not enter the not enter the
territories of Moab, for Arnon was the territory of Moab, for
Arnon was the boundary of boundary of Moab. 19And Israel
sent messengers Moab. 19And Israel sent messengers to
Seon, king to Seon, king of the Amorrite, king of Hesebon, of
Hesebon, the Amorrite, and Israel said to him, 'I and Israel
said to him, 'Do let us pass through in will pass through your
land to my place.' 20And your land to our place.' 20And
Seon did not trust Is-Seon did not want Israel to cross his
boundaries, rael to cross his boundary, and Seon gathered
his and Seon gathered all his people together and en- entire
people together, and they encamped at Iasa camped at
Iassa and fought with Israel. 21And the and deployed
against Israel. 21And the Lord, the Lord, the God of Israel,
gave Seon and all his peo- God of Israel, gave Seon and all
his people in the ple in the hand of Israel, and he struck
them down, hand of Israel, and he struck him down, and
Isra-and Israel inherited all the land of the Amorrite el
inherited the entire land of the Amorrite who who inhabited

the land. 22And he inherited all the inhabited that land,
22from Arnon and up to the territory of the Amorrite from
Arnon and up to the Iabbok and from the wilderness up to
the Jordan.

Iabbok and from the wilderness and up to the Jor- 23And
now the Lord, the God of Israel, has redan. 23And now the
Lord, the God of Israel, has re-

moved the Amorrite from before his people Israel.

moved the Amorrite from before his people Israel. And shall
you inherit them? 24Should it not be And shall you inherit
them for yourself? 24Should that whatever your god
Chamos will let you inherit not be that whatever your god
Chamos has as- it, that you will inherit? And all those that
the Lord signed you as an inheritance, that you will inherit?
our God has removed from before us, them we will And
everything that the Lord our God has assigned

inherit. 25And now, are you in any good thing bet-

as an inheritance from before us, that we will in- ter, beyond
Balak son of Sepphor, king of Moab?

herit. 25And now, are you any better than Balak Did he,
fighting, fight with Israel, or going to war, son of Sepphor,
king of Moab? Did he fight in a did he go to war with him
26while he dwelt in Hes-battle with Israel, or going to war,
did he go to war ebon and in its territories and in the land of
Aroer with them? 26In the house of Israel in Hesebon and in
its territories and in all the cities that are and in its
daughters and in Iazer and in its daugh- along the Jordan,
for three hundred years, and why ters and in all the cities
that are along the Jordan, did you not recover them within
that time? 27And for three hundred years, why is it they did
not re- now it is me. I have not sinned against you, and

cover them within that time? 27And as for me, I you are the one who does evil against me, to de-have not sinned against you, and you are the one ploy against me. May the Lord judge, judging who does evil against me, to make war against me. today between the sons of Israel and between the May the Lord, who is judging, judge today between sons of Ammon.” 28And the king of the sons of

the sons of Israel and between the sons of

Ammon.” 28And the king of the sons of Ammon

al.e. *the east*

al.e. *to the east of*

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judges 11-12

Judges A

Judges B

did not pay heed, and he did not pay heed to the Ammon did not listen to the words of Iephtae words of Iephtae that he sent him.

that he sent him.

29 And a spirit of the Lord came upon Iephtae,

29 And a spirit of the Lord came upon Ieph-

and he passed through the land of Galaad and

thae, and he passed by Galaad and Manasses. And

Manasses. And he passed through the vantage point

he passed by the vantage point of Galaad to the

of Galaad, and from the vantage point of Galaad to

other side of the sons of Ammon. 30And Iephtae

the other side of the sons of Ammon. 30And Ieph-

vowed a vow to the Lord and said, "If giving, you

thae vowed a vow to the Lord and said, "If with a

will give the sons of Ammon in my hand, 31it shall

giving over, you will give over to me the sons of

also be that he who comes out, whoever comes

Ammon in my hand, 31it shall also be that whoev-

from the door of my house to meet me, when I re-
er comes out of the doors of my house to meet me,
turn in peace from the sons of Ammon, shall also
when I return in peace from the sons of Ammon,
be the Lord's; I will offer him up as a whole burnt
shall also be the Lord's, and I will offer him up as a
offering." 32And Iephtae went on to the sons of
whole burnt offering." 32And Iephtae crossed over
Ammon to deploy against them, and the Lord gave
to the sons of Ammon to fight against them, and
them up in his hand. 33And he struck them down
the Lord gave them up in his hand. 33And he struck
from Aroer until coming as far as Arnon, twenty
them down from Aroer and until one comes to Se-
cities in number, and up to Ebelcharmin, a very
moith, twenty cities, as far as Abel-of-the-vineyards,
great blow. And the sons of Ammon were put to
a very great blow. And the sons of Ammon were
shame from before the sons of Israel.
humbled from before the sons of Israel.

34 And Iephthah came to Masepha, to his

34 And Iephthah came to Masepha, to his

home, and see, his daughter was coming out to home, and see, his daughter was coming out to meet him with timbrels and with dancing. And she meet him with timbrels and with dancing. And she was his beloved only child, and he had no son or was an only child; he had no other son or daughter except her. 35 And it came about, when he

ter. 35 And it came about, as he himself saw her that

saw her that he tore his clothes and said, "Alas, my

he tore his clothes and said, "Ah ah, my daughter!

daughter! You have got in my way; you have be- With confusion you have confused me, and it is come for a thorn in my eyes. But I opened my you who were in my confusion. And it is me.

mouth about you to the Lord, and I cannot turn Against you I opened my mouth to the Lord, and I away." 36 And she said to him, "My father, if against

cannot turn back." 36 But she said to him, "Father,

me you have opened your mouth to the Lord, do you have opened your mouth to the Lord; do to to me as it came out of your mouth, now that the me as it came out of your mouth when the Lord Lord has exacted vengeance for you from your en- exacted vengeance for you from your enemies, emies, from the sons of Ammon." 37 And she said from the sons of Ammon." 37 And she it was who to her father, "Also, do this word for me: Grant me said to her father, "Let my father indeed do this two months, and I will

go and descend on the matter: Grant me two months, and I will go and mountains and bewail my virginity, both I and my descend on the mountains and bewail my virgini-companions.” 38And he said, “Go,” and sent her ty. It is me and my companions.” 38And he said, away for two months. And she went, she and her “Go,” and sent her away for two months. And she companions, and she bewailed her virginity on the went, she and her companions, and she bewailed mountains. 39And it came about after the end of her virginity on the mountains. 39And it came two months that she returned to her father, and about at the end of the two months that she re-lephthae fulfilled his vow that he had vowed. And turned to her father, and he carried out against her she had never known a man. And it became for an his vow that he had vowed. And she had never ordinance in Israel: 40from adays to daysa the known a man. And it became for an ordinance in daughters of Israel would go together to lament Israel: 40from adays to daysa the daughters of Isra-the daughter of lephthae the Galaadite, four days el would go to lament the daughter of lephthae of in the year.

Galaad, for four days in the year.

12 AndthesonsofEphraimgatheredtogether,

And a man of Ephraim called out, and they

and they came to Sephina and said to leph-

12 passed by to the northb and said to leph-

thae, “Why is it that you went to fight against the thae,

“Why did you pass by to deploy against the sons of Ammon and did not call us to go with you? sons of Ammon and did not call us to go with We will burn your house with fire!”

2And lephthae

you? We will burn your house with fire over you!”

said to them, “I was a man facing opponents, I and 2And
lephthae said to them, “I was a fighting man, my people,
and the sons of Ammon were humbling I and my people and
the sons of Ammon, greatly.

me greatly. And I called out to you, and you did not

And I called to you, and you did not deliver me

deliver me from their hand. 3And I saw that there from their
hand. 3And I saw that you were not a was none to deliver,
and I took my life in my hand savior, and I took my life in my
hand and passed and crossed over against the sons of
Ammon, and

by against the sons of Ammon, and the Lord gave

al.e. *year to year*

al.e. *year to year* bHeb = *Zaphon*

judges 12-13

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Judges A

Judges B

the Lord gave them up in my hand. And why have them in my hand. And for what have you come up you come up to me this day, to fight against me?" against me in this day, to deploy against me?"

4And Iepthae gathered all the men of Galaad and

4And Iepthae rallied all the men of Galaad and began to fight Ephraim, and the men of Galaad did battle with Ephraim, and the men of Galaad struck down Ephraim, because they said, "You are struck down Ephraim, because they said, "You are the fugitives from Ephraim, O Galaad in the midst the refugees of Ephraim, O Galaad in the midst of of Ephraim and in the midst of Manasses!" 5And Ephraim and in the midst of Manasses!" 5And the men of Galaad quickly seized the fords of the Galaad quickly seized the fords of the Jordan of Jordan of Ephraim. And it came about that the fu-Ephraim. And the refugees of Ephraim said to

gatives of Ephraim said, "Let us pass over," and the
them, "Let us cross over," and the men of Galaad
men of Galaad said to them, "Are you not from
said to them, "Are you not an Ephrathite?" And he
Ephraim?" And they said, "We are not." 6And they
said, "No." 6And they said to him, "Then say Ear-
said to them, "Then say: Password," and they did
of-Corn," and he did not keep straight so as to say
not keep straight so as to say it like that. And they
it like that. And they seized him and slaughtered
seized them and slew them at the fords of the Jor-
him at the fords of the Jordan. And forty-two thou-
dan. And forty-two thousand out of Ephraim fell at
sand from Ephraim fell at that time.

that time.

7 And Iephthae judged Israel six years. And

7 And Iephthae judged Israel sixty years. And

Iephthae the Galaadite died and was buried in his Iephthae
the Galaadite died and was buried in his city, Galaad.

city, in Galaad.

8 After him Ezebon of Bethlehem judged Israel.

8 And after him Abaisan from Bethlehem

9 And there were born to him thirty sons and thir-

ty daughters, who were sent out outside, and he brought in thirty women

from outside for his sons. brought in thirty daughters from outside for his And he judged Israel seven years. 10 And Ezebon sons. And he judged Israel seven years. 10 And died and was buried at Bethlehem.

Abaisan died and was buried at Bethlehem.

11 And after him Ailon the Zabulonite judged

11 And after him Ailom the Zabulonite judged

Israel, and he judged Israel ten years. 12 And Ailon Israel ten years. 12 And Ailom the Zabulonite died the Zabulonite died at Ailim, and they buried and was buried at Ailom in the land of Zabulon.

him in the land of Zabulon.

13 And after him Labdon son of Sellem the

13 And after him Abdon son of Hellel the

Pharathonite judged Israel. 14 And there were born Pharathonite judged Israel. 14 And he had forty to him forty sons and thirty sons of his sons, sons and thirty sons of sons, who rode on seventy mounted on seventy colts, and he judged Israel colts, and he judged Israel eight years. 15 And eight years. 15 And Labdon son of Sellem the Abdon

son of Hellel the Pharathonite died and Phraathonite died and was buried at Phraathon in was buried at Pharathom in the land of Ephraim, the land of Ephraim, in the hill country of Lanak.

in the hill country of Amalek.

13 And the sons of Israel added to do what

And the sons of Israel added to do what

was evil against the Lord, and the Lord gave

13 wasevilbeforetheLord,andtheLordgave

them up in the hand of allophytes forty years.

them up in the hand of Phylistiim forty years.

2 And there was a man of Saraa, of the tribe of

2 And there was one man from Saraa, from a

Dan, and his name was Manoe. And his wife was

township of a clan of Dani, and his name was

barren and was not bearing. 3And an angel of the

Manoe. And he had a barren wife, and she did not

Lord appeared to the woman and said to her, "See

bear. 3And an angel of the Lord appeared to the

now! You are barren and have not borne. And you

woman and said to her, "See, you are barren and

shall become pregnant and bear a son. 4And now,
have not borne. And you shall conceive a son. 4So
be careful, and do not drink wine and sikeraa, and
then do be careful, and do not drink wine and
do not eat anything unclean, 5for see, you shall be-
strong drink, and do not eat anything unclean,
come pregnant and bear a son. And iron shall not
5for see, you are pregnant and shall bear a son.
come upon his head, for the boy shall be sancti-
And iron shall not come upon his head, for the
fied, a nazirite to God from the womb. And he it is boy shall
be a nazir of God from the belly. And he who shall begin to
deliver Israel from the hand of
it is who shall begin to deliver Israel from the hand
allophyles.” 6And the woman came and said to her
of Phylistiim.” 6And the woman went inside and
husband, saying, “A man of God came to me, and
said to her husband, saying, “A man of God came
the seeing of him was like the seeing of an angel of
to me, and his appearance was like the appearance
God, most remarkable, and I asked where he came

of an angel of God, most awe-inspiring, and I did
from, and he did not tell me his name. 7And he
not ask him where he came from, and he did not
said to me, 'See, you shall become pregnant and
tell me his name. 7And he said to me, 'See, you are
bear a son. And now, drink no wine and sikeraa,
pregnant and shall bear a son. And now drink no
aAram = *strong drink*

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judges 13

Judges A

Judges B

and eat no uncleanness, for the boy shall be a naz- wine or strong drink, and eat no unclean thing, for irite of God from the womb to the day of his the boy shall be holy to God from the womb to the death.' ”

day of his death.' ”

8 And Manoe entreated the Lord and said, “By

8 And Manoe prayed to the Lord and said, “By

me, Lord, do let the man of God whom you sent to me, Lord Adonaie, about the man of God whom us come to us and enlighten us about what we are you sent, do let him come to us again, and let him to do for the boy who is being born.” 9And God instruct us as to what we are to do for the boy who heard Manoe’s voice, and the angel of God came is being born.” 9And God listened to Manoe’s again to the woman as she sat in the field, but her voice, and the angel of God again came to the husband Manoe was not with her. 10And the woman, and she was sitting in a field, and her hus-woman hurried and ran off and told her husband, band Manoe was not with her. 10And the woman “See, the man who came to me the other day has hurried and ran and told her husband, “See, the appeared to me.” 11And Manoe got up and went man who came to me in a day has appeared to after his wife towards the man and said to him, me.” 11And Manoe got up and went after his wife

“Are you the man who spoke to this woman?” And

and came to the man and said to him, “Are you the

the angel said, "I am." 12And Manoe said, "Now man who spoke to this woman?" And the angel then, when your word comes, what shall be the said, "I am." 12And Manoe said, "Now your word boy's judgment, and what will his works be?" will come: what is to be the boy's decision, and 13And the angel of the Lord said to Manoe, "Let

what will his deeds be?" 13And the angel of the

him keep away from all the things that I spoke to Lord said to Manoe, "He will keep away from all the woman about. 14He shall not eat of anything the things that I have spoken to the woman about.

that comes from the vine. And he is not to drink 14He shall not eat of anything that comes from the wine and sikeraa and he is not to eat any unclean vine of wine. And he is not to drink wine and sik-thing. He is to observe everything that I com- eraa, strong drink, and he is not to eat any unclean manded her."

thing. He shall observe everything that I com- manded her."

15 And Manoe said to the angel of the Lord,

15 And Manoe said to the angel of the Lord,

"Let us then constrain you, and we will prepare a

"Let us detain you here, and let us prepare a kid of

kid of goats before you." 16And the angel of the

goats before you." 16And the angel of the Lord said

Lord said to Manoe, "If you constrain me, I will

to Manoe, "If you detain me, I will not eat any of
not eat of your loaves, and if you make a whole
your loaves, and if you make a whole burnt offer-
burnt offering, you shall offer it to the Lord." (For
ing, you shall offer it to the Lord." (For Manoe did
Manoe did not know that he was an angel of the
not know that he was a very angel of the Lord.)

17

Lord.) 17And Manoe said to the angel of the Lord,
And Manoe said to the angel of the Lord, "What
"What is your name so that we may honor you
is your name? For may your word come, and we
when your word comes?" 18And the angel of the
will honor you." 18And the angel of the Lord said
Lord said to him, "Why do you ask this, my name?
to him, "To what end do you ask this, my name?
Even by itself it is amazing."
Even by itself it is amazing."

19 And Manoe took the kid of goats and the

19 And Manoe took the kid of goats and the

sacrifice and offered it on the rock to the Lord, to sacrifice and offered it on the rock to the Lord. And the Lord who works wonders, and Manoe and his he separated to act, and Manoe and his wife were wife were looking on. 20And it came about, when watching. 20And it came about, when the flame the flame went up above the altar toward the sky, went up above the altar to the sky, that the angel of that the angel of the Lord ascended in the flame, the Lord ascended in the flame of the altar, and and Manoe and his wife were looking on, and they Manoe and his wife were watching, and they fell fell on their face to the ground. 21And the angel of on their face to the ground. 21And the angel of the the Lord did not add still to appear to Manoe and Lord did not add still to appear to Manoe and to to his wife. Then Manoe realized that it was an his wife. Then Manoe realized that he was an angel angel of the Lord. 22And Manoe said to his wife, of the Lord. 22And Manoe said to his wife, "We "We shall die by death, for we have seen a god." shall die by death, for we saw a god." 23And his 23And his wife said to him, "If the Lord had de-wife said to him, "If the Lord had wanted to kill us,

sired to kill us, he would not have accepted a he would not have taken a whole burnt offering whole burnt offering and a sacrifice from our and a sacrifice from our hand, and he would not hands, and he would not have enlightened us have shown us all these things, and he would not about all these things, and he would not have have caused us to hear them when it was the right made them audible to us."

time."

24 And the woman bore a son and called his

24 And the woman bore a son and called his

name Sampson. And the Lord blessed him and the name
Sampson. And the boy came to maturity and boy grew.
25And a spirit of the Lord began to ac-the Lord blessed him.
25And a spirit of the Lord

aAram = *strong drink*

aAram = *strong drink*

judges 14

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Judges A

Judges B

company him in the camp of Dan between Saraa
began to go out with him in the camp of Dan and
and between Esthaol.

between Saraa and between Eshtaol.

14 And Sampson went down to Thamnatha,

And Sampson went down to Thamnatha,

and at Thamnatha he saw a woman of the

14 and in Thamnatha he saw a woman of the

daughters of the allophytes, and she was pleasing

daughters of the allophytes. 2 And he came up and

before him. 2 And he came up and told his father

told his father and his mother and said, "I have

and his mother and said, "I have seen a woman at

seen a woman at Thamnatha of the daughters of

Thamnatha of the daughters of the allophytes, and

Phylistiim, and now, get her for me for a wife."

now, get her for me for a wife." 3 And his father and

3 And his father and his mother said to him, "Are

his mother said to him, "Is there not a woman of there no daughters of your brothers and a woman your brothers' daughters and among all my people, that you will go to take a wife out of all my people, that you will go to take a wife from the uncircumcised allophyles?" And Sampcumcised allophyles?" And Sampson said to his fa-

son said to his father, "Get this one for me, because ther, "Get this one for me, because she was

she is straightforward in my sight." 4And his father pleasing in my sight." 4And his father and his

and his mother did not know that it was from the mother did not know that it was from the Lord, for Lord, for he himself was seeking vengeance from

he himself was seeking requital from the allo- the allophyles. And at that time the allophyles phyles. And at that time allophyles had dominion were dominant in Israel.

over the sons of Israel.

5 And Sampson went down, and his father and

5 And Sampson went down, and his father and

his mother, to Thamnatha. And he turned aside his mother, to Thamnatha. And he came as far as into a vineyard of Thamnatha, and see, a whelp of the vineyard of Thamnatha, and see, a whelp of a lions roaring to meet him. 6And a spirit of the lion roaring to meet him. 6And a spirit of the Lord Lord made straight for him, and he tore it apart as leapt upon him, and he crushed it as he would he would tear apart a kid of goats, and there was crush a kid, and there was nothing in his hands.

nothing in his hand. And he did not tell his father And he did not tell his father or his mother what or mother what he had done. 7And they went he had done. 7And they went down and talked down and talked with the woman, and she was with the woman, and she was made straight in pleasing before Sampson. 8And after days he re- Sampson's sight. 8And after days he returned to turned to marry her, and he turned aside to see the marry her, and he turned aside to see the carcass of carcass of the lion, and see, a swarm of bees in the the lion, and see, a gathering of bees in the mouth mouth of the lion, and there was honey. 9And he of the lion, and honey. 9And he took it out into his took it out into his mouth and went on, going and hands and was going on, going and eating. And he eating. And he came to his father and to his moth- came to his father and his mother, and he gave to er, and he gave to them, and they ate. And he did them, and they ate. And he did not tell them that not tell them that he had taken the honey from the he had taken the honey from the mouth of the conditiona of the lion.

lion.

10 And his father went down to the woman,

10 And his father went down to the woman,

and Sampson held a drinking party there for seven and
Sampson held a drinking party there for seven days,
because the young men would do thus. days, because the
young men do thus. 11And it 11And it came about, when
they were afraid of

came about, when they saw him, that they took

him, that they appointed thirty companions for thirty
invitees, and they were with him. 12And him, and they were
with him. 12And Sampson said Sampson said to them, "I am
setting you a prob-to them, "I will set you a problem, and if
you tell lem. If telling you tell it within the seven days of me
the problem within the seven days of the the drinking party
and find it out, I will give you drinking party, I will give you
thirty linen garments

thirty linen garments and thirty robes used as

and thirty robes. 13And if you cannot tell me, you outer
garments. 13And if you cannot tell me, you shall also give
me thirty linen garments and thirty shall give me thirty linen
cloths and thirty alter-robes used as outer garments." And
they said to nate robes used as outer garments." And they
said him, "Set your problem, and we will hear it." to him,
"Set the problem, and we will hear it."

14And he said to them,

14And he said to them,

"Out of the eater came forth food,

"What edible thing came out of the eater,

and out of a strong one came forth

and from the strong a sweet thing?"

something sweet."

And for three days they could not tell the problem.

And for three days they could not tell the problem.

15 And it came about in the fourth day that

15 And it came about in the fourth day that

they said to Sampson's wife, "Do deceive your hus-

they said to Sampson's wife, "Do deceive your hus-

band, and let him tell you the problem, or we will band, and
let him tell you the problem, or we will burn you and your
father's house with fire. Did

burn you and your father's house with fire. Have

aPossibly *system*

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judges 14-15

Judges A

Judges B

you invite us to be beggars?" 16And Sampson's you invited us to force us out?" 16And Sampson's wife wept before him and said to him, "You hate wife wept before him and said, "But you hate me, me, and you do not love me, for the problem and you do not love me, for the problem which which you set for the sons of my people, even to you set for the sons of my people you have not me you have not told it." And Sampson said to told to me." And Sampson said to her, "If I have her, "Look, I have not told it to my father or my not told it to my father or my mother, should I tell mother, and am I going to tell you?" 17And she you?" 17And she wept before him during the seven wept before him during the seven days, them on days on which they held the party, and it came which there was a party, and it came about in the about in the seventh day that he told her, because seventh day that he told her, because she exasper-she exasperated him. And she told the sons of her ated him. And she told the sons of her people. people. 18And the men of the city said to him in 18And the men of the city said to him in the sev-the seventh day before the sun rose, enth day before the sun went down,

"What is sweeter than honey?"

"What is sweeter than honey?"

And what is stronger than a lion?"

And what is stronger than a lion?"

And Sampson said to them,

And Sampson said to them,

“If you had not ploughed with my heifer,

“If you had not tamed my heifer,

you would not have known my problem.”

you would not have found my problem.”

19And a spirit of the Lord made straight for him,

19And a spirit of the Lord leapt upon him, and he

and he went down to Ascalon. And from there he went down to Ascalon. And he struck down thirty struck down thirty men and took their robes and men of them and took their clothes and gave the gave them to those who had told the problem. robes to those who had told the problem. And And Sampson was furiously angry, and he went Sampson was furiously angry, and he went back to back to his father’s house. 20And Sampson’s wife his father’s house. 20And Sampson’s wife was given lived with his bridal escort, who was his compan- to one of his friends, with whom he had been ion.

friendly.

15 And it came about after days, during the

And it came about after days, during the

days of the wheat harvest, that Sampson

15 daysoftheweatharvest,thatSampson

went to visit his wife, bringing along a kid of goats.

went to visit his wife with a kid of goats. And he

And he said, "I will go in to my wife, into the bed- said, "I will go in to my wife, into the inner cham-room." And her father would not allow him to go ber." And her father would not grant him to go in.

in to her. 2And her father said, "Saying I said that 2And her father said, "Saying I said that hating you hating you hated her, and I gave her to your com- hated her, and I gave her to one of those from panion. See, is not her younger sister better than among your friends. Is not her younger sister bet-she? Do let her be to you in her stead." 3And ter beyond her? Do let her be to you in her stead."

Sampson said to him, "I am without blame from 3And Sampson said to them, "I am without blame the allophytes this once, for the fact that I do mis- from the allophytes this once too, for the fact that chief with you." 4And Sampson went and caught I do evil with them." 4And Sampson went and three hundred foxes and took torches, and he caught three hundred foxes and took torches, and bound tail to tail and put one torch between the he turned tail to tail and put one torch between the two tails, in the middle. 5And he set fire to the two tails and bound it. 5And he put fire to the torches, and he sent the foxes off into the standing torches and he sent the foxes off among the allo-grain of the allophytes and burned up the ears of phyles' ears of grain, and they were burned from grain and what had been previously harvested, threshing-floor and up to standing ears of grain from the sheaf up to what stood and up to vine- and up to vineyard and olive trees. 6And the allo-yard and olive trees. 6And the allophytes said, phyles said, "Who has done these things?" And "Who has done these things?" And they said, they said, "Sampson, the groom of the Thamni,

“Sampson, the son-in-law of the Thamnathite, because he took his wife and gave her to one from among his friends.” And the allophyles came up and burned her and her father with fire. 7And her father’s house along with her and her father Sampson said to them, “If you treat her thus, bewith fire. 7And Sampson said to them, “If you act cause I will surely take revenge among you and fi-thus, I will not be content unless I take my revenge nally cease.” 8And he struck them shank upon

from each and every one of you.” 8And he struck thigh, a great blow, and he went down and sat in a them on the thigh, a great blow, and he went down hole in the rock of Etam.

and was staying by the wadi in the cave of Etam.

9 And the allophyles came up and encamped

9 And the allophyles came up and encamped

against loudas, and they were thrown back at in loudas, and they were thrown back at Leui.

Lechi. 10And they said to them, every man of 10And they said, a man of loudas, “To what end loudas, “Why have you come up against us?” And have you come up against us?” And the allophyles the allophyles said, “To bind Sampson and to do

said, “We have come up to bind Sampson and to

judges 15-16

Judges A

Judges B

to him as he did to us.” 11And three thousand men do to him as he did to us.” 11And three thousand of loudas went down to the hole in the rock of men from loudas went down into a hole in the Etam, and they said to Sampson, “Do you not rock of Etam, and they said to Sampson, “Do you know that the allophytes are ruling over us? And not know that the allophytes are our lords? And why have you done these things to us?” And Sampson why have you done this to us?” And Sampson said son said to them, “As they did to us, so I have done to them, “As they did to me, so I have done to to them.” 12And they said to him, “We have come them.” 12And they said to him, “We have come down to bind you and to give you into the hands down to bind you so that we may give you in the of the allophytes.” And Sampson said to them, hand of the allophytes.” And Sampson said to

“Swear to me not to kill me yourselves and give me them, “Swear to me, lest you yourselves gather up to them, lest you yourselves come against me.” against me.” 13And they said to him, saying, “No, 13And they swore to him, saying, “No, but we will except that we will bind you with a binding and bind you with a binding and give you into their give you in their hand, and we will not put you to hands, but we will not put you to death by death.” death by death.” And they bound him with two And they bound him with two new cords and led new cords and brought him up from that rock. him up from the rock.

14 And he came by himself as far as Jawbone,

14 And they came as far as Jawbone, and the al-

and the allophytes shouted in triumph to meet lophytes shouted in triumph and ran to meet him, him and ran to meet up with him, and a spirit of and a spirit of the Lord leapt upon him, and the the Lord made straight for him, and the cords that cords that were on his arms became like flax which were on his arms became like flax when it smells was burnt by fire, and his bonds melted from his fire, and the bonds were loosed from his arms. hands. 15And he found a

jawbone of a donkey cast 15And he found a jawbone of a donkey thrown by aside and stretched out his hand and took it, and

the wayside and stretched out his hand and took it, with it he struck down a thousand men. 16And and with it he struck down a thousand men. 16And Sampson said,

Sampson said,

“I have wiped them out,

“I have wiped them out,

wiping them out with a donkey’s

wiping them out with a donkey’s

jawbone,

jawbone,

for with a donkey’s jawbone

for with the donkey’s jawbone

I have struck down a thousand men.”

I have struck down a thousand men.”

17And it came about, when he had finished speak-

17And it came about, when he had ceased speak-

ing, that he threw the jawbone from his hand, and ing, that he threw the jawbone from his hand, and he called that place Jawbone’s Slaying.

he called that place Jawbone's Slaying.

18 And he was very thirsty, and he called out to

18 And he was very thirsty and wept to the

the Lord and said, "You have granted this great de-

Lord and said, "You have approved this great de-

liverance by the hand of your slave. And now, shall

liverance by the hand of your slave. And now, shall

I die by thirst and fall in the hand of the uncir- I die of thirst
and fall in the hand of the uncircumcised?" 19And God
opened the wound of the cumcised?" 19And God broke open
the pit in the jawbone, and waters came from it. And he
drank, jawbone, and water came from it. And he drank, and
his spirit returned in him, and he revived. and his spirit
returned, and he came to life. There-Therefore its name was
called Spring-Summoned-

fore its name was called Caller's Spring, which is in

by-Jawbone, as it remains to this day. 20And he Jawbone to
this day. 20And he judged Israel in the judged Israel in the
days of the allophyles twenty days of the allophyles twenty
years.

years.

16 AndSampsonwentfromtheretoGaza,and

And Sampson went to Gaza, and there he

there he saw a woman, a prostitute, and

16 saw a woman, a prostitute, and went into

went in to her. 2 And the Gazites were told, saying, "Sampson

"Sampson has come here." And they circled around

has come here." And they circled around and lay in

and lay in wait for him all night by the city gate. wait for him all night at the city gate. And they And they kept quiet all night, saying, "Let us wait kept quiet all night, saying, "Until the dawn until the light, when it is early, and let us kill him." breaks, and let us murder him." 3 And Sampson lay 3 And Sampson lay until midnight. And about mid- until midnight. And at the middle of the night he

night he rose up and took hold of the doors of the rose up and took hold of the doors of the city gate city gate and the two posts and pulled them up, bar along with the two posts and pulled them up, bar and all, and put them on his shoulder and carried and all, and put them on his shoulders and went them to the top of the mountain that faces the up to the top of the mountain that faces the front front of Chebron and set them down there.

of Chebron and set them down there.

4 And it came about after this that he fell in

4 And it came about after this that he fell in

love with a woman by the Wadi Sorech, and her

love with a woman at Alsorek, and her name was

name was Dalila. 5 And the satraps of the allo-

Dalida. 5And the rulers of the allophytes came up

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phyles came up to her and said to her, “Deceive to her and said to her, “Deceive him, and see in him, and see in what his great strength lies, and what his great strength lies, and how we may be how we may be strong against him and bind him, strong for him and bind him, so as to subdue him, so as to subdue him, and we for our part will give

and we for our part will give you, aa mana, eleven

you, aa mana, eleven hundred pieces of silver.”

hundred pieces of silver.” 6And Dalida said to

6And Dalila said to Sampson, “Tell me in what

Sampson, “Do tell me in what your great strength

your great strength lies and by what means you lies and by what means you may be bound so that may be bound so that you could be subdued.” you could be subdued.” 7And Sampson said to 7And Sampson said to her, “If they bind me with

her, “If they bind me with seven fresh bowstrings

seven fresh bowstrings that have not been left that have not been spoiled, I shall both become abandoned, I shall both become weak and be like weak and be like one of men.” 8And the rulers of one of men.” 8And the satraps of the allophyles the allophyles brought her seven fresh bowstrings brought her seven fresh bowstrings that had not that had not been spoiled, and she bound him been left abandoned, and she bound him with with them. 9And the ambush she had was sitting them. 9And his ambush was sitting in the

store- in the storeroom, and she said to him, "Allophyles room, and she said to him, "Allophyles are upon are upon you, Sampson!" And he tore apart the you, Sampson!" And he broke the bowstrings, as a bowstrings, as one might tear apart a twist of flax strand shaken off snaps when it smells fire. And when it smells the fire. And his strength was not his strength was not known.

known.

10 And Dalila said to Sampson, "Look, you

10 And Dalida said to Sampson, "Look, you

have deceived me and told me lies; now then do have misled me and told me lies; now then tell me tell me how you may be bound." 11And he said to how you may be bound." 11And he said to her, "If her, "If they bind me with a binding, with seven when they tie me up they bind me with seven new new cords with which no work has been done, I cords, them with which no work has been done, I shall both become weak and be like one of men." shall both become weak and be like one of men."

12

12

And Dalila took new cords for him and bound

And Dalida took new cords and bound him with

him with them, and said to him, "The allophyles them, and the ambushes came out of the store-are upon you, Sampson!" (And the ambush was room. And she said, "Allophyles are upon you, sitting in the storeroom.) And he

snapped the Sampson!" And he snapped them off his arms like cords off his arms like a thread.

a thread.

13 And Dalila said to Sampson, "Until now

13 And Dalida said to Sampson, "Look, you

you have deceived me and told me lies; do tell me how you have misled me and told me lies; do tell me how you may be bound." And he said to her, "If 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, and I shall also become weak, like one of men." 14 And it came about when he went to sleep that Dalida took the seven plaits of his head and wove them in and hammered them into the wall with the pegs. the warp and fixed them into the wall with the peg.

And she said to him, "The allophyles are upon you, Sampson!" But he awoke from his sleep and lifted the pulled away the pegs along with the web from the peg of the warp out from the wall.

wall and the warp. And his strength was not

known.

15 And Dalila said to him, "How can you say,

15 Then Dalida said to Sampson, "How can

'I love you,' and your heart is not with me? This is
you say, 'I love you,' and your heart is not with me?

the third time you have deceived me and have not This is
the third time you have misled me and have told me in what
your great strength lies." 16And it not told me in what your
great strength lies." 16And came about, when she had
overpowered him with it came about, when she had worn
him down with her words for the entire night and had
pestered her words all the days and had hemmed him in,
him, that he was tired to death. 17And he told her that he
was tired to the point of dying. 17And he everything from
his heart and said to her, "A razor told her all his heart and
said to her, "Iron has not will not come upon my head, for I
have been a come upon my head, for I have been a holy
one of nazirite of God from my mother's belly. And if I God
from my mother's belly. If then I am shaved, am shaved, my
strength will leave me, and I will my strength will leave me,
and I will become weak become weak and be as all men
are."

and be like all men."

18 And Dalila realized that he had told her

18 And Dalida realized that he had told her all

everything from his heart. And she sent and called his heart.
And she sent and called the rulers of the all the satraps of
the allophytes, saying, "Come up allophytes, saying, "Come
up just this once more, this once, for he has told his whole
heart to me."

for he has told his whole heart to me." And the

al.e. *each one*

al.e. *each one*

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And all the satrapies of the allophytes came up to rulers of the allophytes came up to her and her and brought the money in their hands. 19And brought up the money in their hands. 19And Dashe lulled him to sleep between her knees, and she lida lulled Sampson to sleep on her knees, and called a barber, and he shaved off the seven locks she called a man, and he shaved off the seven of his head. And he began to weaken, and his plaits of his head, and it began to weaken him, strength left him. 20And Dalila said to him, "The and his strength left him. 20And Dalida said, "Allophytes are upon you, Sampson!" and he awoke lophyles are upon you, Sampson!" and he awoke from his sleep and said, "I will go out and do as I from his sleep and said, "I will go out as once and have always done and shake myself free." And he once and will be shaken free." And he himself did himself did not know that the Lord had left him. not know that the Lord had departed from upon 21And the allophytes seized him and gouged out him. 21And the allophytes overpowered him and

his eyes. And they led him down to Gaza and put out his eyes. And they brought him down to bound him with bronze shackles, and he was Gaza and shackled him with bronze shackles, and grinding grain in the prison-house. 22And the hair he was grinding grain in the house of incarceration-of his head began to grow again after it had been tion. 22And hair on his head began to grow as he shaved.

had shaved it.

23 And the satraps of the allophytes gathered

23 And the rulers of the allophytes gathered to

to sacrifice a great sacrifice to their god Dagon and

sacrifice a great oblation to their god Dagon and to

to rejoice. And they said, "Our god has delivered rejoice. And they said, "The god has given Samp-Sampson our enemy in our hand." 24And the peo- son our enemy in our hand." 24And the people ple saw him and praised their gods. And they said, saw him and sang hymns to their god: "Our god

"Our god has delivered our enemy in our hand, has given our enemy in our hand, the ravager of yes, the ravager of our country, who multiplied our

our country, and him who multiplied our wound-

wounded." 25And it came about, when their heart ed." 25And when their heart was merry, then they was merry, that they said, "Call Sampson from the said, "Call Sampson from the prison-house, and prison-house, and let him perform before us." And let him perform before us." So they called Samp-they called Sampson out of the prison-house and son from the house of incarceration, and he began were making fun of him. And they placed him be- to perform before them. And they were beating tween the two pillars, 26and Sampson said to the him. And they placed him between the columns, lad who held him by the hand, "Do let me rest, 26and Sampson said to the young man who held and make me feel the pillars, those on which the his hand, "Let me go, and I will feel the columns, house rests, and I will lean against them." Now the those on which the house stands, and lean against

boy did so. 27Now the house was full of men and them." 27And the house was full with the men and women, and all the satraps of the allophytes were women, and all the rulers

of the allophytes were there, and on top of the house there were about three thousand men and women, watching Sampson- seven hundred men and women, those who were son being made fun of.

watching Sampson's performances.

28 And Sampson called out to the Lord and

28 And Sampson wept to the Lord and said,

said, "Lord, Lord, remember me, and do strength- "Adonaie, Lord, do now remember me, and en me only this once more, and I will exact one act

strengthen me just this once more, O God, and I

of revenge from the allophytes in return for my will carry out this one act of requital against the altwo eyes." 29And Sampson embraced the two mid-

lophytes for my two eyes." 29And Sampson em-

dle pillars, those on which the house rested, and braced the two columns of the house on which the he leaned against them, one in his right hand and house stood, and he leaned against them and one in his left hand. 30And Sampson said, "Let my grasped one with his right hand and one with his soul die with the allophytes." And he leaned with left hand. 30And Sampson said, "Let my soul die strength, and the house fell on the satraps and on with the allophytes." And he lifted with strength, all the people who were in it. And the dead whom and the house fell on the rulers and on all the peo-Sampson put to death at his death were more nu- ple who were in it. And the dead whom Sampson merous, above those he had put to death during put to death at his death

were more than those he his life. 31And his brothers and all his father's had put to death during his life. 31And his brothers house came down and took him and went up and and his father's house came down and took him buried him between Saraa and between Esthaol in and went up and buried him between Saraa and the tomb of his father Manoe. And he himself between Esthaol in the tomb of his father Manoe.

judged Israel twenty years.

And he himself judged Israel twenty years.

17 Andtherewasamanfromthehillcountry

And there was a man from the hill country

of Ephraim, and his name was Micha.

17 of Ephraim, and his name was Michaias.

2And he said to his mother, "Eleven hundred

2And he said to his mother, "The eleven hundred

pieces of silver, those that were taken for you—and

pieces of silver which you took for yourself, and

you administered an oath and spoke in my hear- you cursed me and declared it in my hearing—see, ing—see, the silver is in my possession; I took it."

the silver is in my possession; I took it." And his

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Judges A

Judges B

And his mother said, "My son is blessed to the mother said, "May my son be blessed to the Lord!"

Lord!" 3And he returned the eleven hundred 3And he returned the eleven hundred pieces of silver to his mother, and his mother said, ver to his mother, and his mother said, "Conse-

"By an act of consecration I consecrated the silver crating I have consecrated the silver to the Lord to the Lord from my hand, setting it apart to make from my hand for my son, to make a carved ob-a carved objecta and a cast objecta, and now I will jecta and a cast objecta, and now I will give it back return them to you and will give it back to you." to you." 4And he returned the silver to his mother, 4And he returned the silver to his mother, and his

and his mother took two hundred pieces of silver

mother took two hundred pieces of the silver and and gave it to a silversmith, and he made it into a gave it to the smelter, and he made it into a carved carved objecta and a cast objecta, and it came to be objecta and a cast objecta, and it came to be in the in the house of Michaias. 5And Michaias' house house of Micha. 5As for the man Micha, he had a was a house of god for him, and he made ephod house of god, and he made ephoud and thera- and tharaphinb and filled the hand from one of his phinb and filled the hand of one of his sons, and sons, and he became for a priest to him. 6Now in he became for a priest to him. 6In those days there those days there was no king in Israel; a man was no king in Israel; a man would do what was would do what was right in his own eyes.

good in his own eyes.

7 And there was a lad of Bethlehem, division of

7 And there was a young man of Bethlehem, di-

loudas, of the clan of loudas, himself a Leuite, and

vision of loudas, himself a Leuite, and he lived

he himself lived there as a resident alien. 8And the

there as a resident alien. 8And the man went from

man went from the city of loudas, from Bethlehem,

Bethlehem, the city of loudas, to live as resident

to live as resident alien wherever he could find.

alien in whatever place he could find. And he came

And he came to the hill country of Ephraim as far

as far as the hill country of Ephraim and as far as

as the house of Micha, to make his journey. 9And

the house of Michaias, to make his journey. 9And

Micha said to him, "From where do you come?"

Michaias said to him, "From where do you come?"

And he replied, "I am a Leuite out of Bethlehem in

And he replied, "I am a Leuite from Baithleem in

loudas, and I am going to live as resident alien

loudas, and I am going to live as resident alien in
wherever I can find.” 10And Micha said to him,
whatever place I can find.” 10And Michaias said to
“Settle with me, and become for a father and for a
him, “Settle with me, and become for a father and
priest to me, and I for my part will give you ten
for a priest to me, and I for my part will give you
pieces of silver for days and a set of clothes and
ten pieces of silver a day and an outfit of clothes
what you need to live on.” And the Leuite went
and what you need to live on.” And the Leuite
11and began to live as a resident alien with the
went 11and began to live as a resident alien with
man, and the lad became to him like one of his
the man, and the young man became with him
sons. 12And Micha filled the Leuite’s hand, and the
like one from among his sons. 12And Michaias
lad became for a priest to him and was in the
filled the Leuite’s hand, and he became for a priest
house of Micha. 13And Micha said, “Now I know

to him and came to be in the house of Michaias.

that the Lord favors me, because the Leuite has be-

13 And Michaias said, "Now I know that the Lord
come for a priest to me."

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.

In those days there was no king in Israel.

And in those days the tribe of Dan was

18 And in those days the tribe of Dan was

seeking an inheritance for itself to live in. For up to

seeking an inheritance for itself to live in. For up to

those days no inheritance had fallen to their lot in that day
no inheritance had accrued to them in the the midst of the
tribes of Israel. 2 And the sons of midst of the tribes of Israel.
2 And the sons of Dan Dan sent out five men from their
clans, from part sent out five men from their divisions, sons
of of them, sons of power, from Saraa and Esthaol, to

power, from Saraa and from Esthaol, to spy out the

spy out the land and to explore it, and they said to land and
to explore it, and they said to them, "Go, them, "Go, and
search out the land." And they and explore the land." And
they came as far as the came to the hill country of Ephraim,

as far as the hill country of Ephraim, as far as the house of
house of Micha, and they rested there. 3While they

Michaias, and they lodged there. 3Themselves

were near Micha's house, they also themselves rec-

being in Michaias' house, they also recognized the

ognized the voice of the young lad, the Leuite, and voice of
the young man, the Leuite, and they went they went over
and said to him, "Who brought you

over and said to him, "Who brought you here?

here? And what are you doing here, and what is And what
are you doing in this place, and what is your business here?"
4And he said to them, "Micha

your business here?" 4And he said to them,

did such and such for me, and he hired me, and I "Michaias
did such and such for me, and he hired became for a priest
to him." 5And they said to him,

me, and I became for a priest to him." 5And they

"Do inquire by God, and we will know whether the

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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Judges A

Judges B

journey, that upon which we are going, succeeds.” whether the journey, that on which we are going, 6And the priest said to them, “Go in peace. Your

will be successful.” 6And the priest said to them,

journey, that upon which you are going, is before “Go in peace. Your journey, that on which you are the Lord.”

going, is before the Lord.”

7 And the five men went on, and they came to

7 And the five men went on, and they came to

Laisa, and they observed the people who were living

Laisa, and they observed the people in the midst of

in it, settled in hope, according to the decisiona of it, settled in hope, like the judgmenta of Sidonians, the Sidonians, resting in hope and unable to speak bbeing quietb, and there was none in the land to a word, for they were far from Sidon and had no deter or to make them ashamed in regard to a word with Syria. 8And the five men came to their word, no oppressive inheritor of a treasury, and brothers at Saraa and Esthaol and their brothers they were far from Sidonians and did not have a were saying to them, “Why are you sitting down?” word with a person. 8And the five men came to 9And they said, “Get up, and let us go up against their brothers at Saraa and Esthaol and said to

them. For we have entered and journeyed about in their brothers, “Why are you sitting down?” 9And the land as far

as Laisa, and we saw the people who they said, "Get up, and let us go up against them.

live in it in hope, according to the judgmenta of the For we saw the land, and see, it is very good. And Sidonians: and they were far away, away from will you remain quiet? Do not hesitate to go and Sidon, and they had no word with Syria. But get up,

enter in to inherit the land. 10And whenever you

and let us go up against them! For we have found go, you will enter in to a people in hope, and the the land, and see, it is very good. And will you keep

land is wide—for God has given it in your hand—

silent? Do not hesitate to go, to come and inherit a place, there where there is no lack of every mat-the land. 10Whenever you enter, you will come to a ter of the things on earth."

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,

11 And six hundred men, equipped with battle

armed with military implements, set out from implements, set out from there, from the divisions Saraa and Esthaol 12and went up and encamped at of Dan, from Saraa and from Esthaol, 12and went Kariathiarim in loudas. On this account that place up and encamped at Kariathiarim in

loudas. On is called Dan's Camp to this day; see, it is behind this account it is called Dan's Camp in that place Kariathiarim. 13From there they passed on and to this day; see, it is behind Kariathiarim. 13And came as far as the hill country of Ephraim and they passed on from there to the hill country of came as far as the house of Micha.

Ephraim and came as far as the house of Michaias.

14 And the five men who were going to spy out

14 And the five men who had gone to spy out

the land answered and said to their brothers, "Do the land of Laisa answered and said to their broth-you know that in these buildings there are ephoud, ers, "Did you know that there are in this house theraphinb, a carved objectc and a cast objectc? So ephod, theraphinc, a carved objectd and a cast ob-now consider what you will do." 15And they jectd? So now consider what you will do." 15And turned in that direction and entered the house of they turned in that direction and entered the the lad, the Leuite, at the home of Micha, and house of the young man, the Leuite, the home of greeted him. 16And the six hundred men who were Michaias, and asked him regarding peace. 16And armed with military implements were standing like the six hundred men who were equipped with

pillars by the door at the gateway, those of the sons

their battle implements were standing by the

of Dan. 17And the five men who were going to spy doors at the gateway, those of the sons of Dan.

out the land went up. They came there and took 17And the five men who had gone to spy out the the carved objectc,

the ephoud, the theraphinb and land went up, 18and they went in there, into the cast objectc. And the priest was standing like a Michaias' house (and the priest was standing) and pillar by the door at the gateway, and the six hun- took the carved objectd, the ephod, the theraphinc dred men armed with military implements. 18And and the cast objectd, and the priest said to them, they went into Micha's house and took the carved "What are you doing?" 19And they said to him, objectc, the ephoud, the theraphinb and the cast "Keep quiet! Put your hand over your mouth, and objectc, and the priest said to them, "What are you come here with us, and become for a father and doing?" 19And they said to him, "Keep quiet! Put for a priest to us. Is it good that you should be your hand over your mouth, and come with us, priest to the house of one man or that you should and you will be to us for a father and for a priest. become priest to a tribe and a house for a division Is it better that you should be priest to the house of in Israel?" 20And the priest's heart was glad. And one man than that you should become priest to a he took the ephod, the theraphinc, the carved ob-tribe and clan in Israel?" 20And the priest's heart was glad. And he took the ephoud, the theraphinb,

aOr *constitution* bHeb = *images* or *household gods*

aOr *decision* bl.e. *Laisa* cHeb = *images* or *household*
cPossibly *image*

gods dPossibly *image*

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judges 18-19

Judges A

Judges B

the carved objecta and the cast objecta and went jecta and the cast objecta and went in the midst of into the midst of the people.

the people.

21 And they turned around and departed and

21 And they turned around and departed and

positioned the whole household and his esteemed placed the children and the possession and the possession in front of them. 22Now when they had weighty item in front of them. 22They themselves gone a long distance from the home of Micha, went a long distance from the home of Michaias, then see, Micha and the men who belonged to the and see, Michaias and the men in the houses with house with Micha were crying out behind the sons Michaias' house raised a shout and caught up with of Dan. 23And the sons of Dan turned their faces the sons of Dan. 23And the sons of Dan turned around and said to Micha, "What is the matter that their face around and said to Michaias, "What is you cried out?" 24And Micha said, "Because you the matter that you shouted out?" 24And Michaias took my carved objecta that I made for myself and said, "Because you took my carved objecta that I the priest, and went away, and what have I left? made and the priest, and departed, and what have And why do you say this to me, 'Why do you cry I left? And why do you say this to me, 'Why do you out like this?' " 25And the sons of Dan said to him, cry out?" " 25And the sons of Dan said to him, "Your voice had better not be heard with us or else

"Your voice had better not be heard with us or else

men who are afflicted in soul will attack you, and men among us who are bitter in soul will meet up, you will add your life and the lives of your house- and they will add a life and the lives of your household.” 26And the sons of Dan went on their way. hold.” 26And the sons of Dan went on their way.

And Micha saw that they were too strong for him, And Michaias saw that they were more powerful and he turned away and went back to his home.

beyond him, and he turned back to his home.

27 And they took everything Micha had made

27 And sons of Dan took what Michaias had

and the priest who belonged to him and came as

made and the priest who belonged to him and

far as Laisa, to a people quiet and trusting, and

came to Laisa, to a people quiet and trusting in

they struck them down with the edge of the sword

hope, and they struck them down with the edge of

and burned down the city. 28And there was none

the sword and burned the city with fire. 28And

to deliver, because it was far from Sidonians and

there was none to rescue, because it was far from

they had no word with people. And it was in a val-

Sidonians and they had no word with a person.

ley that belongs to the house of Roob. And they

And it was in the valley of the house of Raab. And

built the city and lived in it. 29And they called the

they built the city and pitched tent in it. 29And

name of the city Dan, after the name of their an-

they called the name of the city Dan, by the name

cestor, who was born to Israel; and the city for-

of their ancestor Dan, who was born to Israel, and

merly had the name Lais. 30And the sons of Dan

the name of the city was formerly Oulamais.

set up Micha's carved objecta for themselves, and

30And the sons of Dan set up the carved objecta for

Jonathan son of Gersom son of Moyses, he and his

themselves, and Ionatham son of Gersom son of

sons were priests for the tribe of Dan until the day

Manasses, he and his sons were priests for the tribe

of the removal from the land. 31And they appoint-

of Dan until the day of exile from the land. 31And

ed for themselves Micha's carved objecta that he

they set in place for them the carved objects that
had made, all the days that the house of God was
Michaias had made, all the days that the house of
at Selo.

God was at Selom.

19 And it came about in those days that there

And it came about in those days that there

was no king in Israel. And it came about

19 was no king in Israel. And it came about

that a man, a Leuite, was living as a resident alien that a
man, a Leuite, was living as a resident alien in the thighs of
the hill country of Ephraim. And in the thighs of the hill
country of Ephraim. And the man took to himself a wife, a
concubine from he took him a wife, a concubine from
Bethleem of Bethleem of Ioudas. 2And his concubine
became Ioudas. 2And his concubine left him, and she went
angry with him, and she went away from him to away from
him to her father's house at Bethleem her father's house at
Bethleem of Ioudas and was of Ioudas and was there the
days of four months.

there for days, four months. 3And her husband got 3And her
husband got up and set out after her, to up and set out after
her, to speak to her heart, to speak to her heart, to turn her
back to him. And his reconcile her to himself and bring her
back to him. young man was with him, and a team of
donkeys.

And his young servant was with him, and a team And she led him into her father's house, and the of draft animals. And he came as far as her father's

young woman's father saw him and was delighted

house, and the young woman's father saw him and to meet him. 4And his father-in-law, the young was there to meet him. 4And his father-in-law, the woman's father, detained him and sat with him for young woman's father, brought him inside and sat three days, and they ate and drank and lodged with him three days, and they ate and drank and there. 5And it came about on the fourth day that slept there. 5And it came about on the fourth day they rose early in the morning, and he got up to that they rose early in the morning, and he got up aPossibly *image*

aPossibly *image*

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Judges B

to leave, and the young woman's father said to his go, and the young woman's father said to his son-in-law, "Strengthen your heart with a morsel groom, "Strengthen your heart with a scrap of of bread, and go after that." 6And both sat and ate bread, and you shall go after that." 6And he sat in the same place, and they drank, and the young down, and the two ate in the same place, and they woman's father said to the man, "Begin, and lodge,

drank, and the young woman's father said to the

and let your heart be glad." 7And the man got up man, "Come now, lodge, and your heart will be to go, and his father-in-law put great pressure on glad." 7And the man got up to go, and his father-in-him, and he lodged there again. 8And on the fifth law put great pressure on him, and he sat down and day he rose early in the morning to leave, and the lodged there. 8And on the fifth day he rose early in young woman's father said, "Strengthen your heart

the morning to go, and the young woman's father

with bread, and campaign until the day declines." said, "Do strengthen your heart, and campaign And both of them ate and drank. 9And the man until the day declines." And the two ate. 9And the got up to leave, he and his concubine and his man got up to go, he and his concubine and his young servant, and his father-in-law, the young young man, and his father-in-law, the young woman's father, said to him, "Look now, the day woman's father, said to him, "Look now, the day has has declined towards evening. Stay here today as weakened towards evening. Lodge here, and your well, and let your heart be glad, and tomorrow you heart will be glad, and tomorrow you shall rise early shall rise early for

your journey and shall depart for your journey and leave for your dwelling.”

for your dwelling.”

10 And the man did not want to lodge, and he

10 And the man was not pleased to lodge, and

got up and departed, and they came as far as oppo- he got up and departed, and he came as far as op-site lebous (this is Ierousalem). And with him was posite lebous (this is Ierousalem). And with him a team of loaded draft animals, and his concubine was a team of loaded donkeys, and his concubine was with him. 11While they were still near lebous was with him. 11And they came as far as lebous, (and the day was far spent), then the young servant and the day was far advanced, and the young man said to his master, “Come now, and let us turn said to his master, “Come now, and let us turn aside to this city of the lebousite and lodge in it.” aside to this city of the lebousi and lodge in it.”

12And his master said to him, “I will not turn aside

12And his master said to him, “We will not turn

into a foreigner’s city, which is not of the sons of Is-

aside into a foreign city in which there is none

rael, and we will continue on as far as Gabaa.” from among the sons of Israel here, and we will 13And he said to his young servant, “Come, and let

continue on as far as Gabaa.” 13And he said to his

us enter one of the places and lodge in Gabaa or in young man, "Come, and let us go near one of the Rama." 14And they passed by and went on, for the places, and we will lodge in Gabaa or in Rama."

sun sank near Gabaa, which belongs to Benjamin. 14And they passed by and went on, and the sun 15And they turned aside there, to go in to stay in

sank on them near Gabaa, which belongs to Ben-

Gabaa. And they went in and sat down in the iamin. 15And they turned aside there, to go in to square of the city, and there was no man who lodge in Gabaa. And they went in and sat down in would take them into the house to stay.

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 came in

16 And at evening, see, an old man was coming

from his work, from the field. And the man was in from his work, from the field. And the man was from the hill country of Ephraim, and he himself from the hill country of Ephraim, and he himself was a resident alien in Gabaa (and the men of the was a resident alien in Gabaa (and the men of the place were sons of Benjamin). 17And when he place were sons of Benjamin). 17And the old man looked up with his eyes, he saw the man, the way- lifted up his eyes and saw the wayfaring man in the farer in the square of the city, and the old man said, square of the city, and the old man said, "Where

“Where are you going, and where do you come are you going, and where do you come from?”

18

from?” 18And he said to him, “We are passing

And he said to him, “We are passing by from

through from Bethlehem of Judah as far as the Bethlehem of Judah as far as the hills of the hill country of Ephraim. Now, I am from there, and I went as far as Bethlehem of Judah,

as far as Bethlehem of Judah, and I am going to my

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 our donkeys, and there are loaves and wine for me and for your slave- and for your servant-woman and for the young woman and for the young servant, your slaves. man with your servants. There is no lack of anything.” 20And the old man said, “Peace be to you.

said, “Peace be to you. Yet, everything you lack is my concern; only do not spend the night in the lodge in the square.” 21And he brought him into his house and fed

his house and made space for the donkeys, and

aPossibly *march*

aPossibly *march*

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judges 19-20

Judges A

Judges B

his draft animals, and they washed their feet and they washed their feet themselves and ate and ate and drank.

drank.

22 Now when they were glad in their heart,

22 Now they were cheering their heart, and see,

then see, the men of the city, sons of transgressors,

men of the city, sons of lawless men, surrounded

encircled the house and pounded on the door.

the house, pounding on the door. And they said to

And they said to the man, the master of the house,

the man, the master of the house, the old man,

the old man, saying, "Bring out the man who came

saying, "Bring out the man who came into your

into your house so that we may know him." 23And

house so that we may know him." 23And the man,

the man, the master of the house, went out to

the master of the house, went out to them and

them and said to them, "No, no, my brothers, you

said, "No, my brothers, you must not commit evil.

must not act wickedly. After this man has come
After this man has come into my house, do not do
into my house, do not do this madness. 24See, my
this madness. 24See, my virgin daughter and his
virgin daughter and his concubine, I will bring
concubine, I will bring them out, and you humili-
them out now, and you humiliate them and do to
ate them and do to them what is good in your
them what is good in your eyes, and against this
eyes, and against this man you will not carry out
man do not carry out the thing of this madness.”
the thing of this madness.” 25And the men did not
25And the men did not want to listen to him. And
see fit to listen to him. And the man seized his
the man seized his concubine and led her out to
concubine and led her out to them outside, and
them outside, and they knew her and sported with
they knew her and were sporting with her all
her all through the night until the early morning.
through the night until the early morning. And as

And just as the dawn began to break, they sent her
the morning rose, they sent her away. 26And to-
away. 26And towards morning, the woman came
wards dawn, the woman came and fell down at the
and fell down by the door at the gateway to the
door of the house, there where her husband was,
man's house, there where her master was, until it
until it was light.
was light.

27 And her master got up early and opened the

27 And her husband got up early and opened

doors of the house and went out to go on his way, the doors
of the house and went out to go on his and see, the woman,
his concubine, lying by the way, and see, the woman, his
concubine, lying by door, and her hands were in the
entrance. 28And the doors of the house, and her hands
were in the he said to her, "Get up, and let's go." And she
did entrance. 28And he said to her, "Get up, and let's not
answer him, but she had died. And he took her go." And she
did not answer, for she was a corpse.

up onto the draft animal, and the man got up and And he
took her onto the donkey and went to his departed for his
place. 29And he entered his house place. 29And he took his
sword and seized his con- and took his dagger and took hold
of his concu- cubine and dismembered her into twelve
members bine and dismembered her into twelve pieces, and

sent them to every territory of Israel. 30And it limb by limb, and sent them to all the tribes of Is- came about that everyone who beheld it would rael. 30And it came about that everyone who saw say, "It has not happened, and nothing like thisa would say, "Neither has it happened nor has it ap- has been seen, from the day of the coming up of peared thus from the day of the coming up of the the sons of Israel from the land of Egypt and until sons of Israel from Egypt until this day. And he this day. You yourselves take counsel in regard to commanded the men whom he sent, saying, "This her, and speak out."

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

And all the sons of Israel came out, from

Dan and up to Bersabee, and the land of

20 Dan and up to Bersabee, and the land of

Galaad, and all the congregation assembled like Galaad, and the congregation assembled like one one man to the Lord at Massepha. 2And the region man before the Lord at Massepha. 2And all the of all the people stood, all the tribes of Israel in the tribes of Israel took their stand before the Lord, in assembly of the people of God, four hundred an assembly of the people of God, four hundred thousand men,

foot-soldiers drawing a sword. thousand men, foot-soldiers, drawing a sword.

3(And the sons of Benjamin heard that the sons of

3(And the sons of Benjamin heard that the sons of

Israel had gone up to the Lord at Masepha.) And Israel had gone up to Masepha.) And when they the sons of Israel said, "Say where this evil took place, the sons of Israel said, "Say where this place." 4And the Leuite, the husband of the wickedness took place." 4And the man, the Leuite, woman who had been murdered, answered and the husband of the murdered woman, answered said, "I came to Gabaa in the territory of Benand said, "I came to Gabaa in the territory of Ben-

aAntecedent unclear

judges 20

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Judges A

Judges B

iamin, I and my concubine, to spend the night. iamin, I and my concubine, to lodge. 5And the 5And the men from Gabaa rose up against me and

men of Gabaa rose up against me and surrounded

encircled the house at night against me. And they the house at night against me. They wanted to wanted to kill me, and they humiliated my concu- murder me, and they humiliated my concubine, bine and sported with her, and she died. 6And I and she died. 6And I seized my concubine and dis- took hold of my concubine and dismembered her membered her and sent throughout every territory and sent out throughout every territory of Israel's of the inheritance of the sons of Israel, for they inheritance, for they had committed madness in committed zemaa and an error in Israel. 7See, all of Israel. 7See, all of you, the sons of Israel, give youyou, sons of Israel, give yourselves advice and selves advice and counsel."

counsel there."

8 And all the people got up like one man, say-

8 And all the people got up like one man, say-

ing, "We will not go, a man into his dwelling, and ing, "We will not depart, a man to his covert, and we will not turn aside, a man to his house. 9And we will not turn around, a man to his house. 9And now this is the word that we will carry out against now this is the word that will be carried out Gabaa: we will go up against it by lot. 10And we against Gabaa: we will go up against it by lot.

will take ten men for a hundred, and a hundred for 100. Only, we will take ten men for a hundred for all a thousand, and a thousand for ten thousand, to the tribes of Israel, and a hundred for a thousand, bring provisions for the people, those who are and a thousand for ten thousand, to bring provisions going in to carry out against Gabaah of Benjamin, to bring it about that they enter Gabaah according to all the madness that they have committed in Israel." 11 And every man of Israel gathered from their cities, coming as one man.

Israel gathered into the city as one man.

12 And the tribes of Israel sent out men

12 And the tribes of Israel sent men through all

through all the tribe of Benjamin, saying, "What wickedness is evil is this that has happened among you? 13 Now this that has happened among you? 13 Now then, then, hand over the godless men in Gabaah, the hand over the men, sons of transgressors, those in sons of Belial, and we will put them to death and Gabaah, and we will put them to death and purge remove evil from Israel." And the sons of Benjamin

wickedness from Israel." And the sons of Benjamin

would not listen to the voice of their brothers, they did not see fit to listen to the voice of their brothers-sons of Israel. 14 And the sons of Benjamin came out of their cities to Gabaah, to go out to fight with sons of Israel. 15 And in that day the sons of Benjamin were reviewed, twenty-five thousand the sons of Benjamin

were reviewed, twenty-three men from the cities drawing a sword, besides the thousand from the cities, a man drawing a sword, inhabitants of Gabaa. They were reviewed, seven excluding the inhabitants of Gabaa, who were re-hundred men, handpicked young men, 16am- viewed, seven hundred men, handpicked 16from bidextrous. All these were slingers, throwing a all the people, ambidextrous. All these were stone at a hair and not missing. 17And every man slingers of stones at a hair and not missing. 17And of Israel—they were reviewed, apart from the sons a man of Israel—they were reviewed, excluding of Benjamin, four hundred thousand men drawing Benjamin, four hundred thousand men drawing a a sword. All of these were men, warriors.

sword. All of these were men of battle.

18 And they arose and went up to Baithel, and

18 And they arose and went up to Baithel, and

the sons of Israel inquired by God and said, “Who they inquired by God. And the sons of Israel said, shall go up for us as leader, to fight with Benia- “Who shall go up for us to start with, for battle min?” And the Lord said, “loudas shall go up as against the sons of Benjamin?” And the Lord said, leader.”

“loudas shall go up to start with, as leader.”

19 And the sons of Israel arose and encamped

19 And the sons of Israel arose in the morning

against Gabaa. 20And every man of Israel went out

and encamped against Gabaa. 20And they went

to battle with Benjamin, and they mustered with out, every man of Israel, for battle against Ben- them for battle, a man of Israel against Gabaa. iamin, and they joined battle with them by Gabaa. 21And the sons of Benjamin came out of the city 21And the sons of Benjamin came out of Gabaa and destroyed among Israel in that day twenty-two and destroyed among Israel in that day twenty-two thousand men upon the land. 22And a man of Is- thousand men upon the land. 22And they were rael was strong, and they added to draw up for war strong, a man of Israel, and they added to join bat- in the place, there where they had drawn up in the tle in the place where they had joined battle in the first day. 23And the sons of Israel went up and wept first day. 23And the sons of Israel went up and wept before the Lord until the evening, and they in- before the Lord until the evening, and they in- quired by the Lord, saying, "Shall I add to draw quired by the Lord, saying, "Shall we add to draw

near for war with my brother Benjamin?" And the
near for battle against our brothers, sons of Ben-
Lord said, "Go up against him."

amin?" And the Lord said, "Go up against them."

aHeb = *outrage*

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judges 20

Judges A

Judges B

24 And the sons of Israel advanced against Ben-

24 And the sons of Israel advanced against the

iamin in the second day. 25And Benjamin went

sons of Benjamin in the second day. 25And the

out to meet them from Gabaa in the second day

sons of Benjamin went out to meet them from

and destroyed eighteen thousand men of the peo-

Gabaa in the second day and destroyed a further

ple upon the land; all these had drawn a sword.

eighteen thousand men from the sons of Israel

26And all the sons of Israel and all the people went

upon the land; all these were drawing a sword.

up and came to Baithel and wept before the Lord,

26And all the sons of Israel and all the people went

and they fasted in that day and offered whole

up and came to Baithel and wept and sat there be-

burnt offerings of deliverance before the Lord.

fore the Lord, and they fasted in that day until

27 And the sons of Israel inquired by the Lord (and evening and offered whole burnt offerings and the ark of the covenant of the Lord was there in ones of completion before the Lord. 27 For the ark those days, 28 and Phinees son of Eleazar son of of the covenant of the Lord God was there, 28 and Aaron stood before it in those days), saying, "Shall Phinees son of Eleazar son of Aaron stand before I yet add to go out for battle with the sons of Benjamin 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 your hand."

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
29 And the sons of Israel set ambushes against

Gabaa all around. 30And Israel drew up against Gabaa all around. 30And the sons of Israel went up Benjamin in the third day, and they deployed against the sons of Benjamin in the third day and against Gabaa, as a once and oncea. 31And the sons joined battle against Gabaa, as a once and oncea.

31

of Benjamin went out to meet the people, and they

And the sons of Benjamin went out to meet the

were drawn away out of the city, and as a once and people, and they poured out of the city. And as a

oncea they began to strike down some from the

once and oncea they began to strike down some

people along the roads, one of which goes up to of the people as casualties along the roads, one of Baithel and one goes up to Gabaa, in the fields, which goes up to Baithel and one to Gabaa, in about thirty men in Israel. 32And the sons of Beni- fields, about thirty men in Israel. 32And the sons of amin said, "They are stumbling before us as previ- Benjamin said, "They are falling before us as at ously." And the sons of Israel said, "Let us retreat first." And the sons of Israel said, "Let us retreat and draw them out of the city toward the roads." and clear them out, away from the city toward the 33And every man of Israel went up from his posi-roads." And so they did. 33And every man went up tion, and they mustered in Baalthamar, and the Is- from his position, and they formed up in raelite ambush was struggling out of its position Baalthamar, and the Israelite ambush was coming west of Gabaa. 34And there arrived in front of up from its position, from Maaragabe. 34And there Gabaa ten thousand

men, hand-picked out of all came in front of Gabaa ten thousand men, hand-Israel, and the war became grievous. And they did picked from all Israel, and battle was grievous. And not realize that evil had touched them.

they did not realize that evil was overtaking upon them.

35 And the Lord routed Benjamin in front of

35 And the Lord struck down Benjamin before

Israel, and the sons of Israel destroyed twenty-five

the sons of Israel, and the sons of Israel destroyed

thousand one hundred men among Benjamin in

twenty-five thousand one hundred men from Ben-

that day; all these were drawing a sword.

iamin in that day; all these would draw a sword.

36 And Benjamin saw that he was routed.

36 And the sons of Benjamin saw that they

were beaten.

And a man of Israel gave ground to Benjamin,

And a man of Israel gave ground to Benjamin,

because they looked to the ambush that they had because they looked to the ambush that they had stationed against Gabaa. 37 And the ambush positioned against Gabaa.

37And when they re-rushed forward, and they spread out against treated, the ambush also moved, and they Gabaa, and the ambush advanced, and they struck stretched out towards Gabaa, and the ambush down the whole city with the edge of the sword. spread out, and they struck down the city with the 38And the command for a man of Israel as regards edge of the sword. 38And there was a sign for the

the ambush was that they should send up a signal sons of Israel with the ambush in the battle, that of the smoke of the city. 39And they turned, a man they should send up a signal of smoke from the of Israel, in the battle, and Benjamin had begun to city. 39And the sons of Israel saw that the ambush strike down wounded in the man of Israel, about had quickly seized Gabaa, and they formed up in thirty men, for they said, "But being routed he is their battle-line. And Benjamin began to strike routed before us, just like the previous battle."

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-

al.e. *before*

al.e. *before*

judges 20-21

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Judges A

Judges B

40And the signal, a pillar of smoke, began to rise

tle.” 40And the signal went up more clearly over

out of the city, and Benjamin looked behind him, the city, like a pillar of smoke, and Benjamin and see, the annihilation of the city went up to- looked behind him, and see, the annihilation of ward the sky! 41And a man of Israel turned back, the city went up to the sky! 41And a man of Israel and a man of Benjamin made haste, and he saw wheeled around, and the men of Benjamin made that evil had touched him. 42And they turned be- haste, for they saw that wickedness had come to fore a man of Israel in the direction of the wilder- meet them. 42And in front of the sons of Israel they ness, and the battle overtook them, and those from looked in the direction of the wilderness and fled, the cities destroyed him in their midst. 43And they and the battle overtook upon them, and those cut down Benjamin, to stop him with a stopping, from the cities were destroying them in their midst.

and they trampled him down until

opposite 43And they were cutting down Benjamin, and they

Gabaa from the east. 44And there fell eighteen pursued him from Noua, at his heel, until opposite thousand men of Benjamin. With all these were Gabaa to the east. 44And there fell eighteen thou-powerful men. 45And they turned and fled into the sand men from Benjamin, all these men of power.

wilderness to the rock of Remmon. And they 45And the rest looked around and began to flee gleaned five thousand men

along the roads, and into the wilderness to the rock of Remmon. And they clung on after him as far as Gadaam, and they the sons of Israel gleaned five thousand men of struck down two thousand men of them. 46And all them, and the sons of Israel went down after them those who fell in that day among Benjamin were as far as Gedan, and they struck down two thou-twenty-five thousand men who drew a sword. sand men of them. 46And all who fell that day With all these were powerful men. 47And six hun- from Benjamin were twenty-five thousand men dred turned and fled into the wilderness to the drawing a sword, all these men of power. 47And rock of Remmon and remained at the rock of Rem-the rest looked around and fled into the wilderness mon for four months. 48And a man of Israel shut to the rock of Remmon, six hundred men, and they out the sons of Benjamin, and they struck them remained at the rock of Remmon for four months.

down with the edge of the sword, from city, one 48And the sons of Israel turned back against the after another, up to animal and up to everything sons of Benjamin and struck them down with the that was found, into all the cities. And the cities edge of the sword, from the city of Methla and up that were found they sent off with fire.

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 AndamanofIsraelhadswornatMassepha,

And the sons of Israel had sworn at

saying, "A man out of us shall not give his

21 Massepha, saying, "A man out of us shall
daughter to Benjamin for a wife." 2And all the peo-
not give his daughter to Benjamin for a wife."

ple came to Massepha and Baithel and sat there 2And the
people came to Baithel, and they sat until evening before
God, and they lifted up their there until evening before God,
and they lifted up voice and wept with a great weeping.
3And they their voice and wept with a great weeping. 3And
said, "O Lord, the God of Israel, why has thisa come

they said, "O Lord, God of Israel, for what reason

about in Israel, that today in Israel one tribe should has
thisa come about that today from Israel one be reviewed?"
4And it came about in the next day tribe should be
reviewed?" 4And it came about on that the people rose
early, and they built an altar the next day that the people
rose early, and they there and offered up whole burnt
offerings of de- built an altar there and offered up whole
burnt of-liverance. 5And the sons of Israel said, "Who is the
ferings and ones of completion. 5And the sons of one who
did not come up in the assembly to the Israel said, "Who did
not come up in the assembly Lord, out of all the tribes of
Israel?" For there was a to the Lord, from all the tribes of
Israel?" For the

solemn oath against the one who did not come up oath was
solemn for those who had not come up to the Lord to
Massepha, saying, "He will die by to the Lord to Massepha,
saying, "He will be put to death." 6And the sons of Israel
were comforted death by death." 6And the sons of Israel
were com-concerning Benjamin their brother, and they said,
forted as regards Benjamin their brother, and they

“One tribe has been taken away from Israel this said, “One tribe has been cut off from Israel this day. 7What are we to do for wives for them that are

day. 7What are we to do for wives for them that re-

left? And it was we who swore by the Lord that we main, those who are left? And it was we who swore would not give them any of our daughters for by the Lord that we would not give them any of wives.”

our daughters for wives.”

8 And they said, “What one of the tribes of Is-

8 And they said, “What oneb from the tribes of

rael is there which did not come up to the Lord to

Israel is there who did not come up to the Lord to

Massepha?” And see, a man did not come from

Massepha?” And see, a man did not come from

labis Galaad to the camp, to the assembly. 9And

labis Galaad to the camp, to the assembly. 9And

the people were reviewed, and see, there was not a

the people were reviewed, and there was not a man

aAntecedent unclear

aAntecedent unclear bl.e. *person*

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judges 21

Judges A

Judges B

man there of the inhabitants of labis Galaad. there of the inhabitants of labis Galaad. 10And the 10And the congregation sent twelve thousand men

congregation sent twelve thousand men there of

there of the sons of power and commanded them, the sons of power and commanded them, saying, saying, "Go, and strike down all the inhabitants of "Go, and strike down the inhabitants of labis labis Galaad with the edge of the sword, both the Galaad with the edge of the sword. 11And this is women and the people. 11And this is the word that what you will do: everything male and every you shall carry out: everything male and every woman who knows intercourse with a male you woman who is familiar with intercourse with a shall anathematize, but keep the virgins for your-male you shall anathematize." 12And they found selves." And they did so. 12And they found from from among the inhabitants of labis Galaad four among the inhabitants of labis Galaad four hun-hundred young women, virgins, who had not dred young women, virgins who had not known a

known a man for intercourse with a male, and they man for intercourse with a male, and they brought led them to the camp at Selo, which is in the land them to the camp at Selon, which is in the land of of Chanaan.

Chanaan.

13 And the whole congregation sent, and they

13 And the whole congregation sent, and they

spoke to Benjamin, who was at the rock of Rem- spoke to
the sons of Benjamin at the rock of Remmon, and called
them to peace. 14And Benjamin mon and called them to
peace. 14And Benjamin turned back to the sons of Israel in
that time, and returned to the sons of Israel in that time,
and the they gave them the women who were from among
sons of Israel gave them the women whom they the women
of Iabish Gilead, and in this way they had caused to live from
among the daughters of were content.

Iabish Gilead, and in this way they were content.

15 And the people were comforted over Ben-

15 And the people were comforted over Ben-

iamin, because the Lord had made a breach in the iamin,
because the Lord had made a breach in the tribes of Israel.
16And the elders of the congrega- tribes of Israel. 16And the
elders of the congregation said, "What are we to do for
wives for those tion said, "What are we to do for wives for
those who are left, since a woman has disappeared from
who are left over, since a woman disappeared from
Benjamin?" 17And they said, "An inheritance has
Benjamin?" 17And they said, "There is an inheri-survived for
Benjamin, and a tribe will not be blottance of survivors for
Benjamin, and a tribe will ted out from Israel. 18And we will
not be able to not be blotted out from Israel. 18For we will
not be give them wives from among our daughters, for able
to give them wives from among our daugh-we, the sons of
Israel, swore, saying, 'Cursed be the

ters, for we swore among the sons of Israel, saying,

one who gives a wife to Benjamin.' " 19And they

'Cursed be the one who gives a wife to Benjamin.' "

said, "There is a feast to the Lord at Selo afrom days

19And they said, "See now, there is a feast of the

to daysa, which is to the north of Baithel, to the Lord at Selon afrom days to daysa, which is to the east, on the road that goes up from Baithel to Siki- north of Baithel, to the east, by the road that goes ma, and to the south of Lebanon of Lebona." up from Baithel to Sychem, and to the south of

20And they commanded the sons of Benjamin,

Lebona." 20And they commanded the sons of Benjamin, saying, "Spread out, and lie in wait in the vineyards. saying, "Go, lie in wait in the vineyards.

yards. 21And you will watch, and see, when the 21And you will watch, and see, if the daughters of daughters of the inhabitants of Selo in Selo come the inhabitants of Selon come out to dance in their out to dance in dances, you shall also come out dances, you shall also come out of the vineyards; from the vineyards and carry off, a man a wife for then carry off for yourselves, a man a wife, from himself, from the daughters of Selo, and you shall the daughters of Selon, and you shall go to the go away to the land of Benjamin. 22And it will be, land of Benjamin. 22And it will be, when their fa-when their fathers or their brothers come to dis- thers or their brothers come to dispute with you, pute with you, that we will say to them, 'Have that we will say to them, 'Do us mercy concerning mercy on them, because they did not capture, a them, because we did not capture, a man his wife, man his wife, in war. For it was not you who gave in battle. For it is not you who have given them to to them; you erred based on circumstance.' " 23And them; err as circumstance dictates!' " 23And the

the sons of Benjamin did so, and they took wives sons of Benjamin did so, and they took wives up according to their number from the dancers whom to their number from the dancers whom they ab-they abducted. And they went away and turned ducted. And they went and turned back to their in-back to their inheritance, and they built cities for heritage, and they built the cities and settled in themselves and lived in them. 24And the sons of them. 24And the sons of Israel went about from Israel went about from there in that time, a man to there in that time, a man to his tribe and to his his tribe and to his family, and they went away family, and they went out from there, a man to his from there, a man to his own inheritance.

own inheritance.

25 In those days there was no king in Israel;

25 Now in those days there was no king in Is-

each man would do what was right in his own rael; a man would do what was right before him.

eyes.

al.e. *annually*

al.e. *annually*

[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 -l rm and l) rm (both meaning “said to”) as $\text{ei]pen plus dative (15 x)}$ and $\text{ei]pen pro/j (7 x)}$ 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 w meaning “and” (etc.) that begins most Hebrew sentences is reproduced in Greek by the word kai/ (“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 ei]pen 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 $\epsilon\gamma\omega\epsilon\iota\mu\iota$, “I am,” a feature of Kaige texts (of which Routh is one) by which $\epsilon\gamma\omega$ was distinguished from its synonym $\epsilon\gamma\omega$. This rendering, which is generally found in Routh (in 2.10; 3.9, 12; and twice in 4.4), is replaced by $\epsilon\gamma\omega$ alone in 2.13 and 3.13, where $\epsilon\gamma\omega\epsilon\iota\mu\iota$ 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, $\nu\epsilon\alpha$ = $\nu\iota\eta$, “young woman” (2.5), $\pi\alpha\iota$ = $\nu\epsilon$, “lass” (2.6), and $\pi\alpha\iota\delta\iota$ / $\sigma\kappa\eta$, “maidservant” (4.12), are all used to translate Hebrew $\text{hr}(n)$ when it refers to Routh, and a fourth Greek word, $\kappa\omicron\tau\alpha$ / $\sigma\iota\omicron\upsilon$, “girl, young woman” (2.8, etc.), is used when $\text{hr}(n)$ 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-

to the reader of routh

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 *de*/, 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 *kai*/, “and,” introducing an apodosis or conclusion, *o#ti*, “that”

as an asseverative (perhaps explicable as ellipsis); and *e0n*, “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

routh 1-2

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1 It was when the judges were judging, and

and thus and so may he add—

there was a famine in the land, and a man

for death aloned shall part me from you!”

went from Baithleem in louda to sojourn in the 18Then when
Noemin saw that she was deter-countryside of Moab, he and
his wife and his sons. mined to go with her, she ceased
speaking to her 2The name of the man was Abimelech, and
the

further.

name of his wife, Noemin, and the name of his

19 So the two of them went on until they came

two sons, Maalon and Chelaion, Ephrathites from to
Baithleem. And the whole city was abuzz be-Baithleem in
louda. They went into the country- cause of them, and theye
said, “Is this Noemin?”

side of Moab and remained there. 3And Abi- 20She said to them,

melech, the husband of Noemin, died, and she

“Call me no longer Noemin;

was left, she and her two sons. 4They took for

call me Bitter,

themselves Moabite wives; the name of the one

for the Sufficient One was greatly

was Orpha, and the name of the second, Routh.

embittered against me.

And they lived there about ten years, 5and both 21

I went away full,

Maalon and Chelaion also died, and the woman

and the Lord has brought me back empty.

was left, apart from her husband and apart from

Why do you call me Noemin

her two sons.

when the Lord has abased me

6 And she set out, she and her two daughters- in-

and the Sufficient One has maltreated me?”

law, and they came back from the countryside of

22 And Noemin returned, and Ruth the Mo-

Moab, for they had heard in the countryside of Abite, her daughter-in-law, returning from the Moab that the Lord had looked upon his people, countryside of Moab. Now they came to Baithleem giving them bread. 7 And she went out from the at the beginning of the barley harvest.

place, there where she had been, and her two

daughters-in-law with her, and they were going on

And with regard to Noemin there was a man,

their way to return to the land of Iouda, 8 and 2 an acquaintance of her husband, and the man Noemin said to her daughters-in-law, "Go now, go was powerful, of the kin of Abimelech, and his back, each to her mother's house. May the Lord do name was Boos. 2 And Ruth the Moabite said to mercy with you, as you have done with the dead Noemin, "Let me go now to the field and gather and with me. 9 May the Lord give to you, and may among the ears of grain, behind anyone in whose you find rest, each in the house of her husband." eyes I may find favor." And she said to her, "Go, And she kissed them, and they lifted up their voice daughter." 3 And she went and gleaned in the field and wept. 10 They said to her, "We are returning behind the reapers. And by happenstance she hap-with you to your people." 11 And Noemin said, pened upon the part of the field belonging to "Turn back now, my daughters! Now why are you Boos, who was of the kin of Abimelech. 4 And going with me? Do I still have sons in my womb, there, from Baithleem, came Boos! He said to the and will they become husbands for you? 12 Turn reapers, "The Lord be with you." They said to him, back now, my daughters, for I am too old

for a hus- “The Lord bless you.” 5And Boos said to his ser-
band to have me. For if I said, ‘I have confidence vant who
was in charge of the reapers, “To whom that a man will
marry me and I will bear sons,’ does this young woman
belong?” 6The servant 13you would not wait for them until
they mature, who was in charge of the reapers answered
and

would you? Or would you, on their account, re- said, “She is
the Moabite lass, the one who came frain from getting
married? Don’t, my daughters, back with Noemin from the
countryside of Moab.

for it has been more bitter for me than for you, be- 7She
said, ‘Let me glean now and gather among cause the hand
of the Lord has gone forth against the sheaves behind the
reapers.’ And she came, and me.” 14And they lifted up their
voice and wept fur- she stood from morning until evening.
She did not ther. Orpha kissed her mother-in-law and
returned rest a bit in the field.”

to her people, but Routh followed her.

8 And Boos said to Routh, “fDid you not hear,

15 And Noemin said to Routh, “See, your sis- daughterf ? Do
not go to glean in another field, ter-in-law has turned back
to her people and to her and you should not go from this
one. Stick close to gods; now turn back, you too, after your
sister-in- my girls here. 9Keepd your eyes on the field, wher-
law.” 16But Routh said,

ever they are reaping, and walk behind them. See,

“cDo not oppose me, to make me abandon

I have commanded the young men not to touch

you

you. If you want anything to drink, go to the ves-
or turn backc from after you.

sels, and drink from what the young men draw.”

For wherever you go, I will go,

10And she fell upon her face and did obeisance on
and wherever you lodge, I will lodge;

the ground and said to him, “Why is it that I have
your people shall be my people,

found favor in your eyes, that you should take no-
and your God my God.

tice of me? And I am a foreigner!” 11And Boos an-

17

And wherever you die, I will die—

swered and said to her, “All that you have done to-
there will I be buried.

gether with your mother-in-law since the death of

Thus and so may the Lord do to me,

your husband has been fully told me, and how you

aOr visited bOr to give c May it not befall me to abandon you or to turn back = Ra dLacking in Gk e.e. the women fl.e. Listen, daughter

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ruth 2-4

left your father and your mother and your native and uncover the place at his feet and lie down, and land and came to a people that you did not know he will tell you what you shall do.” 5Then Ruth yesterday or the day before. 12May the Lord repay said to her, “Everything that you say I will do.”

you for your work, and may your recompense be

6 And she went down to the threshing floor

full from the Lord, God of Israel, to whom you and did according to everything that her mother-in-law came, to put your trust under his wings!” 13Then law had commanded her. 7And Boaz ate, and his she said, “May I find favor in your eyes, sir, because heart was content, and he went to lie down on part you have comforted me and because you have spo- of the heap of grain. Then she came stealthily and ken to the heart of your slave, and see, I shall be uncovered the place at his feet. 8Now it was at like one of your maidservants.”

midnight, and the man was startled and troubled,

14 And Boaz said to her, “It is already time to and there, lying at his feet, was a woman! 9So he eat. Come here, and eat some of the bread, and dip said, “Who are you?” Then she answered, “I am your morsel in the wine vinegar.” And Ruth sat by Ruth, your slave; spread your wingf over your

the side of the reapers, and Boos heaped up barley
bondwoman, for you are a next-of-kin.” 10Boos groats for
her. She ate and was satisfied and had said, “May you be
blessed by the Lord God, daugh-some left over. 15And she
got up to glean, and ter, for your last instance of
compassion is better Boos commanded his young men,
saying, “Let her than the first, that you have not gone after
young glean even among the standing sheaves, and do
men, whether poor or rich. 11And now, daughter, not
dishonor her. 16By all means carry for her, and do not be
afraid. Everything that you say I will do even throw aside
something for her from the bun- for you, for the whole clan
of my people knows dles, and leave it, and she will glean,
and do not re- that you are a strong woman 12and that I
am, truly, buke her.”

a near kinsman, yet there is even a nearer kinsman

17 And she gleaned in the field until evening than I.
13Spend the night, and it shall be in the and beat out what
she had gleaned, and it was morning, if he will act as next-
of-kin for you, good; about an oiphia of barley. 18She picked
it up and let him do it. But if he is not willing to act as next-
came into the city, and her mother-in-law saw of-kin for you,
the Lord lives, I myself will act as what she had gleaned.
And taking it out, Routh next-of-kin for you. Lie down until
morning.”

gave her what she had left over after she had been

14 And she lay at his feet until morning but got

satisfied. 19Her mother-in-law said to her, “Where up before
a man could recognize his neighbor.

did you glean today? And where did you work? And Boos
said, “It must not be known that a Blessed be the man who

took notice of you.” And woman came to the threshing floor.” 15And he Routh told her mother-in-law where she worked said to her, “Bring the apron that you have on.”

and said, “The name of the man with whom I And she held it, and he measured out six measures worked today is Boos.” 20And Noemin said to her of barley and put it upon her, and he went into daughter-in-law, “He is blessed by the Lord, be- the city. 16And Routh came in to her mother-in-law, because he has not forsaken his compassion for the law, and she said, “Who are you, daughter?” And living and for the dead.” And Noemin said to her, she told her all that the man had done for her, “The man is near to us; he is one of our next-of- 17and she said to her, “He gave me these six measures of barley, for he said to me, ‘Do not go in even said to me, ‘Stick with my servants until they empty-handed to your mother-in-law.’ ” 18Then have finished all the harvest that belongs to me.’ ” she replied, “Sit, daughter, until you observe how 22Noemin said to Routh, her daughter-in-law, “It is

not a word will fail, for certainly the man will not

good, daughter, that you go with his girls, and rest until he settles the matter today.”

they will not confront you in another field.”

23And Routh stayed close to the girls of Boos,

And Boos went up to the gate and sat down

gleaning until he completed the reaping of the 4 there, and right there, passing by, was the next-barley and the wheat, and she lived with her mother-in-law of whom Boos had spoken. And Boos said to her-in-law.

to him, "Come over; sit down here, jHidden Onej."

And he went over and sat down. 2And Boos took

But Noemin her mother-in-law said to her,

ten men of the elders of the city and said, "Sit

3 "Daughter, shall not seek rest for you so that down here," and they sat down. 3And Boos said to it may be well with you? 2Now, is not Boos our ac- the next-of-kin, "Concerning the portion of the quaintance, whose girls you were with? Look, he is field that belongs to our brother Abimelech, which winnowing the threshing floor of the barleye this has been given to Noemin, who returned from the very night. 3Now bathe, and apply oil, and put your countryside of Moab, 4I said, I will kuncover your clothing on yourself, and go up onto the threshing eark, saying: Buy it in the presence of those sitting floor. Do not make yourself known to the man here and in the presence of the elders of my peo-until he has finished drinking and eating. 4And it ple. If you are acting as next-of-kin, act as next-of-shall be, when he lies down, that you shall observe kin, but if you are not acting as next-of-kin, tell me, the place there where he is lying, and you shall go and I shall know, for there is no one except you to

aHeb 1 ephah = 22 liters bOr *young men* c*.e. people* dOr *in order to glean* ePossibly *barley on the threshing floor* f *l.e. part of the cloak* gOr *she* hOr *fall short* iPossibly *fulfills his word* j*l.e. apparently Name Withheld* k*l.e. bring it to your attention*

routh 4

act as next-of-kin, and I come after you." So he your wife who is coming into your house like Ra-said, "I am the one; I will act as next-of-kin." 5And chel and like Leia, who built up, both of them, the Boos said, "The day you acquire the field from the house of Israel and produced might in Ephratha, hand of Noemin and from Routh the Moabite, the and there shall be a name in Baithleem. 12And, wife of the deceased, it is necessary for you to ac- through the offspring that the Lord will give you quire her also in order to raise up the name of the from this maidservant, may your house be like the deceased on his inheritance." 6And the next-of-kin house of Phares whom Thamar bore to louda."

said, "I will not be able to perform the kinsman's

13 And Boos took Routh, and she became a

function for myself without ruining my inheri- wife to him. And he went in to her, and the Lord tance. Take for yourself my right of inheritance, for granted her conception, and she bore a son. 14And I will not be able to act as next-of-kin."

the women said to Noemin, "Blessed be the Lord,

7 And this was the statute in former times in Is- who did not bring your next-of-kin to an end this rael concerning the right of inheritance and con- day! And may he call your name in Israel! 15He cerning exchange: to confirm every agreement, a shall be to you a restorer of life and shall sustain man would take off his sandal and give it to his your gray head. For your daughter-in-law, who neighbor who was acquiring the right of inheri- loves you, who is better to you than seven sons, tance. This was an attestation in Israel. 8And the has borne him." 16And Noemin took the child and next-of-kin said to Boos, "Acquire for yourself my laid him in her bosom and became a nannyb to right of inheritance,"

and he took off his sandal him. 17The women of the neighborhood gave him and gave it to him. 9And Boos said to the elders a name, saying, "A son has been born to Noemin."

and all the people, "Today you are witnesses that I They named him Obed. This was the father of Ies-have acquired everything of Abimelech's and all sai, the father of Daudid.

that belongs to Chelaion and Maalon from the

18 And these are the generations of Phares:

hand of Noemin. 10I have also acquired Routh the Phares became the father of Hesron, 19then Hes-Moabite, the wife of Maalon, for myself as a wife, ron became the father of Arran, and Arran became to raise up the name of the deceased on his inher- the father of Aminadab; 20Aminadab became the itance, and the name of the deceased shall not be father of Naasson; Naasson became the father of extirpated from his brothers and from the clan of Salman; 21Salman became the father of Boos; Boos his people. Today you are witnesses." 11And all the became the father of Obed; 22Obed became the fa-people who were at the gate said, "We area wit- ther of lessai, and lessai became the father of nesses." And the elders said, "May the Lord make Daudid.

aLacking in Gk bPerhaps *foster mother*

[THE OLD GREEK TEXT OF](#)

[REIGNS](#)

TO THE READER

EDITION OF THE GREEK TEXT

Since no volume of the Göttingen Septuagint is currently available for the four books of Reigns, the translation throughout is of Alfred Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes 2 vols.* (Stuttgart: Württembergische Bibelanstalt, 1935), except in the few places noted. Rahlfs did not include any diacriticals for proper nouns, so the Swete text as reproduced in the Larger Cambridge Septuagint has determined whether names beginning with a vowel or diphthong should be aspirated.

The NETS translation of the OG sections departs from the Rahlfs text in only seven places: 1 Rgns 1.4; 9.24; 13.4; 14.20, 23; 2 Rgns 3.5; 7.21. Versification follows the Rahlfs text, with the numbering of the NRSV noted in parentheses.

TRANSLATIONAL PROFILE OF THE GREEK

In 1907 Henry St. John Thackeray claimed that the Old Greek (OG) translation did not include all of Samuel and Kings.¹ To simplify his presentation, he divided the text of the four books of Reigns² using the following sigla:

a = 1 Rgn 1-31

bb = 2 Rgn 1.1-11.1

bg = 2 Rgn 11.2-3 Rgn 2.11

gg = 3 Rgn 2.12-21.433

gd = 3 Rgn 22 + 4 Rgn 1-25

bd = the combined passages bg and gd.

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 bd portion and that the current text was the work of a later translator. The omissions in bg include the events of the life of David from his initial encounter with Bathsheba to his death, and in gd 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, bd is the result of a later revision. Accordingly, the underlying translation has affinities with the OG of the rest of Reigns, but the revisions have distinct differences that set the sections apart from the rest of Reigns. However, those who accept that the text is a revision lack any agreed upon explanation for why only these portions were revised.

In a similar manner NETS assigned the Old Greek sections and the revised sections to two different translators, and while collaboration has been necessary at specific points, for the most part they worked independently, including the writing of the respective introductions. It is significant, then, that when the introductions were brought together in preparation for publication, each translator has characterized the overall Greek translation in similar terms relative to its relationship to the Hebrew *Vorlage* and the degree of faithfulness.

1 "The Greek Translators of the Four Books of Kings," *JTSt* 8 (1907) 262-278.

2 The Greek title is Basilei/wn; 1, 2 Reigns = 1, 2 Samuel; 3, 4 Reigns = 1, 2 Kings.

3 As will be noted in more detail, in section gg 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 gg) is included within gg as 3 Rgns 16.28a-h.

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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 bd, some of which he considered spurious.⁵ In 1 Reigns 17, seven occur in the first three verses: suna/gousin . . . suna/gontai . . . paremba/l ousin . . . suna/gontai . . . parata/ssontai . . . i(/stantai . . .

i(/statai. 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 semi-tized 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, Nrq “horn,” dy “hand,” and tyb “house” are translated respectively ke/raj, xei=r, and oi]koj 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, Nrq (1 Sam 2.1,10) and dy (2 Sam 8.3) connote “strength,” “power,” and in addition, dy connotes “a monument” (1 Sam 15.12), while tyb (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 yb “I pray” occurs, it is translated e)n e)moi/ “in/by me” with no regard for context, as if it were the inseparable preposition b with pronominal suffix.

At the level of phrase, a typical example is found at 1 Sam 9.21. The MT reads: ykn) ynymy-Nb)wlh (NRSV “I am only a Benjaminite”), for which the OG has: Ou)xi\ a)ndro\j ui9o\j leminai/ou e0gw& ei0mi “Am I not son of a leminite man?”

In contrast, in the same verse, Nmynb y+b# (NRSV “the tribes of Benjamin”) is translated/transliterated skh/ptrou Benjamin (“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 kai\ e)ge/neto pa=j o(e)rxo/menoi e(/wj tou= to/pou, ou[e)/pesen e)kei 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.

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Asahl kai\ a)pe/qanen, kai\ u(fi/sato “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 e)kei/ “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, Ntpmh is first transliterated amafeq in v. 4, and then translated baqmo/j in v. 5. In all, there are 25 transliterations of common nouns in the OG sections,⁷ but with none found in section bb. 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 Shlw/Shlwm. Where the resulting transliteration has an existing Greek counterpart, such as Anna, 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 kai\ th=| Anna). Similarly, proper nouns with an existing Greek form, such as Ai)/guptoj (“Egypt”), are used to translate the Hebrew counterpart (in this case, Myrcm). At the same time, Ml#wry (“Jerusalem”) is always transliterated Ierousalhm 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 Ieroso/luma (Hierosolyma), also found in the Greek New Testament, appears.

Two transcriptions are worthy of closer attention. First is tw)bc, as in the title tw)bc-hwhy “Lord of hosts,” found first in the Hebrew Bible at 1 Sam 1.3. In 1 Reigns, tw)bc is transliterated sabawq (“sabaoth,” 1.2, 11; 15.2; 17.45; in 4.4 the OG has no counterpart in MT). In section bb of 2 Reigns the translation is either pantokra/twr (“Almighty,” 5.10; 7.8, 25 [not in MT]; 19.10, 15) or du/namij (“host,”

6.2, 18). The gg section of 3 Reigns again has a translation, either as pantokra/twr (“Almighty,” 19.10, 14) or du/namij (“host,” 17.1 [not in MT]; 18.15), but it does not have a transliteration.

The second example is the consistent translation of Myt#lp “Philistine” as (o(/oi() a)llo/fuloj/-oi “allophyle(s),” first seen in the book of Judges (3.3, 31; for a total of 20 x), rather than the transliteration fulistim (“Phylistim”) found already in Genesis (8 x), Exodus (2 x), Iesous (Joshua) (1 x), Judges (6 x) and Sirach (3 x).

Overall, with the strong Semitic flavor so pervasive, this is non-literary Greek. For instance, the particle me/n only occurs once in the OG sections (1 Rgns 20.14), and then without a corresponding de/;8 and de/ 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: e)pakro/asij (1 Rgns 15.22), au)la/rxhj (2 Rgns 8.18) a)pele/khtoj (3 Rgns 6.1a, 36, 48, 49; 10.11, 12 [2 x]), koilostaqme/w (3 Rgns 6.9), diktuo/omai (3 Rgns 7.6), o)luri/thj (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 db((“servant/slave”) as dou=loj/ dou/lh “(bond) slave” (including Hanna, 1 Rgns

1.10), but the Greek is unequivocal. While pai=j 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: paidi/on “boy, child,” paida/rion “boy, lad,” te/knon “child,” neani/aj “young man,” neani/skoj “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 a)nh/r “man,” gunh/

“woman” rather than the generic a)/nqrpwj “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 lemnite who 7 They are: ailam, ailammin*, alemwni*, amattari*, amafeq*, bar*, bersexqan*, geddour, gomor, dabir, ergab*, efoud, elwai*, qaala*, qee, qerafin, iaar*, kinura, mexwnwq, nasib, nebel, neessaran*, oifi, raqm*, fel ani*.

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 me/n 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.

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brought news of the capture of the ark of the Lord in 1 Rgns 4. He is variously designated as a)nh/r (v. 12), a)/nqrpwj (vv. 13, 14), a)nh/r (v. 16), paida/rion (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 35 x). In contrast it occurs only 5 x in Genesis and 43 x in the Pentateuch as a whole.

For the most part the stereotypical pairings are to be expected, such as *Νωε*-*κιβωτο*/*ἵ* (“ark”), *Κριβ*-*εὐλογε*/*ω* (“to bless”), and *δωβκ*-*δο*/*κα* (“glory”). At one level the association of *δωμ* (“assembly, congregation”) and *μαρτυ*/*ριον* (“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; 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 Saul 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 do\j dh/louj "give manifestations" back into Hebrew as Myrw) hbh, and then translate as "give Urim."

2 Reigns

While the overall characteristics of the text in section bb 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 tw)bc ("hosts") and the absence of transliteration of common nouns, although only two of the lexemes transliterated in the other OG sections are found here: dwdg9

("raid") translated e)codi/aj ("raid") in 3.22 and sustremma/twn ("bands") in 4.2; and dwp) ("ephod") translated stolh/ ("garment") in 6.14.

Third, it is surprising to find the expression kai/ ge 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 e)pi\ to\ au)to/ ("at the same place") translating wdxyl0 occurs for the first of the two times in Reigns OG, the other being in 10.15 (dxy). Elsewhere in the OG sections the translation appearing first in Deut 12.15 (kata\ to\ au)to/ "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 geddour.

10 Not translated in NRSV.

11 In the Pentateuch and elsewhere the translation is frequently a3ma.

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Fifth, at 7.3 the verb badi/zw translates Klh (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 poreu/omai translates Klh.

Next, at 8.7, rather than the expected Salwmwn used everywhere else in Reigns, including the very next verse (and the rest of the LXX), the declinable form Solomw&n

occurs. The latter is the only form found in the NT (Matt, Luke-Acts, John).

Seventh, at 10.2 *o(\n tro/pon* (“just as”) translates *r#)k* (“as”). This is the default (but not the only) translation in the Pentateuch, Joshua and Judges. However, though *r#)k* occurs 20 times in 1 Reigns, *o(\n tro/pon* is not used. Instead a variety of other words with the same basic meaning are used (*o(/j*, *kaqw&j*, *w(j*, *kaqo/ti*, *dio/ti*). 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, *gg* 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; 16.26a-h¹³; also, chapters 20 and 21 are in reverse order, and 22.41-50, from the beginning of section *gd*, are included in this section at 16.26a-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.

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12 It occurs 4 x in the bg section of 2 Reigns (14.8; 15.9; 18.21, 24.1). Thus the use of this verb and the occurrence of

kai/ ge 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 TherewasamanofHarmathaimSiphafrom sight.” And the woman went on her way and enthe hill country of Ephraim, and his name was

tered her quarters and ate and drank with her hus-

Elkana son of Ieremeel son of Eliou son of Thoke, band, and her countenance was sad no longer.

in Nasib Ephraim. 2And he had two wives; the

19 And they rose early in the morning and did

name of the one was Hanna, and the name of the obeisance to the Lord and went their way. And second Phennana. And Phennana had children, Elkana entered into his house at Harmathaim, and and Hanna had no child.

he knew his wife Hanna, and the Lord remem-

3 And the man used to go up from adays to bered her, 20and she conceived. And it happened c

daysa from his town, from Harmathaim, to do

at the season of daysc that she bore a son, and she

obeisance and to sacrifice to the Lord God Sabaoth called his name Samouel, and she said, "Because I at Selo, and there Eli and his two sons, Hophni have requested him of the Lord God Sabaoth."

and Phinees, were priests of the Lord. 4And it hap-

21 And the man Elkana and all his household

pened on a day and Elkana sacrificed and gave por- went up to offer in Selom the dsacrifice of the daysd tions to his wife Phennana and to her sonsb, 5and and his vows and all the tithes of his land, 22and to Hanna he gave one portion, because she did not Hanna did not go up with him, for she said to her have a child; however, Elkana loved Hanna more husband, "Until the boy goes up if I shall wean it, than this one, and the Lord had closed the area of and it will appear to the face of the Lord and stay her womb. 6Since the Lord did not give her a child there forever." 23And her husband Elkana said to according to her affliction and according to the de- her, "Do what is good in your sight; stay until you spondency of her affliction, she was also becoming have weaned him; only may the Lord establish that despondent because of this, that the Lord had which goes out of your mouth." And the woman re-closed the area of her womb so as not to give her a mained and nursed her son until she weaned him.

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child. 7Thus she used to do year by year, when

And she went up with him to Selom with a three-

she would go up to the house of the Lord, and year-old bull calf and bread and an oiphie of flour she would be despondent and would weep and and a nebelf of wine, and

she entered into the house not eat. 8And her husband Elkana said to her, of the Lord at Selom, and the boy was with them.

“Hanna,” and she said to him, “Here I am, sir.” 25And they brought him before the Lord, and his fa-And he said to her, “How is it that you are weep- ther slaughtered the sacrifice that he used to do ing? And why do you not eat? And why does your from adays to daysa to the Lord, and he brought the heart smite you? Am I not good to you beyond ten boy near and slaughtered the bull calf. And Hanna, children?”

the mother of the child, brought it to Eli 26and said,

9 And after they had eaten at Selo, Hanna rose “By me, sir! Your soul lives, I am the woman who and stood before the Lord, and Eli the priest was stood before you when praying to the Lord; 27for sitting on the seat beside the doorposts of the this boy I prayed, and the Lord has granted me my shrine of the Lord. 10And she was deeply distressed request that I requested of him. 28And I lend him to in soul and prayed to the Lord, and weeping she the Lord as long as he lives, a loan to the Lord.”

wept 11and vowed a vow to the Lord, saying: “Ado-

nai, Lord, Eloai, Sabaoth, if looking you will look

And she said,

on the humiliation of your slave and remember me 2 “My heart was made firm in the Lord; and give to your slave an offspring of men, and I

my horn was exalted in my god;

will give him as one devoted before you until the

my mouth was made wide against enemies;
day of his death, and wine and strong drink he
I was glad in your deliverance,
shall not drink, and no iron shall come upon his 2
because there is none holy like the Lord,
head.”

and there is none righteous like our

12 And it happened, as she continued praying
God;

before the Lord, that Eli the priest observed her
there is none holy besides you.

mouth, 13and she was speaking in her heart, and
her lips kept moving, and her voice was not heard, 3

“Boast not, and speak not lofty things;

and Eli reckoned her as drunk. 14And the servant

let not big talking come forth from your

of Eli said to her, “How long will you be drunk?

mouth,

Put away your wine, and go out from the presence

because the Lord is a god of knowledge,

of the Lord.” 15And Hanna answered and said,
and a god who prepares his own ways.

“No, sir; I am a woman for whom this is a hard 4
The bow of the mighty has become weak,
day; I have not drunk wine and strong drink, and I
and weak ones have girded themselves
am pouring out my soul before the Lord; 16do not
with might;

regard your slave as a pestilent daughter, because I 5
full of bread they suffered loss,
have been greatly extending my mumblings until
and the hungry have forsaken the land,
now.” 17And Eli answered and said to her, “Go in
because a barren one has borne seven,
peace; may the God of Israel grant you your every
and she who is rich in children became
request which you have requested of him.” 18And
weak.

she said, “Your slave has found favor in your

The Lord puts to death and brings to life;

a.l.e. *time to time* b + *and her daughters* = Ra c.l.e. *in due time*
d.l.e. *yearly sacrifice* eHeb 1 ephah = 22 liters

f Heb = *skin*

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1 reigns (old greek) 2-3

he brings down to Hades and brings up.

by this woman in return for the loan that you made

7

The Lord makes poor and makes rich;

to the Lord." And the man returned to his place.

he brings low, and he raises on high.

21 And the Lord took note of Hanna, and she

8

He raises up the needy from the ground

bore further, three sons and two daughters. And

and lifts the poor from the dunghill,

the boy Samouel became great before the Lord.

to make them sit with the mighty of the

22 And Eli was a very old man, and he heard

peoples,

what his sons were doing to the sons of Israel, 23and

even making them inherit a throne of

he said to them, “Why do you do according to this

glory.

thing which I hear from the mouth of all the people

of the Lord? 24No, children, for the report which I

9

“Granting the prayer to the one who prays,

hear is not good; do not behave in this way. For the

he has even blessed the years of the

reports that I hear are not good so that people are

righteous,

not subject to God. 25If in sinning a man sins against

because not by strength is a man mighty.

a man, and they shall pray for him to the Lord, and

10

The Lord will make his adversary weak;

if he sins against the Lord, who shall pray for him?”

the Lord is holy.

And they would not listen to the voice of their father,
Let not the clever boast in his cleverness,
for the Lord willfully willed to destroy them.

and let not let the mighty boast in his

26 And the boy Samouel kept going and be-
might,

came great and was in favor both with the Lord
and let not let the wealthy boast in his
and with people.

wealth,

27 And a man of God came to Eli and said,

but let him who boasts boast in this:

“This is what the Lord says, ‘When I revealed my-
to understand and know the Lord
self, I revealed myself to your father’s house when
and to execute justice and righteousness
they were in Egypt, slaves to the house of Pharao,

28

in the midst of the land.

and I chose the house of your father out of all

The Lord ascended to the heavens and
the scepters of Israel, to serve me as priests and to
thundered.

go up on my altar and to offer incense and to bear

He will judge earth's ends

an ephoud, and I gave to the house of your father

and gives strength to our kings

all the things of the fire of the sons of Israel for

and will exalt the horn of his anointed.”

food, 29and why did you look with greedy eye at

11 And they left him there before the Lord and my incense
and my sacrifice and honored your departed to Harmathaim,
and the lad was minis- sons above me, to bless themselves
with the first tering to the face of the Lord, before Eli the
priest.

fruit of every offering of Israel before me?’ 30There-

12 And the sons of Eli the priest were pestilent fore this is
what the Lord the God of Israel has sons not knowing the
Lord, 13and what was due to said: ‘I said: Your family and
your ancestral family the priest from the people, when any
was sacrific- shall go in and out before me forever,’ but now,
ing, and the priest's servant would come, while the says the
Lord: ‘Far be it from me, for I will only meat boiled, and a
three-pronged meat hook in his honor those who honor me,
and he who despises hand, 14and he thrust it into the great
cauldron or me shall be treated with contempt. 31Behold,

days into the kettle or into the pot; all that came up on are coming, and I will destroy your offspring and the meat hook the priest would take for himself. the offspring of your father's house, 32and no el-Like this they would do to all Israel who came to derly of yours will be in my house all the days, 33

sacrifice to the Lord at Selom. 15And before the fat

and a man I will not destroy for you from my

was burned, the priest's servant would come and altar so that his eyes may fail and his soul may ebb say to the man who was sacrificing, "Give meat for away, but every one that remains of your house—

the priest to roast, and I will not accept from you they will fall by the sword of men. 34And this is the boiled meat out of the cauldron." 16And the man sign for you that will come upon these two sons of who was sacrificing would say, "Let the fat be yours, Hophni and Phinees; both shall die on one burned first as is proper, and take for yourself of all day. 35And I will raise up for myself a faithful that your soul desires." And he said, "No, because priest, who shall do all that is in my heart and that you shall give it now, otherwise I will take it by is in my soul, and I will build him a sure house, force." 17And the sin of the boys before the Lord and he shall go about before my anointed one all was very great, for they set at naught the offering of the days. 36And it shall be; he who is left in your the Lord.

house shall come to do obeisance to him for a sil-

18 And Samouel was ministering before the ver obole, saying, Put me down in one of your Lord, a boy wearing an ephoud bara. 19And his priestly places to eat bread."

mother made for him a small double cloak and
would bring it up to him from day to day when

And the boy Samuel was ministering to the

she would go up with her husband to offer the sacrifice before Eli the priest, and a word of the sacrifice of the days.
20 And Eli blessed Elkanah and his Lord was precious in those days; there was no dis-favor, saying, "May the Lord repay you with offspring

extinguishing vision.

aMT = *bad* = *linen* a style of garment cl.e. *time to time*
dl.e. *yearly sacrifice* el.e. a small coin fl.e. *rare*

gOr *distinct*

1 reigns (old greek) 3-4

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2 And it happened in that day that Eli was lying and he went out to meet them for war, and they fell down in his place, and his eyes began to be heavy, camped at Abenezzer, and the Philistines encamped and he could not see, 3 and it was before the lamp at Aphek. 2 And the Philistines prepared for war of God was replenished, and Samuel was lying against Israel, and the battle turned and a man of God fell in the shrine, where the ark of God was, Israel fell before the Philistines, and four thousand 4 and the Lord called, "Samuel! Samuel!" And men were smitten on the field in the battle. 3 And

he said, "Here I am!" 5 and he ran to Eli and said, the people came to the camp, and the elders of Is-

“Here I am, for you have called me,” and he said, and he said, “Why has the Lord caused us to fall today

“I have not called you; return, lie down.” And he before the ark of our God returned and lay down. 6And the Lord continued from Selom, and let it go out in our midst, and it and called, “Samouel! Samouel!” and he went to will save us out of the hand of our enemies.” 4And Eli the second time and said, “Here I am, for you the people sent to Selom and brought from there have called me,” and he said, “I have not called the ark of the Lord who is seated on the cher-ubim; return, lie down.” 7And it was before Samouel the boy, and both sons of Eli, Hophni and Phinees, knew God and a word of the Lord had been revealed to them.

8And the Lord continued to call

5 And it happened, when the ark of the Lord

came into the camp, all Israel gave a mighty shout, to Eli and said, “Here I am, for you have called and the earth resounded. 6And the Philistines heard the shouting, and the Philistines said, “What boy, 9and he said, “Return, lie down, my child, and is this great shouting in the camp of the Hebrews?”

it shall be that if he calls you, then you shall say, And they learned that the ark of the Lord had come

‘Speak, Lord, for your slave is listening.’ ” And into the camp. 7And the Philistines were afraid and Samouel went and lay down in his place.

said, “These are the gods that have come to them

10 And the Lord came and stood and called him into the camp; woe to us, O Lord! Deliver us today, as a once and once, and Samouel said, "Speak, for for nothing like this has happened yesterday or the your slave is listening."
11 And the Lord said to third day. 8 Woe to us! Who will deliver us out of Samouel, "Behold, I carry out my words in Israel so the hand of these sturdy gods? These are the gods that both ears of everyone that hears will tingle. who struck Egypt with every plague, and in the 12 On that day I will raise up against Eli all that I wilderness. 9 Strengthen yourselves and be men,

have spoken concerning his house; I will begin, and O allophytes, lest you become subject to the He-I will finish.
13 And I have told him that I am about brews as they have been subject to us, and be men to punishb his house forever, for the iniquities of his and fight them."

sons, because his sons were reviling God, and even

10 And they fought them, and a man of Israel

so he would not admonish them. 14 I have sworn to fell, and they fled each to his covert, and there was the house of Eli, 'If the iniquity of Eli's house shall very great distress, and there fell of Israel thirty be expiated by incense or sacrifice forever . . .' "

thousand from the units. 11 And the ark of God was

15 And Samouel lay there until morning, and captured, and both sons of Eli, Hophni and Phi-he arose early in the morning and opened the nees, died.

doors of the house of the Lord, and Samouel was

12 And a man, a leminite, ran from the battle

afraid to tell the vision to Eli. 16And Eli said to him and he came to Selom on that day, and his Samouel, "Samouel, my child," and he said, "Here clothes were torn, and earth was upon his head.

I am." 17And he said, "What was the word that was told you? Nay, do not hide it from me; may God be witness by the gate watching the road, for his heart do thus to you and thus add, if you hide anything was distraught for the ark of God, and the man from me of all the words spoken to you in your came into the city to report the news, and the city ears." 18And Samouel reported all the words and cried out. 14And Eli heard the sound of the cry and hid not from him, and Eli said, "He is the Lord; he said, "What is the cry of this sound? And the man, will do what is good before him."

hurrying, entered in and told Eli. 15And Eli was a

19 And Samouel became great, and the Lord son of ninety years, and his eyes were setc, and he was with him, and none of his words fell to the could not see, and Eli said to the men standing ground. 20And all Israel from Dan and as far as about him, "What is the sound of this noise?"

Bersabee knew that Samouel was faithful to the Lord. 16And hurrying the man came to Eli and said to Lord as a prophet. 21And the Lord continued to ap- him, "I am the one who has come from the camp, pear at Selom, for the Lord had revealed himself to and I have fled from the battle today." And he said, Samouel, and from one end of the land and as far "What has happened, child?" 17And the lad an-as the other, Samouel was believed to be a proph- swered and said, "Ad man of Israel has fled before et of the Lord to all Israel. And Eli was a very old the allophyles, and there has also been a great man, and his sons kept advancing, and

their way slaughter among the people, and both your sons was evil before the Lord.

are dead, and the ark of God has been captured.”

18And it happened, when he mentioned the ark of

And it happened in those days that the allo-

God, he fell over backward from the seat near the

gate, and his back was broken, and he died, for the

4 phyles mustered for war against Israel, and Is-

aProbably *before* bOr *avenge* cOr *swollen* dPossibly *every*

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1 reigns (old greek) 4-6

man was old and heavy, and he had judged Israel satraps of the allophyles and said, “Send away the twenty years.

ark of the God of Israel, and let it lodge in its own

19 And his daughter-in-law, the wife of Phi- place, and it shall not put us and our people to nees, was pregnant to give birth, and she heard the death”; for there was a very heavy confusion of news that the ark of God was captured and that her death in the whole city when the ark of the God of father-in-law and her husband were dead, and she Israel entered there, 12and those who lived and did crouched down and gave birth, for her labor pains not die were stricken on the seats, and the cry of the came upon her. 20And as she was about to die, the city went up to heaven.

women attending her said to her, “Do not be

afraid, for you have borne a son," and she did not

And the ark was in the country of the allo-

answer, and her heart did not give heed. 21And she 6
phyles seven months, and their land broke out named the
boy Woe Barchaboth, because of the in mice. 2And the
allophyles called for the priests ark of God and because of
her father-in-law and and the diviners and their enchanters,
saying, because of her husband. 22And they said, "The
"What should we do with the ark of the Lord? Tell glory of
Israel has been exiled, in that the ark of the us in what we
should send it to its place." 3And Lord has been taken."

they said, "If you are sending away the ark of the
covenant of the Lord, God of Israel, on no account

And the allophyles took the ark of God and

send it away empty, but in giving it back give back

5 broughtitfromAbenezertoAzotus. 2And
foritsomethingofthetorment,andthenyouwill the allophyles
took the ark of the Lord and be healed, and it will propitiate
for you, lest his brought it into the house of Dagon and
placed it hand not withdraw from you." 4And they said,
beside Dagon. 3And the Azotians rose early and "What is
that something of the torment that we entered into the
house of Dagon and looked and should render for it?" And
they said, "Five gold behold, Dagon fallen on his face before
the ark of seats, according to the number of the satraps of
the God. And they raised up Dagon and put him back
allophyles, because you and your rulers and the in his place.
And the hand of the Lord was heavy people have one
offense, 5and a gold mouse a likeon the Azotians, and he
plagued them and afflict- ness of your mice that ravage the

land, and you led them on their seats, Azotus and its borders.

shall give glory to the Lord, that he might lighten

4 And it happened, when they rose early on the his hand from off you and from off your gods and next morning, that, behold, Dagon fallen on his from off your land. 6And why should you make face before the ark of the covenant of the Lord, and your hearts heavy, as Egypt and Pharaoh made their the head of Dagon and both soles of his hands cut heart heavy? Was it not so when he mocked them, off, each on the front parts of Amaphetha, and they sent them off, and they departed? 7And now both wrists of his hands fallen in the doorway; take, and make a new cart, and take two cows with only the spine of Dagon was left. 5This is why the out their young that have calved for the first time, priests of Dagon and anyone who enters the house and yoke the cows to the cart, but take the young of Dagon do not step on the step of the house of home away from them, 8and you shall take the ark Dagon in Azotus to this day, for when they step and place it on the cart and render for it the im-over, they step over.

plements of gold for the torment, and you shall

6 And the hand of the Lord was heavy upon put Bersechthanc as a deposit at its side, and you Azotus and brought trouble on them, and it broke shall send it off and drive it away, and it will go its out upon them into the ships, and in the midst of way, 9and you shall watch, if it goes on the way to its territory mice grew up, and there was great con- its own borders by Baithsamys, he has done us this fusion of death in the city. 7And the men of Azotus great harm, and if not, then we shall know that his saw that it was so, and they said, "The ark of the hand has not struck us,

but this is a chance that has God of Israel shall not sit with us, for his hand is happened to us.”

harsh on us and on our god Dagon.” 8And they

10 And the allophyles did so and took two

sent and gathered together to them the satraps of cows that had calved for the first time and yoked the allophyles and said, “What should we do with them to the cart and kept back their young at the ark of the God of Israel?” And the Geththites home, 11and they put the ark on the cart and the said, “Let the ark of God come over to us,” and the deposit as ergabd and the gold mice. 12And the ark of God came over to Geththa. 9And it hap- cows went straight on the way to the way of Baith-pened, after it came over, that the hand of the Lord samys; they kept going on one path and kept toil-came on the city, a very great disturbance, and ing and did not turn aside to the right or the left, smote the men of the city from small to great and and the satraps of the allophyles kept going be-smote them on their seats, and the Geththites made hind it as far as the borders of Baithsamys.

for themselves seats. 10And they sent away the ark

13 And the people of Baithsamys were reaping

of God to Ascalon, and it happened, when the ark the wheat harvest in the valley, and they lifted up of God entered Ascalon, that the Ascalonites cried their eyes and saw the ark of the Lord and rejoiced out, saying, “Why have you brought back to us the to meet it. 14And the cart came into the field of ark of the God of Israel to put us to death and our Hosee which was in Baithsamys, and they set up people?” 11And they sent and gathered together the

there beside it a great stone, and they split up the

aHeb = *threshold* bl.e. *the people* cHeb = ? dHeb = *argaz* = *box*

1 reigns (old greek) 6-8

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wood of the cart and offered the cows as a whole rael, and the sons of Israel heard and were afraid burnt offering to the Lord. 15And the Leuites from before the allophyles. 8And the sons of Israel brought up the ark of the Lord and the deposit, the said to Samouel, "Do not omit mention of us so as ergaba with it, and the gold implements that were not to cry to the Lord, your God, and he will save with it, and set them upon the large stone, and the us out of the hand of the allophyles." 9And men of Baithsamys offered whole burnt offerings Samouel took one sucking lamb and offered it with and sacrifices in that day to the Lord. 16And the all the people as a whole burnt offering to the Lord, five satraps of the allophyles were watching, and and Samouel cried out to the Lord for Israel, and they returned on that day to Ascalon.

the Lord heard him. 10And Samouel was offering

17 And these are the gold seats which the allo- up the whole burnt offering, and the allophyles phyles returned to the Lord for the torment: one drew near for war against Israel. And the Lord thun-for Azotus, one for Gaza, one for Ascalon, one for dered with a mighty voice in that day against the al-Geth, one for Akkaron—18and the gold mice ac- lophyles, and they were thrown into confusion and cording to the number of all the cities of the allo- fell before Israel. 11And the men of Israel went out phyles, of the five satraps, from fortified city and as of Massephath and pursued the

allophyles and far as the village of the Pherezite and to the great struck them down as far as under Baithchor.

stone on which they set down the ark of the cov-

12 And Samouel took one stone and set it up

enant of the Lord, in the field of Hosee the Baith- between Massephath and between the old city and samysite.

called its name Abenezzer, Stone of the Helper, and

19 And the sons of lechonias were not pleased he said, "Thus far the Lord has helped us." 13And with the men of Baithsamys, because they saw the the Lord humbled the allophyles, and they did not ark of the Lord, and he smote among them seven- add again to enter into the territory of Israel, and ty men and fifty thousand men. And the people the hand of the Lord was against the allophyles all mourned because the Lord had inflicted on the the days of Samouel. 14And the towns that the al-people a very great plague. 20And the men who lophyles took from the sons of Israel were restored, were from Baithsamys said, "Who shall be able to and they restored them to Israel from Ascalon to pass before this holy Lord? And to whom shall the Azob, and Israel recovered the territory from the ark of the Lord go up from us?" 21And they sent hand of the allophyles. And there was peace be-messengers to the inhabitants of Kariathiarim, say- tween Israel and between the Amorrite.

ing, "The allophyles returned the ark of the Lord;

15 And Samouel was judging Israel all the days

come down, and take it up to yourselves."

of his life, 16and he went and made the rounds

year by year to Baithel and Galgala and Mas-

And the men of Kariathiarim came and

sephath and was judging Israel in all these conse-

7 brought up the ark of the covenant of the Lord crated places.
17 But his return was to Harmathaim, and brought it in to the house of Aminadab, which for his home was there, and he was judging Israel was on the hill, and they consecrated his son, Ele- there, and he built there an altar to the Lord.

azar, to have charge of the ark of the covenant of the Lord.

And it happened, when Samouel became old,

2 And it happened, from the day the ark was at 8 that he appointed his sons judges over Israel.

Kariathiarim, that the days multiplied, and it was 2 And these are the names of his sons; the firstborn twenty years, and all the house of Israel looked loel, and the name of the second, Abia, judges in back after the Lord.

Bersabee. 3 And his sons did not go in his way and

3 And Samouel said to all the house of Israel, ctured aside after completionc and were taking saying, "If you are returning to the Lord with all bribes and perverting statutes.

your heart, take away the foreign gods and the

4 And the men of Israel gathered together and

groves from among you, and prepare your hearts came to Harmathaim to Samouel 5 and said to towards the Lord, and

be subject to him alone, and him, "You are old, and your sons do not go in your he will deliver you out of the hand of allophytes." way, and now appoint over us a king to judge us 4And the sons of Israel took away the Baalim and

just like the rest of the nations." 6And the message

the groves of Astaroth and were subject to the Lord was evil in the eyes of Samouel when they said, alone.

"Give us a king to judge us," and Samouel prayed

5 And Samouel said, "Gather all Israel at to the Lord. 7And the Lord said to Samouel, "Lis-Massephath, and I will pray to the Lord for you." ten to the voice of the people in whatever they say 6And they were brought together at Massephath,

to you, for they have not rejected you, but they

and they drew water and poured it out on the have rejected me from being king over them. 8Ac-ground before the Lord, and they fasted in that day cording to all the deeds that they did to me from and said, "We have sinned before the Lord." And the day I brought them up out of Egypt to this day, Samouel was judging the sons of Israel at Mas- and they forsook me and were subject to other sephath.

gods, so also they are doing to you. 9And now lis-

7 And the allophytes heard that all the sons of ten to their voice; only, when testifying, you shall Israel had been gathered together at Massephath, testify to them and tell them the just claim of the and the satraps of the allophytes went up against Isking who shall reign over them."

aHeb = *argaz* = *box* bGk = fem pl cPerhaps *went all out*

1 reigns (old greek) 8-9

10 And Samouel told every word of the Lord to in our containers is used up, and there is nothing the people who were requesting a king of him. more that belongs to us to bring to the man of 11And he said, "This will be the just claim of the

God." 8And the lad added to answer Saoul and

king who will reign over you: he will take your sons said, "Behold, a quarter of a shekel of silver is and put them in his chariots and for his cavalry, and found in my hand, and you will give it to the man those running before his chariots, 12and to appoint of God, and he will tell us our way" 9(And former-them for himself officers of thousands and officers ly in Israel everyone when going to inquire of God of hundreds and to reap his harvest and to gather would say this, "Come, let us go to the seer," for his vintage and to make his implements of war and formerly the people used to call the prophet, "the the equipment of his chariots, 13and he will take seer.") 10And Saoul said to his lad, "The matter is your daughters for perfumers and for cooks and for good; come and let us go." And they went to the bakers, 14and he will take your fields and your vine- town, there where the man of God was.

yards and your good olive-groves and give them to

11 As they were going up the ascent to the town,

his slaves, 15and he will take one-tenth of your grain then they found the girls when they had come out and of your vineyards and give to his eunuchs and to draw water and said to them, "Is the seer here?"

his slaves, 16and he will take your male and female 12And the girls answered them and said to them, slaves and your good cattle and your donkeys and “He is, behold, ahead of you! He has come because will take one tenth for his works, 17and he will take of the day to the town, because the people have a one-tenth of your flocks, and you shall be slaves to sacrifice today at Bama; 13as soon as you enter the him. 18And in that day you will cry out from before town, thus you will find him in the town before he your king whom you chose for yourselves, and the goes up to Bama to eat, for the people will not eat Lord will not hear you in those days, because you until he enters, because he blesses the sacrifice, and chose a king for yourselves.”

after these things the guests eat, and now go up, for

19 And the people did not want to listen to because of the day you will find him.” 14And they Samouel and said to him, “No! But a king will be went up to the town. As they were entering into the over us, 20and we too will be like all the nations, center of the town then, behold, Samouel came to and our king will judge us and will go out before meet them to go up to Bama.

us and fight our battle.” 21And Samouel heard all

15 And one day before Saoul came to him, the

the words of the people and spoke them in the ears Lord uncovered Samouel’s ear, saying: 16“Tomorrow of the Lord. 22And the Lord said to Samouel, “Lis- about this time I will send to you a man from the ten to their voice, and appoint for them a king.” land of Benjamin, and you shall anoint him to be And Samouel said to the men of Israel, “Let each ruler over my people Israel, and he shall save my return to his town.”

people from the hand of allophyles; for I have looked upon the humiliation of my people, because

And there was a man of the sons of Benjamin, their cry has come to me.” 17And Samouel saw

9 andhisnamewasKissonofAbielsonof

Saoul, and the Lord answered him, “Behold, the

Sared son of Bachir son of Aphek son of a leminite man about whom I said to you, ‘This one shall rule man, a mighty man. 2And this man had a son, and among my people.’ ” 18And Saoul approached his name was Saoul, tall, a good man, and there Samouel in the center of the town and said, “Tell, was not among the sons of Israel better than he; now, which is the house of the seer?” 19And Samouel above the shoulder and upward he was taller than answered Saoul and said: “I am he; go up before me all the land.

to Bama, and eat with me today, and in the morning

3 And the donkeys of Kis, Saoul’s father, I will send you off and will tell you all that is in your strayed, and Kis said to his son Saoul, “Take one of heart. 20And as for your donkeys that were lost three the lads with yourself, and arise, and go, and look days ago, do not set your heart on them, for they for the donkeys.” 4And they passed through the have been found, and whose is the beauty of Israel?

hill country of Ephraim and passed through the Is it not yours and your ancestral house?” 21And land of Selcha and did not find them, and they Saoul answered and said, “Am I not son of a leminite passed through the land of Easakem, and there was man, the small scepter of a tribe of Israel and

of the nothing, and they passed through the land of least tribe of the whole scepter of Benjamin? And Iakim and did not find them.

why did you speak to me according to this word?"

5 When they came to Siph, then Saoul said to

22 And Samouel took Saoul and his lad and

his lad who was with him, "Come, and let us turn brought them into the lodging place and set a place back, lest when my father leaves the donkeys he for them among the first of those who had been in-should be anxious about us." 6And the lad said to vited—about seventy men. 23And Samouel said to him, "Behold, now a man of God is in this town, the cook, "Give me the portion that I gave you, the and the man is held in honor; anything, whatever one I told you to put aside." 24And the cook had he says, when it comes, it will happen, and now let boiled the thigh, and he set it before Saoul, and us go, that he might tell us our journey on which Samouel said to Saoul, "Behold, that which is left, we have set out on it." 7And Saoul said to his lad set it before you, and eat, for it is set before you for who was with him, "And behold, we will go, and a testimony in preference to the others; tear off."

what shall we bring the man of God? For the bread

And Saoul ate with Samouel in that day. 25And

a *taken up* = Ra

1 reigns (old greek) 9-11

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he came down from Bama into the town, and they
lustration, "Is Saoul also among the prophets?"

spread a bed for Saoul on the roof, 26and he fell 13And he
finished prophesying and went to the hill.

asleep. And it happened when dawn arose that

14 And his uncle said to him and to his lad,

Samouel called Saoul on the roof, saying, "Get up, "Where
did you go?" And they said, "To seek the and I will send you
on your way," and Saoul got donkeys, and we saw that they
were not, and we up, and he and Samouel went out,
outside.

went to Samouel." 15And the uncle said to Saoul,

27 As they were going down to the outskirts of "Tell me now
what Samouel said to you." 16And the town, Samouel said
to Saoul, "Speak to the Saoul said to his uncle, "He told
telling me that the young man, and let him go on before us,
and as for donkeys had been found." But of the matter of
the you, stand as today, and hear a message from God."

kingship he did not tell him.

17 And Samouel summoned all the people to

And Samouel took the flask of oil and

the Lord at Massepha 18and said to the sons of Is-

10 poured it on his head and kissed him and rael, "This is
what the Lord the God of Israel said, said to him, "Has the
Lord not anointed you ruler saying, 'I brought up the sons of
Israel out of Egypt over his people, over Israel? And you

shall reign and delivered you from the hand of Pharaoh king of among the people of the Lord, and you will save Egypt and from all the kingdoms that were oppressing them from the hand of their enemies all around. pressing you, 19and today you have rejected God And this shall be the sign to you that the Lord who is your savior from all your evils and your disappointed ruler over his heritage: 2when you trespass, and you have said, "No! but you shall set a depart from me today, then you will find two men, king over us," and now stand before the Lord by Rachel's tomb in the territory of Benjamin, your scepters and by your clans.' "

jumping greatly, and they will say to you, 'The

20 And Samuel brought all the scepters of Is-

donkeys that you went to seek are found, and be- rael near, and the scepter of Benjamin was taken by hold, your father has disposed of the matter of the lot, 21and he brought the scepter of Benjamin near donkeys and is worrying about you, saying: What in tribes, and the tribe of Mattari was taken by lot, shall I do about my son?' 3And you shall go on and they brought the tribe of Mattari near by man, from there further and come to the oak of Thabor and Saul son of Kis was taken by lot. And he was and find there three men going up to God at looking for him, and he was not to be found.

22

Baithel, one carrying three kids and one carrying

And Samuel inquired again by the Lord, "Did

three containers of bread and one carrying a skin the man come here?" and the Lord said, "Behold, of wine, 4and they will ask you matters of peace he is hidden among the

baggage.” 23And he ran and give you two first fruits of bread, and you shall and took him from there and set him among the accept from their hand. 5And after these things you people, and he was elevated above all the people shall enter into the hill of God, there where is the by his shoulder and upward. 24And Samouel said establishment of the allophytes; there is Nasib the to all the people, “Do you see the one whom the allophyle. And it will be as you enter there into the Lord has chosen for himself, that there is no one town, that you will meet a band of prophets com- like him among you all?” And all the people took ing down from Bama, and before them a nablab notice and said, “Let the king live!”

and a drum and a flute and a cinyrac, and they will

25 And Samouel told the people the just claim

be prophesying, 6and a spirit of the Lord will of the king, and he wrote in a book and set it bespring upon you, and you will prophesy along fore the Lord. And Samouel sent off all the people, with them and be turned into another man. 7And and they went, each to his place. 26And Saoul went it will be, when these signs shall come upon you, to his home at Gabaa, and with Saoul went sons of do all whatever your hand finds to do, for God is power whose hearts the Lord had touched. 27And with you. 8And you shall go down in front of Gal- some pestilent sons said, “What, will this one save gala, and behold, I am coming down to you to us?” And they despised him and brought him no offer a whole burnt offering and peace offerings; presents.

seven days you shall wait until I come to you and

show you what you shall do.”

And it happened about a month later, that

9 And it happened, as he was turned with his 11 Naas the Ammanite went up and encamped shoulder to shoulder to leave Samouel, God changed for him against Iabish-Galaad, and all the men of Iabish said to another heart, and all the signs came in that day. Naas the Ammanite, "Make a covenant with us, and 10And he went from there to the hill, and behold, a

we will be subject to you." 2And Naas the Amman-

band of prophets was opposite him, and a divine spirit said to them, "By this I will make a covenant spirit sprang upon him, and he prophesied in the with you, by gouging out of you every right eye, and midst of them. 11And all who knew him yesterday I will put disgrace upon Israel." 3And the men of and the third day came and saw, and behold, he was Iabish said to him, "Allow us seven days, and we will in the midst of the prophets, and the people said send messengers through all the territory of Israel; if each to his neighbor, "What is this that has hap- there is no one to save us, we will come out to you."

pened to the son of Kis? Is Saoul also among the 4And the messengers came to Gabaa to Saoul and prophets?" 12And one of them answered and said, spoke the words in the ears of the people, and all the

"And who is his father?" Therefore it became an il-

people lifted up their voice and wept.

aGk = pl b = Heb *nebel* = ten or twelve stringed instrument
c = Heb *kinnor* = *lyre* dAntecedent unclear

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1 reigns (old greek) 11-12

5 And behold, Saoul was coming from the field

6 And Samouel said to the people, saying, "The

after the early morning, and Saoul said, "Why is it Lord who made Moyses and Aaron is witness, who that the people are weeping?" And they told him brought your fathers up out of Egypt. 7And now the words of the sons of Iabish. 6And a spirit of the stand still, and I will enter into judgment with you Lord sprang upon Saoul when he heard these before the Lord, and I will declare to you all the words, and his anger was greatly kindled against righteousness of the Lord, which things he per-them. 7And he took two oxen and cut them in formed among you and among your fathers: 8how pieces and sent throughout all the territory of Isra- Iakob and his sons went into Egypt, and Egypt hu-el by the hand of messengers, saying, "He who miliated them, and our fathers cried to the Lord, does not come out after Saoul and after Samouel, and the Lord sent Moyses and Aaron, and he like this shall they do to his oxen!" And the dread brought forth our fathers out of Egypt and settled of the Lord fell upon the people of Israel, and they them in this place. 9And they forgot the Lord their cried out as one man. 8And he reviewed them at God, and he sold them into the hands of Sisara, Abiezek in Bama, every man of Israel, six hundred commander-in-chief of the army of King Iabin of thousand and the men of Ioudas, seventy thou- Hasor and into the hands of the allophytes and sand. 9And he said to the messengers who came, into the hands of the king of Moab, and they "This is what you shall say to the men of Iabish: 'To-fought against them. 10And they cried to the Lord morrow, by the time the sun is hot, you shall have and were saying, 'We have sinned, because we for-deliverance.' " And the messengers came to the sook the Lord and were subject to thea Baalim and town and told the men of Iabish, and they rejoiced. the groves, and now deliver us out of the hand of

10And the men of Iabish said to Naash the Ammonites, 'We and our families will be subject to you.' 11And it came to pass, that tomorrow we will come forth to you, and you the Lord sent Ierobaal and Barak and Iephthah and shall do to us what seems good before you." 12And Samuel delivered you out of the hand of your enemies; it happened after the morrow that Saul put the enemies who were round about, and you were living in three companies. And at the morning you went out securely. 13And you saw that Naash, king of the watch they came into the camp and smote the sons of Ammon, came against you, and you said, 'No, none but a king shall reign over us,' and there were those who survived; they were scattered, for the Lord our God is our king. 14And now, behold, the Lord has chosen David, and no two among them were left together.

king whom you chose, and behold, the Lord has

12 And the people said to Samuel, "Who is it that the Lord has granted a king over you, 14if you fear the Lord and that said, 'Shall Saul reign over us?' Hand the are subject to him and heed his voice and do not men over and we will put them to death." 13And contend with the mouth of the Lord, and if both Saul said, "No one shall die in this day, for today you and the king who reigns over you keep following the Lord has wrought deliverance in Israel."

following the Lord, 15but if you should not heed the

14 And Samuel said to the people, saying, voice of the Lord and contend with the mouth of

"Let us go to Gilgal and there renew the kingdom before the Lord, the hand of the Lord will also be against Saul." 15And all the people went to Gilgal, and you and against your king. 16And now stand still, there Samuel anointed Saul king

before the and see this great thing that the Lord will do before Lord in Galgala, and there he sacrificed meat offer- your eyes. 17Is it not the wheat harvest today? I will ings and peace offerings before the Lord, and call upon the Lord, and he will give sounds and Samouel and all Israel rejoiced exceedingly.

rain, and know, and see that your wickedness that you have done before the Lord is great in asking a

And Samouel said to every man of Israel,

king for yourselves.” 18And Samouel called upon

the Lord, and the Lord gave sounds and rain in

12 “Behold, I heard your voice in all that you

said to me, and I set a king over you. 2And now, be- that day, and all the people greatly feared the Lord hold, the king goes about before you, and I am old, and Samouel.

and I will sit still, and behold, my sons are with you,

19 And all the people said to Samouel, “Pray to

and behold, I have gone about before you from my the Lord, your God, for your slaves, and we shall youth even until this day. 3Here I am; answer not die, for we have added to all our sins an evil by against me before the Lord and before his anointed; asking for a king for ourselves.” 20And Samouel whose calf have I taken, or whose donkey have I said to the people, “Do not be afraid; you have taken, or whom of you have I oppressed, or whom done this entire evil; yet do not turn aside from have I mistreated, or from whose hand have I taken after the Lord, and be subject to the Lord with your a

bribe, even a sandal? Answer against me, and I will whole heart, 21and do not turn aside after those restore it to you.” 4And they said to Samouel, “You things that are nothing, who do not accomplish have not defrauded us, and you have not oppressed anything and who will not deliver, for they are us, and you have not afflicted us, and you have not nothing. 22For the Lord will not cast away his peo-taken anything from the hand of anyone.” 5And ple for his great name’s sake, because the Lord gra-Samouel said to the people, “The Lord is witness ciously took you to him for a people. 23And far be among you, and his anointed is witness in this very it from me to sin against the Lord by ceasing to pray day that you have not found anything in my hand.” for you, and I will subject to the Lord and show you And they said, “He is witness.”

the good and the right way; 24only fear the Lord

aGk = pl fem

1 reigns (old greek) 12-14

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and be subject to him in truth and with your whole who were present with them stayed in Gabee Ben-heart, for you saw what things he has magnified iamin, and they wept, and the allophyles had en-with you, 25and if you still do wickedly, you shall camped at Machemas. 17And there came out of the be handed over, both you and your king.”

field of the allophyles a raider in three companies;

the one company closely observed the way of Go-

2And Saoul chose for himself three thou-

phera over the land of Sogal, 18and the one com-

13 sandmenfromthemenofIsrael,andtwo pany closely observed the way of Baithoron, and thousand were with Saoul in Machemas and in the the one company closely observed the way of hill country of Baithel, and a thousand were with Gabee, which overlooks Gai Sabin.

Jonathan in Gabee of Benjamin, and the rest of the

19 And there was no craftsman in iron to be

people he sent home each to his covert. 3And found in all the land of Israel, for the allophytes Jonathan smote Nasib the allophyle who was in said, "Lest the Hebrews should make sword and the hill, and the allophytes heard. And Saoul blew spear." 20And all Israel used to go down to the land with a trumpet in all the land, saying, "The slaves of the allophytes to forge each his sickle and his have revolted!" 4And all Israel heard say, "Saoul tool and each his axe and his pruning hook. 21And has smitten Nasib the allophyle, and Israel was put the harvest was ready to reap; but the implements to shame among the allophytes." And the people were three shekels for the prongd, and for the axe awent upa after Saoul at Galgala.

and the pruning hook the plan was the same.

22

5 And the allophytes gathered for battle against

And it happened in the days of the battle of

Israel, and thirty thousand chariots and six thou- Machemas that neither sword nor spear was to be sand horsemen and a people like the sand that is found in the hand of any of the

people who were by the sea in multitude came up against Israel, and with Saoul and with Jonathan, and Saoul and his they came up and encamped at Machemas over son Jonathan had them.

against Baithon, southward. 6And a man of Israel

23 And some of the substancee of the allo-

saw that he was in distress so that he could not phyles, which is on the other side of Machemas, proceed, and the people hid in caves and in dens went out.

and in rocks and in holes and in pits. 7And those

who crossed over crossed the Jordan to the land of

And a day came, and Jonathan son of

Gad and Galaad. And Saoul was still at Galgala, 14 Saoul said to the lad who carried his armor, and all the people were confounded behind him.

“Come, and let us go over to Messab of the allo-

8 And he waited seven days for the testimony as phyles which is on the yonder side,” but he did not Samouel said, and Samouel did not come to Gal- tell his father. 2And Saoul was sitting on the top of gala, and his people slipped away from him. 9And the hill under the pomegranate tree that is at Mag-Saoul said, “Bring, that I may offer a whole burnt don, and there were with him about six hundred offering and peace offerings,” and he offered the men, 3and Achia son of Achitob, lochabed’s broth-whole burnt offering. 10And it happened, as he fin- er, son of Phinees son of Eli the priest of God in ished offering the whole burnt offering, that Selom, carrying an ephoud. And the people did

Samouel arrived, and Saoul went out to meet him not knowing that Jonathan had gone. 4And in the morning he came to bless him. 11And Samouel said, "What have you done in the middle of the night, where Jonathan was trying to do this?" And Saoul said, "Because I saw how the people slipped away from me, and you did not have a rocky crag on one side and a rocky crag on the other as you arranged in the testimony of the days, the other; the name of the one was Bazez, and the other the allophyles were gathered at Machmas, name of the other, Senna; 5one way from the north 12and I said, 'Now the allophyles will come down was for one going to Machmas, and the other way

to me to Galgala, and I have not entreated the face from the south, for one going to Gabee.

of the Lord,' and I forced myself and offered the

6 And Jonathan said to the lad who carried his

whole burnt offering." 13And Samouel said to armor, "Come, let us go over to Messab of these Saoul, "You have done foolishly, for you did not circumcise, if perhaps the Lord may do some-keep my commandment, which the Lord commanded you. As just now the Lord prepared your saving by many or by few." 7And his armor-bearer kingdom over Israel forever, 14also now your king- said to him, "Do all that your mind inclines to; be- dom will not stand, and the Lord will seek for him- hold, I am with you; my mind is as your mind."

self a person after his heart, and the Lord will command him to be ruler over his people, because you over to the men, and we will be rolled down to did not keep what the Lord

commanded you.” them, 9and if this is what they say to us,
'Stand off 15And Samouel arose and departed from Galgala

there until we tell you,' then we will stand by our-

on his way. And the rest of the people went up be- selves
and definitely not go up to them, 10and if hind Saoul, to
meet behind the people of war.

this is what they say to us, 'Come up to us,' then we

When they were come from Galgala to Gabaa of will go up,
for the Lord has given them into our Benjamin, then Saoul
counted the people who hands; this will be the sign for us.”
11And both of were present with him, about six hundred
men. them entered into Messab of the allophytes, and
16And Saoul and his son Ionathan and the people

the allophytes said, “Behold, the Hebrews are com-

a *cried out* = Ra bOr *salute* cl.e. *set time* dPossibly
plowshare ePerhaps *main force*

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1 reigns (old greek) 14

ing out of their holes where they hid there.” 12And juring
your father strictly charged the people with the men of
Messab hailed Ionathan and his armor- an oath, saying,
'Cursed be the one who eats food bearer and said, “Come
up to us, and we will show today,' ” and the people were
faint. 29And Ionathan you something.” And Ionathan said to
his armor- understood and said, “My father has put away
the bearer, “Come up after me, for the Lord has given land;
see now that my eyes saw, because I tasted a them into the
hands of Israel.” 13And Ionathan little of this honey, 30but if

only when eating today climbed up on his hands and on his feet, and his the people had eaten of their enemies' spoils armor-bearer with him, and they looked intently which they had found, then now the slaughter at the face of Jonathan, and he smote them, and among the allophyles would have been greater."

his armor-bearer behind him was providing sup-

31 And they struck down some of the allo-

plies. 14And the first slaughter that Jonathan and phyles in that day in Machemas, and the people his armor-bearer inflicted was about twenty men, were very faint. 32And the people turned to the with darts and with sling stones and with pebbles spoils, and the people took flocks and herds and of the plain. 15And there was a dread in the camp calves and slaughtered them on the ground, and and in the field, and all the people, those in the people were eating them with the blood.

Messab and the raiders, were astounded, and they 33And it was reported to Saoul, saying, "The peo-would not act, and the earth was terror-struck, and ple have sinned against the Lord eating with the the dread was from the Lord.

blood." And in Geththem Saoul said, "Roll a large

16 And Saoul's lookouts in Gabee of Benjamin stone before me here." 34And Saoul said, "Disperse saw, and behold, the camp was in commotion on yourselves among the people, and tell them to this side and that. 17And Saoul said to the people bring here each his bull calf and each his sheep, that were with him, "Call the roll now and see who and let him slaughter on this, and do not sin has gone from us," and they called the roll, and be- against the Lord by eating with the blood," and all hold, Jonathan and his armor-bearer were

not to of the people brought each what was in his hand be found. 18And Saoul said to Achia, "Bring the and slaughtered there. 35And Saoul built there an ephoud, for he bore the ephoud in that day before altar to the Lord; Saoul began to build this as an Israel." 19And it happened, while Saoul was talk- altar to the Lord.

ing to the priest, that the tumult in the camp of the

36 And Saoul said, "Let us go down after the al-

allophytes increased more and more, and Saoul lophyles by night and despoil them until the day said to the priest, "Bring your hands together." dawns, and let us not leave one of them." And they 20And Saoul and all the people who were with him

said, "Do whatever seems good to you." And the

awent upa and came to the battle, and behold, a

priest said, "Let us draw near to God here." 37And

man's sword was against his neighbor, a very great Saoul inquired of God, "Shall I go down after the confusion. 21And the slaves who yesterday and the allophytes? Will you give them into the hands of third day had been with the allophytes who had Israel?" And he did not answer him in that day.

gone up into the camp, turned about, even they, to 38And Saoul said, "Come here, all you leaders of be with Israel who were with Saoul and Jonathan. Israel, and know, and see how this sin has arisen 22And all Israel who were hiding in the hill coun-today, 39for the Lord who saves Israel lives, if he

try of Ephraim also heard that the allophyles had should give answer against my son Ionathan, he fled, and they joined together, even they, after shall die the death." And there was no one among them in battle. 23And the Lord saved Israel in that all the people who answered him. 40And he said to day.

all Israel, "You shall be for slavery, and I and my

And the battle passed through Bamothb, and all son Ionathan will be for slavery." And the people the people with Saoul were about ten thousand said to Saoul, "Do what seems good to you."

men, and the battle was extended into every town 41And Saoul said, "O Lord God of Israel, why is it in the hill country of Ephraim.

that you have not answered your slave today? If

24 And Saoul was ignorant with great igno- this guilt is in me or in my son Ionathan, O Lord rance in that day, and he laid an oath on the peo- God of Israel, give cclear onesc, and if this is what ple, saying, "Cursed be anyone who eats food be- you say, 'In your people Israel,' give, now, holi-fore it is evening, so I will avenge my enemy," and ness." And Ionathan and Saoul were indicated by none of the people tasted food. 25And all the land the lot, and the people were cleared. 42And Saoul ate the midday meal. And laar was a wood with a said, "Cast the lot between me and between my beehive on the ground, 26and the people came son Ionathan; whoever the Lord should indicate upon the beehive, and behold, they went on talk- by lot, let him die." And the people said to Saoul, ing, and, behold, they did not turn their hands to "This thing is not to be." And Saoul prevailed over their mouths, for the people feared the oath

of the the people, and they cast the lot between him and Lord. 27And Jonathan had not heard when his fa- Jonathan his son, and Jonathan was taken.

ther charged the people with the oath, and he ex-

43 And Saoul said to Jonathan, "Tell me what

tended the scepter that was in his hand and dipped you have done." And Jonathan told him and said, the tip of it in the honeycomb and put his hand to "Tasting I tasted a little honey with the tip of the his mouth, and his eyes recovered their sight. scepter that was in my hand; behold, I will die."

28And one of the people answered and said, "Ad-

44And Saoul said to him, "May God do so to me

a cried out = Ra b Baithon = Ra cPossibly explaining devices

1 reigns (old greek) 14-15

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and more also, you shall die the death today." did not wish to destroy them utterly, and every de-45And the people said to Saoul, "Shall he who

spised and worthless artifact they utterly destroyed.

achieved this great victory in Israel die today? The

10 And a word of the Lord came to Samouel,

Lord lives; shall a hair of his head fall to the saying: 11"I have been comforted, because I made ground?—for the people of God wrought this Saoul king, for he has turned away from behind me day." And the people prayed for

Jonathan in that and has not kept my words.” And Samouel was dis-day, and he did not die. 46And Saoul went up from heartened, and he cried out to the Lord the whole following the allophytes, and the allophytes went night. 12And Samouel rose early and went to meet to their place.

Israel in the morning, and it was told to Samouel,

47 And Saoul had received by lot office over Is- saying, “Saoul came to Carmel and raised a hand for rael, and he was fighting against all his enemies on himself, and athe chariot returneda.” And he went every side—against Moab and against the sons of down to Galgala to Saoul, and behold, he was ofAmmon and against the sons of Edom and against fering up to the Lord as a whole burnt offering the Baitheor and against the king of Souba and against first of the spoils that he brought from Amalek.

the allophytes; wherever he turned, he was being 13And Samouel came to Saoul, and Saoul said to kept safe. 48And he formed an army and struck him, “Blessed are you to the Lord; I have established down Amalek and delivered Israel out of the hand all that the Lord spoke.” 14And Samouel said, “And of those who trampled on them.

what is the sound of this flock in my ears and the

49 And the sons of Saoul were Jonathan and sound of cattle that I am hearing?” 15And Saoul lessiou and Melchisa, and the names of his two said, “From Amalek I brought them, what the peo-daughters: the name of the firstborn was Merob, ple spared, the best of the flock and of the cattle, and the name of the second, Melchol. 50And the that they might be sacrificed to the Lord, your God, name of his wife was Achinoom daughter of Achi- and the rest I have utterly destroyed.” 16And maas. And the name of the commander-

in-chief Samouel said to Saoul, "Stop, and I will tell you was Abenner son of Ner son of a kinsman of Saoul, what the Lord spoke to me during the night." And 51and Kis was the father of Saoul, and Ner the fa-he said to him, "Speak."

ther of Abenner was the son of lamin son of Abiel.

17 And Samouel said to Saoul, "Are you not

52 And the fighting against the allophytes was small before him, a leader of a scepter of a tribe of Is-hard all the days of Saoul, and when Saoul saw any rael? And the Lord anointed you as king over Israel.

strong man and any man a son of might, then he 18And the Lord sent you on a journey and said to took them to himself.

you, 'Go, and utterly destroy those who sin against me, Amalek, and you shall fight them until you con-

And Samouel said to Saoul, "The Lord sent

sume them.' 19And why did you not hearken to the

15 me to anoint you as king over Israel, and voiceoftheLord,butrushedtosetuponthespoils now listen to the voice of the Lord. 2This is what and did what was evil before the Lord?" 20And Saoul the Lord Sabaoth said, 'Now I will avenge what said to Samouel, "Because I listened to the voice of Amalek did to Israel, how he encountered him in the people, and I went on the journey on which the the way as he was coming up out of Egypt. 3And Lord sent me, and I brought Agag, king of Amalek, now go, and you shall smite Amalek and Ierim and and I utterly destroyed Amalek, 21and from the all that he has, and you shall not keep anything of spoils the people took flocks and herds, the first

of his alive, and you shall utterly destroy him and the things devoted to destruction, to sacrifice before anathematize him and all that he has to destruc- the Lord, our God, in Galgala.” 22And Samouel said, tion, and you shall not spare of him, and you shall “Are whole burnt-offerings and sacrifices as

kill from man even up to woman and from child

wanted to the Lord

up to infant and from calf up to sheep and from

as hearkening to the voice of the Lord?

camel up to donkey.' ”

Behold, hearing is better than sacrifice

4 And Saul summoned the people, and re-

and listening than the fat of rams.

viewed them in Galgala, four hundred thousand in 23

For divination is a sin,

units, and loudas, thirty thousand in units. 5And

and theraphinb bring grief and toil.

Saul came to the cities of Amalek and lay in wait

Because you rejected the word of the Lord,

in the wadi. 6And Saul said to the Kinite, “Depart,

the Lord will also reject you from being

and turn aside from among the Amalekite, lest I in-

king over Israel.”

clude you with him, and as for you, you dealt mer-

24 And Saul said to Samouel, “I have sinned;

cifully with the sons of Israel when they came up for I have transgressed the word of the Lord and out of Egypt.” And the Kinite withdrew from what you said, because I feared the people and lis-among Amalek. 7And Saoul smote Amalek, from tened to their voice. 25And now do take away then Euilat as far as Sour, facing Egypt. 8And he took my sin, and return with me, and I will do obei-king Agag of Amalek alive, but he killed all the sance to the Lord your God.” 26And Samouel said people of Ierim with the edge of the sword. 9And to Saoul, “I will not return with you, for you have Saoul and all the people saved alive Agag and the rejected the word of the Lord, and the Lord will re-best of the flocks and of the herds and of the foods ject you from being king over Israel.” 27And and of the vineyards and of all the good things and Samouel turned away his face to go away, and

aOr *he returned the chariot* bHeb = *images or household gods*

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1 reigns (old greek) 15-17

Saoul caught hold of the wing of his adouble said, “There is yet the smallest; behold, he is shep-cloaka, and he tore it. 28And Samouel said to him, herding among the flock.” And Samouel said to les-

“The Lord tore the kingdom of Israel from your sai, “Send, and fetch him; for we will definitely not hand today, and he will give it to a neighbor of recline until he comes.” 12And he sent and brought yours, who is better than you, 29and Israel will be him in. And this one was ruddy with beauty of eyes divided in two, and he will not turn back or and was good in appearance to the Lord. And the change his mind,

for he is not like a human, that Lord said to Samouel, "Rise, and anoint Daid; for he should change his mind." 30And Saoul said, "I this one is good." 13And Samouel took the horn of have sinned; yet do honor me now before the el- oil and anointed him in the midst of his brothers, ders of Israel and before my people, and return and a spirit of the Lord sprang upon Daid from with me, and I will do obeisance to the Lord, your that day and onward. And Samouel rose and re-God." 31And Samouel turned back after Saoul, and turned to Harmathaim.

he did obeisance to the Lord.

14 And a spirit of the Lord departed from

32 And Samouel said, "Bring Agag king of Ama- Saoul, and an evil spirit from the Lord tormented lek to me." And Agag came to him trembling. And him. 15And Saoul's servants said to him, "See now, Agag said, "Is death thus bitter?" 33And Samouel an evil spirit from the Lord is tormenting you.

said to Agag,

16Let now your slaves speak before you, and let

"As your sword made women childless,

them seek for our lord a man who has learned how

so your mother shall be childless among

to play on a cinyrab, and it will be, when an evil

women."

spirit is upon you, that he will play on his cinyrab,

And Samouel slew Agag before the Lord in Galgal.

and it will be good for you, and it will give you

34 And Samouel went away to Harmathaim, and respite.”
17And Saoul said to his servants, “Do look Saoul went up to his house in Gabaa. 35Samouel did out for me for a man who plays well, and bring not add to see Saoul until the day of his death, for him to me.” 18And one of his lads answered and Samouel grieved over Saoul. And the Lord was sorry said, “Behold, I have seen a son of lessai a Beth-that he had made Saoul king over Israel.

leemite, and he knows how to play music, and the

man is intelligent, and the man is a warrior and

And the Lord said to Samouel, “How long

prudent with words, and a man good in appear-

16 areyougrievingoverSaoul?AnditisIthat
ance,andtheLordiswithhim.”19AndSaoulshave set him at
naught not to be king over Israel. messengers to lessai,
saying, “Send me your son Fill your horn with oil, and come,
let me send you Daid who is with your flock.” 20And lessai
took a to lessai as far as to Bethleem, for I have observed
gomorc of bread and a skin of wine and one kid of among
his sons one to be king for me.” 2And the goats and sent
them by the hand of his son Samouel said, “How am I to go?
Saoul will both Daid to Saoul. 21And Daid came in to
Saoul and hear and kill me.” And the Lord said, “Take a
heifer stood before him. And Saoul loved him greatly, of the
oxen in your hand, and you will say, ‘I have and he became
to him one that would bear his came to sacrifice to the
Lord,’ 3and you shall invite armor. 22And Saoul sent to
lessai, saying, “Do let lessai to the sacrifice, and I will show

you what you David stand before me, for he has found favor in shall do, and you shall anoint whomever I say to my eyes.” 23And it happened, when an evil spirit you.” 4And Samouel did all that the Lord spoke to came upon Saoul, that David would take the him and came to Bethleem. And the elders of the cinyrab and play it with his hand, and Saoul would city were surprised at meeting him and said, “Is be relieved, and it was good for him, and the evil your entering peace, you seer?” 5And he said, spirit would depart from him.

“Peace; I have come to sacrifice to the Lord; sancti-

fy yourselves and be glad with me today.” And he

And the allophyles gathered their armies

sanctified Iessai and his sons and invited them to 17 for battle, and they were gathered at Sok-the sacrifice.

choth of Judea, and they encamped between Sok-

6 And it happened, when they entered, and he choth and between Azeka, in Ephermem. 2And looked on Eliab that he said, “To be sure, before the Saoul and the men of Israel were gathered and en-Lord is his anointed.” 7And the Lord said to camped in the valley; they formed ranks for battle Samouel, “Do not look on his appearance or on the opposite the allophyles. 3And the allophyles stood posture of his size, because I have rejected him, for on the mountain here, and Israel stood on the God will not look as a mortal will see, for a mortal mountain there, and the valley was between them.

will see into a face, but God will see into a heart.” 4And a mighty man came out from the ranks of the 8And Iessai called Aminadab, and he passed before

allophyles; Goliath was his name, from Geth; his

Samouel. And he said, "Neither has the Lord cho- height was four cubits and a span. 5And he had a sen this one." 9And lessai brought forward Sama. helmet on his head, and he was armed with a coat And he said, "Also for this one the Lord has not of chain mail, and the weight of his coat was five chosen." 10And lessai brought his seven sons forthousand shekels of bronze and iron. 6And there ward before Samouel, and Samouel said, "The Lord were bronze greaves on his legs and a bronze has not chosen among these." 11And Samouel said shield between his shoulders. 7And the shaft of his to lessai, "Have the boys come to an end?" And he 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

1 reigns (old greek) 17-18

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weighed six hundred shekels of iron, and the one today. 46And today the Lord will shut you up into who carried his armor would go before him. 8And my hand, and I will kill you and remove your head he stood and shouted to the ranks of Israel and from you, and I will give your limbs and the limbs said to them, "Why do you come out to draw up of the camp of the allophyles on this day to the for battle opposite us? Am I not an allophyle, and birds of the air and to the wild animals of the are you not Hebrews of Saoul? Choose a man for earth, and all the earth will know that there is a yourselves, and let him come down to me, 9and if God in Israel, 47and all this assembly will know he is able to fight against me and if he strike me, that the Lord does not save

by sword and spear, for then we will be to you for slaves, but if I am able the battle is the Lord's, and the Lord will give you and kill him, then you shall be to us for slaves and into our hands."

be subject to us." 10And the allophyle said, "Be-

48 And the allophyle arose and came to meet

hold, today on this very day I have chided the Daid, 49and Daid stretched out his hand into ranks of Israel. Give me a man, and we both will the bag and took out from there one stone and fight in single combat." 11And Saoul and all Israel slung it and struck the allophyle on his forehead, heard these words of the allophyle, and they were and the stone penetrated through the helmet into dismayed and greatly afraid.

his forehead, and he fell on his face on the ground.

32 And Daid said to Saoul, "On no account 51And Daid ran and stood over him and took his let the heart of my lord collapse upon him; your sword and put him to death and cut off his head.

slave will go and will fight with this allophyle."

And the allophyles saw that their mighty one

33And Saoul said to Daid, "You will definitely not

was dead, and they fled. 52And the men of Israel

be able to go against the allophyle to fight with and loudas rose up and shouted and pursued after him, for you are a boy, and he has been a warrior them, as far as the entrance to Geth and as far as the from his youth." 34And Daid said

to Saoul, "Your gate of Ascalon, and the wounded of the allophytes slave was tending the flock for his father, and when fell on the way of the gates, even as far as Geth and the lion and the bear would come and take a sheep as far as Akkaron. 53And the men of Israel came from the herd, 35and I would go after it, then I back from turning aside after the allophytes, and struck it and pulled from its mouth, and if it they trampled their camps. 54And Daid took the turned against me, then I caught it by its throat and head of the allophyle and brought it into le-struck it down and put it to death. 36And your rousalem, and he put his armor in his covert.

slave would smite both the bear and the lion, and

the uncircumcised allophyle shall be like one of

6And the dancers came to meet Daid out

these. Shall I not go and smite him and take away 18 of all the towns of Israel, with drums and today a reproach from Israel? For who is this un- with rejoicing and with cymbals. 7And the women circumcised one who reproached the ranks of the began and were saying,

living God? 37The Lord who delivered me from the

"Saoul killed amongst his thousands,

paw of the lion and from the paw of the bear, he

and Daid amongst his ten thousands."

himself will rescue me from the hand of this un- 8And the matter appeared evil in the eyes of Saoul circumcised allophyle." And Saoul said to Daid, concerning this word, and he said, "They ascribed

“Go, and the Lord will be with you!”

to Daid the ten thousands, and to me they as-

38 And Saoul put a woolen cloak on Daid, cribed the thousands.” 9And Saoul was eyeing and a bronze helmet around his head, 39and he

Daid with suspicion from that day and beyond.

girded Daid with his sword over his woolen

12 And Saoul was afraid from before Daid,

cloak, and he grew tired walking once and twice. 13and he removed him from him and made him an And Daid said to Saoul, “I shall definitely not be officer of a thousand for himself, and he was going able to go in these, for I am not experienced.” And out and coming in before the people. 14And Daid they removed them from him. 40And he took his was prudent in all his ways, and the Lord was with staff in his hand and chose for himself five smooth him. 15And Saoul saw how he acted very prudent-stones from the wadi and put them in his shep- ly, and he was afraid from before him. 16And all Is-herd’s bag, which he had with him for collecting, rael and loudas loved Daid, for he was going out and his sling in his hand, and he advanced against and coming in from before the people.

the man, the allophyle.

20 And Saoul’s daughter Melchol loved Daid,

42 And Goliad saw Daid, and he disdained and Saoul was told, and it was right in his eyes.

him, for he was a boy, and he was ruddy with 21And Saoul said, "I will give her to him, and she beauty of eyes. 43And the allophyle said to Daudid, will be a snare to him." And the hand of the allo-

"Am I like a dog, that you come upon me with a phyles was against Saoul, 22and Saoul command-rod and stones?" And Daudid said, "No, but worse ed his servants, saying, "Speak to Daudid secretly, than a dog." And the allophyle cursed Daudid by his saying, 'Behold, the king wants you, and all his ser-gods. 44And the allophyle said to Daudid, "Come to vants love you, and as for you, become the king's me, and I will give your flesh to the birds of the air son-in-law.' " 23And Saoul's servants spoke these and to the animals of the earth." 45And Daudid said words in the hearing of Daudid. And Daudid said, to the allophyle, "You come to me with sword and "Does it seem light in your eyes to become the with spear and with shield, and I am coming to king's son-in-law? And as for me, I am a humble you in the name of the Lord Sabaoth, the God of man and of no repute." 24And the servants of the ranks of Israel, which you have reproached Saoul reported to him according to these things

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1 reigns (old greek) 18-20

that Daudid said. 25And Saoul said, "This is what put him to death." 16And the messengers come, you shall say to Daudid, 'The king does not desire to and behold, the cenotaph is on the bed, and goats'

avenge for the king's enemies with a present, ex- liver by its head. 17And Saoul said to Melchol, cept with a hundred foreskins of the allophyles.' " "Why have you thus deceived me and sent off my And Saoul counted on casting him into

the hands enemy, and he has escaped?” And Melchol said to of the allophytes. 26And the servants of Saoul told Saoul, “He said, ‘Send me off, but if not, I will put Daid these words, and the matter was right in the you to death.’ ”

eyes of Daid to be the king’s son-in-law. 27And

18 And Daid fled and escaped and came to

Daid rose and went, he and his men, and smote Samouel at Harmathaim and told him all that one hundred men among the allophytes and Saoul did to him, and Daid and Samouel went brought their foreskins to the king, and he became and settled at Nauath in Rama. 19And it was told the king’s son-in-law, and he gave him his daugh- to Saoul, saying, “Behold, Daid is at Nauath in ter Melchol for him as a wife. 28And Saoul saw that Rama.” 20And Saoul sent messengers to take the Lord was with Daid and that all Israel loved Daid, and they saw the assembly of the prophets, him, 29and he continued to be afraid of Daid and Samouel stood as appointed over them, and a even more.

divine spirit came upon the messengers of Saoul,

and they were prophesying. 21And it was told to

And Saoul spoke to his son Ionathan and

Saoul, and he sent other messengers, and they also

19 to all his servants to put Daid to death. prophesied.AndSaouladded tosendmessengers And Saoul’s son Ionathan was much taken with the third time, and they too prophesied. 22And Daid. 2And Ionathan told Daid, saying, “Saoul Saoul was seething with anger, and he too went to seeks to put you to death; therefore be on guard Harmathaim, and he came to the well of the tomorrow

morning, and hide yourself, and stay in threshing floor that is in Sephi, and he asked and hiding, 3and I will go out and stand beside my fa- said, "Where are Samouel and Daid?" And they ther in a field, there where you are, and I will speak said, "Behold, at Nauath in Rama." 23And he went to my father about you and see what it might be, from there toward Nauath in Rama, and a divine and I will tell you." 4And Ionathan spoke well of spirit also came upon him, and as he was going, he Daid to his father Saoul and said to him, "Let the was prophesying until he came to Nauath in Rama.

24

king not sin against your slave Daid, because he

And he stripped off his clothes, and he prophe-

has not sinned against you, and his deeds are very sied before them and fell naked all that day and good, 5and he put his life in his hand and smote the whole night. Therefore they were saying, "Is the allophyle, and the Lord brought about a great Saoul also among the prophets?"

deliverance, and all Israel saw and rejoiced, and

why do you sin against innocent blood by putting

And Daid fled from Nauath in Rama and

Daid to death without cause?" 6And Saoul heed- 20 came before Ionathan and said, "What have ed the voice of Ionathan, and Saoul swore, saying, I done? And what is my wrong? And wherein have I

"The Lord lives, if he shall die!" 7And Ionathan sinned before your father that he is seeking my life?"

called Daid and related all these words to him, 2And
Jonathan said to him, "Far be it from you! You and Jonathan
brought Daid in to Saoul, and he shall not die. Behold, my
father will not do anything was in his presence as yesterday
and the third day.

either great or small and not uncover my ear, and

8 And the war continued to be against Saoul, why is it that
my father should hide this matter?

and Daid prevailed over and fought the allo- This is not
possible!" 3And Daid answered phyles, and he smote
among them with a very Jonathan and said, "Perceiving your
father knows great blow, and they fled from before him.
9And that I have found favor in your eyes, and he said, 'Do
there came an evil divine spirit upon Saoul, and he not let
Jonathan know this; he may not consent.'

was at rest in his house, and a spear was in his But, the Lord
lives, and your soul lives, that, as I hand, and Daid was
playing music with his said, between me and death has
been filled up."

hands, 10and Saoul was seeking to strike the spear 4And
Jonathan said to Daid, "What does your soul into Daid,
and Daid withdrew from before desire, and what shall I do
for you?" 5And Daid Saoul, and he struck the spear into
the wall, and said to Jonathan, "Behold, now, tomorrow is
the Daid fled and escaped.

new moon and seated I will not sit with the king to

11 And it happened in that night that Saoul eat, and you will
send me off, and I will hide in the sent messengers to
Daid's house to keep watch plain until evening. 6If
observing your father ob-over him to put him to death in the

morning. And serves me, then you will say, 'Entreating Daid asked his wife Melchol told Daid, saying, "If you do not leave of me to run as far as to Bethleem his city, for save your own life this night, tomorrow you will be there is a sacrifice of days there for all the tribe.' 7If put to death." 12And Melchol let Daid down this is what he says, 'Very well!' there is peace for through the window, and he departed and flew your slave, and if he should answer you harshly, away and escaped. 13And Melchol took and laid know that evil has been determined by him. 8And the cenotaph on the bed, and she put goats' liver you shall do mercy with your slave, for you have by its head and covered them with a garment. brought your slave into a covenant with the Lord 14And Saoul sent messengers to take Daid, and along with yourself, and if there is iniquity in your

they said he was unwell. 15And he sent for Daid, slave, you put me to death, and why should you saying, "Bring him to me on the bed, that I may

bring me thus to your father?" 9And Ionathan said,

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"Far be it from you, for if knowing I know that the

30 And Saoul was greatly seething with anger

evil from my father had been determined to come against Ionathan, and he said to him, "You son of upon you—and if not—I will bring tidings to you to traitorous girls! For do I not know that you are an your cities." 10And Daid said to Ionathan, "Who accomplice of the son of lessai to your shame and will tell me if your father answers you harshly?"

to the shame of your mother's uncovering? 31For 11And
Jonathan said to David, "Go, and stay in a

during all the days which the son of Issai lives

field." And they both went out into a field.

upon the earth, your kingdom shall not be estab-

12 And Jonathan said to David, "The Lord has punished. Now
therefore send, take the youth, for God of Israel knows that I
will sound out my father he is a son of death." 32And
Jonathan answered as the opportunity arises, three times,
and behold, Saul, "Why does he die? What has he done?"

if there is good concerning David, then I will not 33And
Saul lifted up the spear against Jonathan, send to you in
the field; 13this is what God may do to put him to death,
and Jonathan knew that this to Jonathan, and this is what he
may add, for I will evil from his father to put David to death
was fully report the evils to you and uncover your ear and I
determined, 34and Jonathan sprang up from the will send
you off, and you will depart in peace, and table in fierce
anger and ate no food on the second the Lord will be with
you as he was with my father. day of the month, for he was
grieved for David, be-14And if I am still living, you shall also
do mercy cause his father was set against him.

with me, and if I die by death, 15you shall not re-

35 And morning came, and Jonathan went out

move your mercy from my house for ever, and if into the
field as arranged for a witness to David, not, when the Lord
removes the enemies of David, and with him was a little
boy. 36And he said to the each from the face of the earth,
16that the name of boy, "Run, find for me the darts with

which I am Jonathan be removed from the house of David, throwing." And the boy ran, and he was throwing and may the Lord seek out the enemies of David." the dart and sent it beyond. 37And the boy came to 17And Jonathan added yet to swear to David, for the place of the dart where Jonathan was throwing,

he loved the soul of one who loved him.

and Jonathan called after the young man and said,

18 And Jonathan said, "Tomorrow is the new "There is the dart, away from you, even beyond."

moon, and you will be observed, because your seat 38And Jonathan called after his boy saying, "Hur-will be observed. 19And you shall do it three times rying, be quick, and do not linger." And Jonathan's and observe and come to your place where you hid boy gathered up the darts for his master. 39And the on the workday, and you will sit by that ergaba. boy knew nothing; only Jonathan and David knew 20And I will shoot three times with darts, sending

the matter. 40And Jonathan gave his implements to

them into the amattarib. 21And behold, I will send his boy and said to his boy, "Go, enter into the the lad, saying, 'Go, find the dart for me.' If I say to city." 41And when the boy had entered, David rose the lad, saying, 'Here is the dart, away from you, from the ergaba and fell on his face and did obei-even here; take it'; come, for, the Lord lives, there is sance to him three times, and each kissed each his peace for you, and there is no word. 22If this is fellow and each wept with his fellow, until ca great what I say to the young man, 'Here is the dart, completionc. 42And Jonathan said, "Go in peace, away from you, even beyond'; go, for the Lord has and as we both have sworn in the name of the sent you

away. 23And as for the matter about Lord, saying, 'The Lord shall be witness between which I and you have spoken, behold, the Lord is me and you and between my seed and between witness between me and you forever.'

your seed, forever.' "

24 And Daid hid in a field, and the month

came, and the king came to the table to eat. 25And

(20.42b)And Daid got up and left, and

the king sat upon his seat, as once and again, upon 21
Jonathan went into the city.

the seat by a wall. And he preceded Jonathan, and

2(21.1) And Daid came to Nomba to the

Abenner sat beside Saoul, and Daid's place was priest
Abimelech. And Abimelech was astonished under
observation.

to meet him and said to him, "Why is it that you

26 And Saoul did not say anything in that day, are alone,
and no one with you?" 3(2)And Daid for he said, "A chance;
he appears not to be clean said to the priest, "The king has
charged me with a because he has not purified himself."

27And it hap- matter today and said to me, 'Let no one
know the pened on the morrow, on the second day of the
matter about which I send you and concerning month, and
Daid's place was under observation. which I have charged
you,' and I have testified And Saoul said to his son Jonathan,
"Why is it that solemnly to the lads in the place called Faith
of the son of lessai has not come to the table, both God,

Phellani, Alemoni, 4(3)and now if there are in yesterday and today?" 28And Jonathan answered your hand five loaves, give into my hand what is Saoul and said to him, "Dauid asked leave of me found." 5(4)And the priest answered Dauid and to go as far as to Bethleem his city, 29and he said, said, "There are no permitted loaves in my hand, 'Do send me off, for there is a sacrifice of our tribe for there are only consecrated loaves; if the lads for us in the city, and my brothers gave orders to have kept themselves from a woman, then they me, and now, if I have found favor in your eyes, I shall eat." 6(5)And Dauid answered the priest and will indeed get away and see my brothers.' For this said to him, "Indeed we have kept ourselves from reason he has not come to the king's table."

a woman yesterday and the third day; when I go on

aHeb = *argaz* = *box* (MT other) bHeb = *target* cPossibly *they could weep no more*

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1 reigns (old greek) 21-22

a journey all the lads have become consecrated, which is in Rama, and his spear in his hand, and and this journey is profanea, wherefore it shall be all his servants stood around him. 7And Saoul said consecrated today through my implements." to his servants who stood around him and said to 7(6)And Abimelech the priest gave him the loaves them, "Do hear, sons of Benjamin, if the son of of the presentation, for there was no bread there lessai will truly give every one of you fields and except the loaves of the presence, which are re- vineyards and make you all officers of hundreds moved from the presence of the Lord to be re- and officers of thousands! 8For you are all in col-placed by hot bread on

the day that he took them. I was in confusion against me, and there is no one who has uncovered my ear. (7) And one of the lads of Saul was there in my ear when my son makes a covenant with the Philistines that day, and he was detained before the Lord, and the son of Achish, and there is no one of you who feels his name was Doeg the Syrian, tending Saul's ear for me or uncovers my ear because my son was deceived.

stirred up my slave against me as an enemy, as this

9(8) And David said to Abimelech, "See if there is a spear or sword here by your hand, for I have not answered and said, 'I have seen the sword and my implements in the hand of my son Achish coming to Abimelech son of Nephthali, because the king's business was in haste.'" of Achish the priest, 10and he was inquiring of 10(9)And the priest said, "Behold, the sword of Goliath the Philistine whom you killed in the valley of Elah is here, wrapped in a garment; if you will take it for yourself, take it, for there is none here except Achish and all the sons of his father, the priests except this one." And David said, "Behold, there is no one like it; give it to me." 11And he gave it to him.

Elah, and it is wrapped in a garment; if you will take

11 And the king sent to call Abimelech son of

this for yourself, take it, for there is none here except Achish and all the sons of his father, the priests except this one." And David said, "Behold, there is no one like it; give it to me." 11And he gave it to him.

king. 12And Saul said, "Listen now, son of Achish-

(10) And David rose and fled in that day from Achish." And he said, "Here I am, speak, sir." 13And before Saul. And David went to King Achish of Gath.

Saoul said to him, "Why have you conspired
Geth. 12(11)And the servants of Anchous said to
against me, you and the son of lessai, that you gave
him, "Is this not Daid, the king of the land? Did
him bread and a sword and that you ask through
the dancers not take the lead for this one, saying,
God for him, to set him against me as an enemy, as
'Saoul killed amongst his thousands,
this day?"

and Daid amongst his ten thousands'?"

14 And he answered the king and said, "And

13(12)And Daid put the words in his heart and

who among all your slaves is like Daid, faithful

was very much afraid from before King Anchous of

and the king's son-in-law and executor of your

Geth. 14(13)And he changed his face before him, every
behest and honored in your house? 15Have I and he put on
an act in that day, and he drummed begun today to ask
through God for him? By no on the doors of the city and
gestured with his means! Let not the king impute anything
to his hands and fell against the doors of the gate, and slave
or to the whole of my father's house, for your his spittle ran
down on his beard. 15(14)And An- slave knew nothing of all

this, a matter small or chous said to his servants, "Look, see an epileptic large." 16And Saoul the king said, "You shall die by man; why did you bring him to me? 16(15)Indeed, death, Abimelech, you and all your father's house."

17

do I lack epileptics, that you have brought him to

And the king said to the runners who stood

have an epileptic fit before me? This fellow shall around him, "Draw near, and put to death the not come into the house."

priests of the Lord, because their hand is with

Dauid and because they knew that he was fleeing

And Dauid left there and escaped and

and they did not uncover my ear." And the servants

22 came to the Odollam cave. And his broth-
ofthekingwerenotwillingtoextendtheirhands
ers and his father's house heard and went down to attack the priests of the Lord. 18And the king there to him. 2And every one in distress and every said to Doek, "You, turn, and attack the priests."

one in debt and every one troubled in soul were And Doek the Syrian turned and put to death the gathering to him, and he was leader over them, priests of the Lord in that day, three hundred five and there were with him about four hundred men.

men, all bearing an ephoud. 19And Nomba, the

3 And David went from there to Masepha of the city of the priests, he smote with the edge of the sword and said to the king of Moab, "Let now my sword: from man up to woman, from child up to father and my mother be with you until I know infant, and calf and donkey and sheep.

what God will do for me." 4And he persuaded the

20 And one son of Abimelech son of Achitob

person of the king of Moab, and they were dwelling escaped, and his name was Abiathar, and he fled with him all the days that David was in the strong- after David. 21And Abiathar told David that Saul hold. 5And the prophet Gad said to David, "Do not put to death all the priests of the Lord. 22And remain in the stronghold; leave, and you shall enter David said to Abiathar, "I knew in that day that into the land of Judah." And David left and went to Doek the Syrian—that telling he would tell Saul.

and settled in the city of Sarich.

I am responsible for the lives of your father's

6 And Saul heard that David had been recognized in the house. 23Stay with me; do not be afraid; for where I shall seek a place for my life, I shall also seek one for you. David was sitting on the hill below the cultivated field

for your life, for you are safe with me."

a.l.e. *non-sanctified* bHeb = *detained*

1 reigns (old greek) 23-24

23 And it was told to Daid, saying, "Behold, lessaimoun?
20And now, as for everything that is the allophyles are
fighting in Keila, and

on the king's mind for a descent, let him descend

they are despoiling, they are trampling the thresh- to us;
they have shut him up into the king's ing floors." 2And
Daid inquired through the hands." 21And Saoul said to
them, "May you be Lord, saying, "Shall I go and attack these
allo- blessed to the Lord, for you felt sorry for me! 22Do
phyles?" And the Lord said, "Go, and you shall at- go, and
make ready once more, and know his place tack among
these allophyles and rescue Keila." where his foot will be,
quickly there where you 3And Daid's men said to him,
"Behold, we are said, lest he be cunning. 23And look
around, and

afraid here in Judea, and how will it be if we go to know, and
we will go with you, and it will be, if he Keila? We shall enter
into the spoils of the allo- is in the land, that I will search
him out among all phyles." 4And Daid added to inquire
again the thousands of loudas." 24And the Ziphites set
through the Lord, and the Lord answered him and out and
went ahead of Saoul, and Daid and his said to him, "Arise,
and go down to Keila, for I am men were in the Maan
wilderness in the evening to giving the allophyles into your
hands." 5And the right of lessaimoun.

Daid went, and the men who were with him, to

25 And Saoul went, and his men, to search for

Keila and fought with the allophyles, and they fled him, and
they reported to Daid, and he went from before him, and
he brought away their live- down to the rock that is in the
wilderness of Maan.

stock and dealt a heavy blow among them. And And Saoul heard and pursued after Daid into the Daid rescued the inhabitants of Keila.

wilderness of Maan. 26And Saoul and his men

6 And it happened, when Abiathar son of went on one side of this mountain, and Daid and Abimelech fled to Daid, that he came down with his men were on the other side of this mountain.

Daid to Keila having an ephoud in his hand. And Daid was sheltering himself to get away from 7And it was told Saoul that Daid had come to

before Saoul, and Saoul and his men encamped

Keila, and Saoul said, "God has sold him into my against Daid and his men to capture them. 27And hands, for he has shut himself in having entered a a messenger came to Saoul, saying, "Hurry, and town of doors and bars." 8And Saoul summoned come, for the allophytes have made a raid on the all the people to war to go down to Keila to besiege land." 28And Saoul turned back from pursuing Daid and his men. 9And Daid learned that after Daid and went to meet the allophytes; there-Saoul was not keeping the evil concerning him fore that place was called the Divided Rock.

quiet, and Daid said to the priest Abiathar, "Bring

the ephoud of the Lord here." 10And Daid said,

(23.29)And Daid went up from there and

"O Lord, the God of Israel, hearing your slave has 24 settled in the narrows of Engaddi. 2(24.1)And heard that Saoul seeks to come to Keila to destroy it happened, when Saoul

returned from after the the city on my account. 11Will it be shut up? And allophyles, that it was told him, saying, "Dauid is now, will Saoul come down as your slave has in the wilderness of Engaddi." 3(2)And he took heard? O Lord, the God of Israel, tell your slave." with him three thousand chosen men out of all Is-And the Lord said, "It will be shut up." 13And rael and went to look for Dauid and his men in Dauid arose, and the men who were with him, front of Sadaiem. 4(3)And he came to the flocks of about four hundred, and they departed from Keila, herds that were beside the road, and a cave was and they were going wherever they went, and it there, and Saoul went in to prepare himself, and was told Saoul that Dauid had escaped from Keila, Dauid and his men were sitting in the inner part of and he gave up to go out.

the cave. 5(4)And Dauid's men said to him, "Be-

14 And Dauid settled in the wilderness in hold, this is the day of which the Lord spoke to Maserem at the narrows, and he sat in the wilder- you to give your enemy into your hands, and you ness in Mount Ziph in the dry country, and Saoul shall do to him as is good in your eyes." And was seeking him all the days, and the Lord did not Dauid arose and stealthily removed the wing of give him into his hands. 15And Dauid saw that Saoul's adouble-cloaka. 6(5)And it happened after Saoul was coming out to seek Dauid, and Dauid these things that Dauid's heart smote him, bewas in the dry mountain in New Ziph. 16And cause he had removed the wing of his adouble-Saoul's son Ionathan set out and came to Dauid at cloaka. 7(6)And Dauid said to his men, "Not at all New and strengthened his hands in the Lord. is it to me from the Lord, if I shall do this thing to 17And he said to him, "Do not be afraid, for the my lord, the Lord's anointed, to bring my hand

hand of my father Saoul shall not find you, and against him, for this one is the Lord's anointed."

you shall be king over Israel, and I shall be second 8(7) And Daid persuaded his men with words and to you, and my father Saoul knows that this is so." did not permit them to get up to put Saoul to 18 And both of them made a covenant before the

death. And Saoul got up and went down to the

Lord, and Daid sat at New, and Ionathan depart- road.

ed to his house.

9(8) And Daid got up after him out of the

19 And the Ziphites from the dry country went cave, and Daid called after Saoul, saying, "My up to Saoul on the hill, saying, "Behold, is Daid lord king!" And Saoul looked behind him, and not hiding among us in Messara in the narrows in Daid bowed with his face to the ground and did New in the hill of Hechela, which is on the right of

obeisance to him. 10(9) And Daid said to Saoul,

aa style of garment

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1 reigns (old greek) 24-25

“Why do you listen to the words of the people, saying peace, and you shall say this: ‘To good times; behold, Daid seeks your life’? 11(10)Behold, may you be in good health and your house, and all in this very day your eyes have seen how the Lord that you have be in good health! 7And now, be-gave you today into my hand in the cave, and I was hold, I have heard that they are shearing for you—

not willing to kill you, and I spared you and said, now your shepherds who were with us in the

‘I will not raise my hand against my lord; for this wilderness, and we did not hinder them and did one is the Lord’s anointed.’ 12(11)And behold, the not demand anything of them, all the days they wing of your adouble-cloaka is in my hand; I have were in Carmel. 8Ask your lads, and they will tell removed the wing, and I have not killed you, and you. And let my lads find favor in your sight, for know, and see today that there is no wrong or we have come on a good day. Do give whatever impiety and rebellion in my hand. And I have not your hand finds to your son Daid.’ ”

sinned against you, and you are binding my life to

9 And the lads came and spoke these words to

take it. 13(12)May the Lord judge between me and Nabal according to all these words in the name of you, and may the Lord avenge me on you, and my Daid. And he leaped up, 10and Nabal answered hand shall not be against you,

14(13)as the ancient Daid's servants and said, "Who is Daid? And illustration says, 'Out of the lawless will come who is the son of lessai? Slaves have been multi-forth error,' and my hand shall not be against you.

plied today, when they are breaking away each

15(14)And now after whom do you come out

from before his master. 11And shall I take my bread

O king of Israel? After whom do you pursue? After

and my wine and my sacrifices, the sheep that I

a dead dog and after one flea. 16(15)May the Lord have sacrificed for my shearers, and give them to be judge and jury between me and between you; men who come from I do not know where?"

12

may the Lord see and judge my cause and acquit

And Daid's lads turned away on their way and

me out of your hand."

returned and came and told Daid according to

17(16) And it happened, when Daid had fin- these words. 13And Daid said to his men, "Each ished speaking these words to Saoul, that Saoul strap on his sword!" and about four hundred men said, "Is this your voice, my child Daid?" and went up after Daid, and the two hundred re-Saoul lifted up his voice and wept. 18(17)And Saoul mained with the baggage.

said to Daid, "You are more righteous than I, for

14 And one of the lads told Abigaia, Nabal's

you have repaid me good, but I have repaid you wife, saying, "Behold, Daid sent messengers out evil. 19(18)And today you have told me the good of the wilderness to salute our master, and he things that you have done for me, when the Lord turned away from them. 15And the men were very shut me into your hands today and you did not kill good to us; they did not hinder us nor make de-me, 20(19)and that if one should find his enemy in mands on us, and when we were in the fields, 16

distress and should send him on a good way, then

they were like a wall around us both by night

the Lord will repay him good as you have done and by day, during all the days that we were with today. 21(20)And now, behold, I know that ruling them keeping the flock. 17And now know, and see you shall rule, and the kingdom of Israel shall be what you will do, for evil has been decided against established in your hands. 22(21)And now swear to our master and against his house, and he is a pesti-me by the Lord that you will not utterly destroy my lent son, and it is not possible to speak to him."

offspring after me and not wipe out my name from

18 And Abigaia hurried and took two hundred

my father's house." 23(22)And Daid swore to

loaves and two vessels of wine and five sheep ready

Saoul. And Saoul departed to his place, and Daid

dressed and five oiphib of parched grain and one
and his men went up to the Messara narrow.

gomorc of raisins and two hundred cakes of dried
fruit and put them on the donkeys 19and said to

And Samouel died, and all Israel assem-

her lads, "Go on ahead of me, and behold, I am

25 bled and mourned him, and they buried coming after
you." And she did not tell her hus-him at his home in
Harmathaim.

band. 20And it happened, when she was mounted

And Daudid got up and went down to the wilder- on the
donkey and was going down under cover of ness of Maan.

the mountain, that, behold, Daudid and his men

2 And there was a man in Maan, and his flocks were coming
down to meet her, and she met them.

21

were in Carmel, and the man was very great, and

And Daudid said, "Perchance for an unrighteous

he had three thousand sheep and a thousand fellow I have
protected all his belongings in the goats, and it happened
when he was shearing his wilderness, and we have not
ordered to receive flock in Carmel. 3And the name of the
man was anything of all his belongings, and he has returned
Nabal, and the name of his wife Abigaia, and his me evil for

good. 22This is what God may do to wife was good at understanding and very beautiful Daid, and this is what he may he add, if by mornin appearance, and the man was surly and mean in ing I will leave of all who belong to him one who his practices, and the man was dog-like. 4And urinates against a walld.”

Daid heard in the wilderness that Nabal the

23 And Abigaia saw Daid, and she hurried

Carmelite was shearing his flock, 5and Daid sent and alighted from the donkey and fell before ten lads and said to the lads, “Go up to Carmel, Daid on her face and did obeisance to him on the and go to Nabal, and ask him in my name regard-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 dl.e. *a male*

1 reigns (old greek) 25-26

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be the injustice; do let your slave speak in your gaia at Carmel and spoke to her, saying, “Daid ears, and hear a word of your slave. 25Let not now sent us to you to take you to him as a wife.” 41And my lord set his heart on this pestiferous person, for she rose and did obeisance, face to the ground, and as his name is, so is he; Nabal is his name, and said, “Behold, your slave is for a servant-girl to wash folly is with him, but I, your slave, did not see your the feet of your servants.” 42And Abigaia arose and lads whom you sent.

mounted the donkey and five maids were attending

26 “And now, my lord, the Lord lives, and your her, and she went after the servants of Daid and life lives, since the Lord restrained you from com- became his wife.

ing against innocent blood, and to save your hand

43 And Daid took Achinaam from Iezrael,

for yourself, even now may your enemies and those and both were his wives. 44And Saoul gave his who seek evil for my lord be like Nabal. 27And now daughter Melchol, Daid’s wife, to Phalti son of accept this benefaction that your slave has brought Lais, who was from Romma.

for my lord, and you shall give it to the lads who

follow my lord. 28Do remove the trespass of your

And the Ziphites came from the dry country

slave, for making the Lord will make for my lord a 26 to Saoul on the hill, saying, “Behold, Daid faithful house, because my lord is fighting the bat- is sheltering with us on the hill of Hechela, which is tle of the Lord, and evil shall not be found in you in front of lessaimoun.” 2And Saoul rose and went ever. 29And a person will rise up pursuing you and down to the wilderness of Ziph, and with him were seeking your life, and the life of my lord shall be three thousand chosen men of Israel, to seek Daid bound up in the bundle of life under the care of the in the wilderness of Ziph. 3And Saoul encamped on Lord God, and the life of your enemies you shall the hill of Hechela in front of lessaimoun beside the sling out in the midst of the sling. 30And it will be road, and Daid settled in the wilderness. And that the Lord will do to my lord all the good that he Daid saw that Saoul had come after him into the spoke concerning you, and the Lord will command wilderness, 4and Daid sent out spies and

learned you to be leader over Israel, 31and this shall not be that Saoul had come prepared from Keila. 5And for you an abomination and offense to my lord to Daid rose secretly and went in to the place, there have shed innocent blood without cause and to where Saoul was sleeping, and Abenner son of Ner, save the hand of my lord for himself. And the Lord the commander-in-chief of his army, was there, and will deal well with my lord, and you shall remem- Saoul was sleeping in a covered chariot, and the ber your slave to do good to her.”

people were encamped around him.

32 And Daid said to Abigaia, “Blessed be the

6 And Daid answered and said to Achimelech

Lord, the God of Israel, who sent you to meet me the Chettite and to loab’s brother Abessa son of on this very day, 33and blessed be your character, Sarouia, saying “Who will enter with me into the and blessed be you who has hindered me on this camp to Saoul?” And Abessa said, “I will enter with very day so as not to come into spilling of blood you.” 7And Daid went in, and Abessa, to the peo-and to save my hand for myself! 34For surely the ple by night, and behold, Saoul lay in sleep in a Lord, the God of Israel, lives, who has hindered me covered chariot, and his spear stuck in the ground today from hurting you, because if you had not at his head, and Abenner and his people were hurried and come to meet me, then I had said, ‘If sleeping around him. 8And Abessa said to Daid, by morning light there would have been left to “The Lord has shut up your enemy into your hand Nabal one who urinates against a walla!’ ” 35And today, and now I will pin him to the ground with Daid received from her hand all that she had the spear once, and I will not strike him a second brought him,

and he said to her, "Go up to your time." 9And David said to Abessa, "Do not hum-house in peace; see, I have heeded your voice, and ble him, for who shall bring his hand against the I have chosen your face."

Lord's anointed and be guiltless?" 10And David

36 And Abigaia came to Nabal, and behold, he said, "The Lord lives, if the Lord does not strike had a feast in his house like a feast of a king, and him down or his day comes and he dies or he goes Nabal's heart was merry upon him, and he was ex- down into battle and is added, 11it is certainly not ceedingly drunk, and she did not tell him a word from the Lord to bring my hand against the Lord's small or great until the morning light. 37And it anointed, and now do take the spear from by his happened in the morning, when Nabal had head, and the jar of water, and let us depart by our-sobered up from the wine, his wife told him these selves." 12And David took the spear and the jar of things, and his heart died within him, and he be- water from by his head, and they went away by came like a stone. 38And it happened about ten themselves. And there was no one to see it and no days later, and the Lord struck Nabal, and he died.

one to know it and no one to awaken; all were

39 And David heard and said, "Blessed be the sleeping, because amazement from the Lord had Lord who has judged the cause of my reproach at fallen upon them.

Nabal's hand and has kept back his slave from the

13 And David went over to the other side and

hand of evil acts, and the Lord has returned the stood on the top of the mountain far away, and the evildoing of Nabal upon his head." And David sent distance between them was

great. 14And Daid and spoke concerning Abigaia to take her to him- called to the people, and he spoke to Abenner, say-self as a wife. 40And Daid's servants came to Abi-

ing, "Abenner! Will you not answer?" And Aben-

al.e. *a male*

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1 reigns (old greek) 26-28

ner answered and said, "Who are you that calls slave settle in a royal city with you?" 6And in that me?" 15And Daid said to Abenner, "Are you not a day he gave him Sekelak; therefore Sekelak has be-man? And who is like you in Israel? And why do longed to the king of Judea to this day. 7And the you not keep watch over your lord the king? For number of days that Daid was settled in the coun-one of the people came in to destroy your lord the try of the allophytes was four months.

king. 16And this thing that you have done is not

8 And Daid was going up, and his men, and

good. The Lord lives, because you who guard our they were making raids on every Gesiri and on the lord the king, the Lord's anointed, are sons of exe- Amalekite, and behold, the land was being inhab-cution. And now do see! Where are the king's spear ited—the land from Gelampsour even as far as the and the jar of water that are at his head?"

land of Egypt—by suitable walled placesa. 9And he

17 And Saoul recognized Daid's voice and was striking the land and not leaving man or said, "Is this your voice, my

child Daid?” And woman alive and was taking away flocks and herds Daid said, “Your slave, O lord the king.” 18And he and donkeys and camels and clothing, and they resaid, “Why does my lord thus pursue after his turned and were coming to Anchous. 10And An-slave? For what have I done wrong? And what in- chous said to Daid, “Against whom have you justice was found in me? 19And now do let my lord made a raid today?” And Daid said to Anchous, the king hear the word of his slave: if it is God who “Against the south of Judea and against the south stirs you up against me, may he get scent of your of lesmega and against the south of Kenezi.” 11And offering, and if it is sons of men, may they be he left neither man nor woman alive to bring back cursed before the Lord, for they have driven me out to Geth, saying, “They must not bring word to today so as not to be established in the heritage of Geth against us, saying, ‘This is what Daid does.’ ”

the Lord, saying, ‘Go, be subject to other gods.’ And this was his rationale all the days that Daid 20And now, may my blood not fall to the ground

was settled in the country of the allophytes. 12And

opposite the presence of the Lord, for the king of Daid was fully trusted with Anchous, saying, Israel has come out to seek my life, as the long- “Shaming he has made himself shamed among his eared owl hunts on the mountains.”

people in Israel, and he shall always be a slave to

21 And Saoul said, “I have done wrong; come me.”

back, my child Daid, for I will not harm you, be-

cause my life was precious in your eyes in this very

And it happened in those days that allo-

day; I have been a no-good and have acted in very 28
phyles were gathering in their camps to go great
ignorance.” 22And Daid answered and said, out to fight
with Israel, and Anchous said to

“Behold, the spear of the king! Let one of the lads Daid,
“Knowing you shall know that you will go come over and get
it. 23And the Lord will return to out with me to battle, you
and your men.” 2And each his righteous deeds and his faith,
as the Lord Daid said to Anchous, “Thus now you shall
know gave you into my hand today, and I did not want to
what your slave will do,” and Anchous said to bring my hand
against the Lord’s anointed, 24and Daid, “So I will make
you chief of the bodyguard behold, as your life was
magnified today in my eyes all the days.”

in this very day, so may my life be magnified before

3 And Samouel died, and all Israel mourned

the Lord, and may he protect me, and he will deliv- for him
and buried him in Harmathaim in his city.

er me from all tribulation.” 25And Saoul said to And Saoul
expelled the ventriloquists and those in Daid, “Blessed be
you, my child. And doing you the know from the land. 4And
the allophyles as-will do, and succeeding you will succeed.”
And sembled and came and encamped at Soman, and Daid
went on his way, and Saoul returned to his Saoul gathered
every man of Israel, and they en-place.

camped at Gelboue. 5And Saoul saw the camp of

the allophyles and was afraid, and his heart was

And David said in his heart, saying, "I shall greatly dismayed. 6And Saoul inquired through

27 now be added in one day into the hands of the Lord, and the Lord did not answer him by Saoul, and there is no good for me, unless I escape to dreams and by clear ones and by prophets. 7And a land of allophyles and Saoul ceases from seeking Saoul said to his servants, "Seek out for me a ventriloquizing woman, and I will go to her and in-out of his hand." 2And David and the four hundred quire by her," and his servants said to him, "Be-men with him arose and came to Anchous son of hold, there is a ventriloquizing woman at Aendor."

Ammach, king of Geth. 3And David settled with An-

8 And Saoul disguised himself and put on

chous at Geth, he and his men, each and his house- other clothes and went, he and two men with him, hold, and David and both his wives, Achinaam the and they came to the woman by night, and he said lezraelite and Abigaia the wife of Nabal the to her, "Do seek divinations for me by a ventrilo-Carmelite. 4And it was told Saoul that David had quist, and bring up for me whomever I say to you."

9

fled to Geth, and he no longer added to seek him.

And the woman said to him, "Behold, indeed you

6 And David said to Anchous, "If indeed your know what Saoul did, how he cut off the ventrilo-slave has found favor in your eyes, do let them give quists and those in the know

from the land, and me a place in one of the towns that are in the why are you laying a snare for my life to put it to country, and I will settle there, and why does your

death?" 10And Saoul swore to her, saying, "The

aLacking in Gk bPossibly *explaining devices*

1 reigns (old greek) 28-30

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Lord lives, if injustice shall befall you in this mat- said, "Who are these who pass by?" And Anchous ter." 11And the woman said, "Whom shall I bring said to the commanders of the allophytes, "Is this up for you?" And he said, "Bring up Samouel for not Daudid, the slave of King Saoul of Israel? He has me." 12And the woman saw Samouel, and she been with us for days; this is the second year, and cried out with a loud voice, and the woman said to from the day he fell in with me I have found no Saoul, "Why did you deceive me? And you are fault in him and until this day." 4And the com-Saoul!" 13And the king said to her, "Have no fear; manders of the allophytes were distressed by him tell whom you have seen." And she said to him, "I and said to him, "Return the man to his place, have seen gods coming up out of the ground." there where you have assigned him, and let him 14And he said to her, "What did you perceive?"

not go with us to the battle, and let him not be a

And she said to him, "A man, standing, coming up plotter against the camp, and by what means could out of the ground, and he is wrapped in a adouble- this fellow reconcile himself to his lord? Would it cloaka." And Saoul knew that this was Samouel, not be with the heads of those men? 5Is this not and he bowed with his face to the ground and did

Dauid, for whom they began with dances, saying, obeisance to him.

'Saoul has killed amongst his thousands,

15 And Samouel said, "Why did you disturb

and Dauid amongst his ten thousands'?"

me that I ascend?" And Saoul said, "I am greatly

6 And Anchous called Dauid and said to him,

distressed, and the allophytes are warring against "The Lord lives, that you and your coming in and me, and God has turned away from me and no your going out with me in the camp are right and longer heeds me, either by the hand of prophets or good in my eyes and that I have not found evil by dreams, and now I have summoned you to tell against you from the day you have come to me me what I shall do." 16And Samouel said, "Why until the present day, and in the eyes of the satraps do you inquire of me? And the Lord has turned you are not good. 7And now go back, and go in from you and is with your neighbor, 17and the peace, and you shall not do evil in the eyes of the Lord has done to you just as he spoke by my hand, satraps of the allophytes." 8And Dauid said to Anand the Lord will tear your kingdom out of your chous, "What have I done to you, and what did hand and give it to your neighbor Dauid. 18Be- you find in your slave from the day I was before cause you did not hear the voice of the Lord and you even until this day, that I shall not go to fight did not carry out his fierce wrath on Amalek, there- the enemies of my lord the king?" 9And Anchous fore the Lord did this thing to you this day. 19And replied to Dauid, "I know that you are good in my the Lord will hand over Israel along with you into eyes, but the satraps of the allophytes say, 'He shall the hands of allophytes, and

tomorrow you and not go up with us to battle.' 10And now be early in your sons with you shall fall, and the Lord will give the morning, you and the servants of your lord the camp of Israel into the hands of allophyles."

who came with you, and go to the place, there

20 And Saoul hastened, and as he stood, he fell where I appointed you, and do not place a pestion the ground and was filled with fear because of lent thought in your heart, for you are good before the words of Samouel, and there was no more any me, and start early on the way, and let there be strength in him, for he had eaten nothing the light upon you, and go." 11And Daud was early to whole day and that whole night. 21And the woman depart, he and his men, and to guard the land of came to Saoul and saw that he hastened greatly the allophyles, and the allophyles went up to fight and said to him, "Behold, indeed your slave heard against Israel.

your voice, and I put my life in my hand and heard

the words that you spoke to me, 22and now do lis-

And it happened, when Daud and his men

ten to the voice of your slave, and I will set a 30 entered into Sekelak on the third day, that morsel of bread before you, and eat, and there will Amalek had made a raid on the south and on Seke-be strength in you for you will go on the way." lak and had struck Sekelak and burned it with fire, 23And he did not want to eat, and his servants and 2and with respect to the women and all that was in the woman were urging him, and he listened to it, from small up to great, they did not put to death their voice and got up from the ground and sat on man or woman, but took them captive and went the seat. 24And the woman had a grazing

heifer in on their way. 3And Daid came, and his men, to the house, and she hastened and slaughtered it the city, and behold, it had been burned with fire, and took flour and kneaded it and baked unleav- but their wives and their sons and their daughters ened cakes 25and brought them before Saoul and taken captive. 4And Daid raised, and his men, before his servants, and they ate. And they rose and their voice, and they wept until they had no more went away that night.

strength left to weep. 5And both Daid's wives were taken captive, Achinoom the lezraelite and And allophyles gathered all their armies at Abigaia the wife of Nabal the Carmelite. 6And

29 Apek, and Israel encamped in Aendor Daidwasgreatlydistressed,forthepeoplespoke which is in lezrael. 2And satraps of allophyles were of stoning him, because the soul of all the people passing on by hundreds and by thousands, and was in great pain each for his sons and for his Daid and his men were passing on in the rear daughters, and Daid was strengthened in the with Anchous, 3and the satraps of the allophyles

Lord, his God.

aa style of garment bOr *must*

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1 reigns (old greek) 30-31

7 And Daid said to the priest, Abiathar son of against us into our hands. 24And who will listen to Achimelech, "Bring

the ephoud.” 8And Daid in- these your words? For they are not inferior to you; quired through the Lord, saying, “Shall I pursue because according to the share of the one who goes after this geddoura? Shall I overtake them?” And he down into the battle, so shall be the share of the one said to him, “Pursue, for overtaking you shall over- who stays by the baggage; according to this they shall take, and delivering you shall deliver.” 9And Daid be divided.” 25And it happened, from that day and went out, he and the six hundred men with him. beyond, that it was for an ordinance and for a statute And they came to Wadi Bosor, and the reserves for Israel until today.

stayed. 10And he pursued with four hundred men,

26 And Daid came to Sekelak and sent part of

but two hundred stayed behind, who stayed on the the spoils to the elders of loudas and to his fellows, other side of Wadi Bosor.

saying, “Behold, some of the spoils of the enemies

11 And in the open country they found an of the Lord,” 27for those in Baithsour and those in Egyptian man, and they took him and brought Rama of the south and those in leththor 28and him to Daid in the open country, and they gave those in Aroer and the Ammadi and those in Saphi him bread, and he ate, and they gave him water to and those in Esthie 28aand those in Geth and those drink, 12and they gave him a piece of fig cake, and in Kinan and those in Saphek and those in Thimath he ate, and his spirit revived in him, for he had not 29and those in Carmel and those in the towns of eaten bread or drunk water for three days and three Ierameli and those in the towns of Kenezi 30and nights. 13And Daid said to him, “Whose are you, those in

Jerimouth and those in Bersabee and those and where are you from?" And the Egyptian lad in Noo 31 and those in Chebron and in all the said, "I am a slave of an Amalekite man, and my places, there where David crossed, he and his men.

master left me behind because I fell sick three days

ago. 14 And we had made a raid on the south of

And the allophytes were fighting against Is-

Cholthi and on the parts of Judea and on the south 31 rael, and the men of Israel fled from before of Cheloub, and we burned Sekelak with fire." the allophytes, and wounded fell on Mount Gel-15 And David said to him, "Will you take me down

boue. 2 And allophytes engaged Saul and his sons,

to this geddoura?" And he said, "Do swear to me and allophytes smote Ionathan and Aminadab by God that you will not put me to death and not and Melchisa, sons of Saul. 3 And the battle hand me over into the hands of my master, and I pressed hard upon Saul, and the darters, the bow-will take you down to this geddoura."

men found him, and he was wounded in the ab-

16 And he took him down there, and behold, domen. 4 And Saul said to the one who bore his they were spread out over the face of all the armor, "Draw your sword, and thrust me through ground, eating and drinking and celebrating a feast with it, lest these uncircumcised come and thrust with all the great spoils they took from the land of me through and make sport of me." And the one allophytes and from the land of loudas. 17 And who bore his armor was unwilling, for

he feared David came upon them and smote them from greatly, and Saoul took the sword and fell upon it.

morning star till late at night and on the morrow, 5And the one who bore his armor saw that Saoul and not a man of them escaped, except four hundred had died, and he also fell upon his sword and died. 6And Saoul and his three sons and the 18And David recovered all that the Amalekites

one who bore his armor died together in that day.

took and delivered both his wives. 19And nothing 7And the men of Israel who were on the other side was amiss with them, from small up to great and of the valley and those beyond the Jordan saw that from the spoils even up to sons and daughters and the men of Israel fled and that Saoul had died, and up to all the things that they took of theirs; David his sons, and they forsook their towns and fled, brought back all the things. 20And David took all and the allophyles came and settled in them.

the flocks and herds and led them away ahead of

8 And it happened on the next day that the al-

the spoils, and of those spoils it was being said, Iophyles came to strip the dead, and they found

“These are David’s spoils.”

Saoul and his three sons fallen on the mountains

21 And David came to the two hundred men of Gelboue. 9And they brought him back and who had been too exhausted to go after David, and stripped off his armor and sent them into the land he had caused them to sit at Wadi

Bosor, and they of allophytes round about, proclaiming the good went out to meet Daud and to meet the people who news to their idols and to their people. 10And they were with him, and Daud drew near to the people, put his armor in the Astarteionc and they fastened and they asked him the matters for peace. 22And his body on the wall of Baithsan. 11And the inhab-every pestilent and bad fellow among the men, the itants of labis of Galaaditis heard what the allo-warriors, who had gone with Daud answered and phyles had done to Saoul, 12and every man of said, "Because they did not pursue together with us, might arose and went the whole night and took we will not give them any of the spoils that we have the body of Saoul and the body of Ionathan his recovered, except let each take his wife and his chil- son from the wall of Baithsan and brought them to dren and leave." 23And Daud said, "You shall not do labis and burned them there. 13And they took and so after the Lord delivered them to us and guarded buried their bones under the cultivated ground of us, and the Lord delivered the geddoura that came labis and fasted seven days.

aMT = *gedoud* = *band* bGk = sg cl.e. *temple of Astarte*

[THE KAIGE TEXT OF](#)

[REIGNS](#)

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the two Kaige sections in Reigns, 2 Rgns 11.2-3 Rgns 2.11 (= bg) and 3 Rgns 22.1-4 Rgns 25.30 (= gd), 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 to_n louda in 2 Rgns 24.1 and louda in 4 Rgns 21.11. Both readings show that the translator rendered hdwhy by an uninflected transcription (louda) instead of the inflected form (lou/daj). Inner-Greek copyists preferred lou/daj, 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 bg and gd (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 "TO THE READER OF THE OLD GREEK TEXT OF REIGNS" (above).

TWO SECTIONS OF KAIGE

Shared Features in bg and gd

Several translation equivalents and techniques are shared by bg and gd, in contrast to the OG sections of 1-4 Reigns. (1) Mg or Mgw was typically rendered by kai/ ge (c. 26 x and 17 x respectively: e.g., 2 Rgns 11.12, 17, 21, 24; 3 Rgns 22.22; 4 Rgns 2.5; 8.1) in distinction from kai/ in OG (c. 72 x). One can therefore infer that a Kaige translator/reviser was intent on contrasting w with Mg or Mgw. I have tried to flag this contrast by glossing kai/ ge with “and indeed/indeed.” (2) yn) - e0gw& and ykn) - e0gw& ei0mi were distinguished, even when e0gw& ei0mi was followed by a finite verb, e.g., e0gw& ei0mi e1xrisa& se ei0j basile&a e0pi Israhel “I am-I anointed you to be king over Israel” (2 Rgns 12.7[2 x] and cf. 11.5; 13.28; 15.28; 18.12; 20.17; 24.12, 17; 3 Rgns 2.2). Though gd is less consistent than bg, there too one finds e0gw& ei0mi 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 rpw# “a ram’s horn” is translated by sa&lpigc “a (metal) trumpet” in the OG (and Lucianic manuscripts within bg and gd), in Kaige it is rendered by kerati/nh “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) l(m “from” is rendered by e0pa&nwqen or a0pa&nwqen “from upon,” rather than by a0po& or e0pa&nw “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 bg and gd apart from the OG sections in 1-4 Reigns.

Isomorphic Translation of Hebrew

Another distinctive Kaige feature, ubiquitous in bg and gd, 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 bg and gd (which is not to say that “normal” Greek does not occur). A few examples are in order:

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2 Rgns 12.5 t)z h#(h #y)h twm-Nb yk - o#ti ui9o_j qana&tou o(a)nh_r o(poi h&saj tou~to“,for the man who did this is a son of death.”

2 Rgns 12.16 Mwc dwd Mcyw - kai\ e0nh&steusen David nhstei/an, “and David fasted a fast.”

2 Rgns 13.15 d)m hlwdg h)n# Nwnm) h)n#yw - kai\ e0mi/shsen au)th_n Amwn mi=soj me/ga sfo&dra,

“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 hnh - i0dou& “see/behold” (c. 45 x in bg, 60 x in gd) and rm)l - le/gwn “saying” (c. 40 x in bg, 60 x in gd). The infinitive absolute plus finite verb was

translated awkwardly by finite verb plus cognate participle/cognate dative, e.g., *parocu/nwn parw&cunaj . . . qana/tw| a0poqanei=tai* “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 M) - ei0 “if” failed to pick up on the emphatic negative component of M) when it occurs in an oath, which resulted in an unstated protasis or apodosis, e.g., *zh|= ku&rioj ei0 pesei=tai a)po_ th~j trixjotou~ (ouui~ sou)pei\ th_n gh~* “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 *bg* and *gd* clauses were not subordinated but simply strung together according to the equation *w - kai/*.

Stereotypes

Stereotyping in bg and gd sometimes results in negative semantic interference from the Hebrew source text. So, for example, the third instance of Mwl# - ei0rh&nh in 2 Rgns 11.7 gives rise to an oxymoron: “and Daid inquired after the peace of loab and after the peace of the people and after the peace of the war.”

In 4 Rgns 1.7 +p#m has the sense “kind/sort/manner”: “What sort of man was he who came to meet you?” However, the translator’s stereotyped equation +p#m - kri/sij 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 bg, for example, Hebrew Klmh t)#m was rendered as a!rsij tou~ basile/wijn the clause “and there went out after him a burden/portion ? from the king” (2 Rgns 11.8). t)#m was derived from)#n, which usually corresponds to ai1rw “to raise,” which in turn produced a!rsij, a word that is a poor contextual fit here. Another example is ta_j a)koa_j au)tou= “his hearings/reports” for wt(m#m “his bodyguard” in 2 Rgns 23.23 via the equation (m# - a0kou/w “to hear.”

gd has numerous isolate translations, for example:)wh-P) “he too” - affw (4 Rgns 2.14); trbk Cr) “a short distance” - ei0j debraqa th~j gh“~

fojr debratha of the land” (4 Rgns 5.19); lp(h-l) “to

the citadel” - ei0j to_ skoteino&n “into the darkness <Perhaps *secret place*>” (4 Rgns 5.24) where the translator may have misconstrued the Hebrew noun to be hlp); hxnm “a present” - manaa (4 Rgns 8.8, 9; 17.3, 4; 20.12);)wp) “then” - affw (4 Rgns 10.10); hxtlmh-l(r#)l “to the keeper of the wardrobe” - tw~0pei\ tou~ oi1kou mesqaa“lto the man over the house of mesthaal <Or *Mesthaal*>” (4 Rgns 10.22); wxvh “the thornbush” - o(a!kan (4 Rgns 14.9[2 x]); Myd#kh ydb(m “the Chaldean officials” - pa&rodon tw~n Xaldai/w“na passing <Possibly *incursion*> of the Chaldeans” (4 Rgns 25.24) although the translator may have misread ydb(m as yrb(m. 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 *bg* one finds: "araboth of the wilderness" (2 Rgns 15.28), "dried araphoth on it" (17.19), and "saphphoth from cows" (17.29). In *gd* 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 bg include parabiba&zw “to put aside” (2 Rgns 12.13; 24.10); kol uri/zw “to roll kol uri/daj (i.e., rolls)” (13.6, 8); parazw&nh “belt” (18.11); e0chlia&zw “to hang in the sun (i.e., as a form of torture)” (21.6, 9, 13); e0pisth&rigma “a support” (22.19); mono&zwnoj “a lightly armed (man)”

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(22.30; also in 4 Rgns 5.2; 6.23; 13.20, 21; 24.2; Job 29.25); and e0ce/leusij “a going out, way out” (2 Rgns 15.20). The translator of the gd section apparently coined one neologism, diaka&mptw “bend or turn about” (4 Rgns 4.34). In the very next verse, he translates the same Hebrew verb with sugka&mptw “bend together,” well attested in ancient Greek.

gd also uses a few words not found (thus far) in pre-LXX: susseismo/j “whirlwind/earthquake” (4 Rgns 2.1, 11; already in OG in 3 Rgns 19.11, 12); katw&dunoj “in great pain” (4 Rgns 4.27; cf. 1 Rgns 1.10; 22.2; 30.6); and seiroma&sthj “a barbed lance” (4 Rgns 11.10; cf. Num 25.7; 3 Rgns 18.28; Joel 4.10).

Calques

Occasionally the translator(s) of bg and gd made use of calques or loan words from Semitic, some of which, however, pre-date the LXX. For example: tntk - xitw&n “robe/coat” (2 Rgns 13.18, 19; 15.32); lq# - si/kloj “shekel” (2 Rgns 14.26; 18.12; 21.16; 24.24; 4 Rgns 6.25; 7.1, 16, 18; 15.20); tyrb -

diaqh/kh “covenant” (2 Rgns 15.24; 23.5; 4 Rgns 11.4, 17; 13.23; 17.35, 38; 18.12; 23.2, 3, 21); bq -

ka/boj unit of measure (4 Rgns 6.25); and #yl#h - o(trista&thj “the number-three man” (4 Rgns 7.2, 17, 19; 9.25; 10.25; 15.25).

DISTINCTIVE FEATURES IN bg AND gd VIS-À-VIS THE MT

bg and gd 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 bg and gd 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 bg and gd reflects only *partial revision* towards a proto-Masoretic text.

The fact that semantic variations exist between MT and the Kaige text in both bg and gd, 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 bg and gd 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 bg and gd.

Distinctive Features in bg vis-à-vis MT

Many quantitative differences in bg 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 4QSama (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 r# "commander" (10 x, e.g., 2 Rgns

18.5; 19.7) and #)r “chief” (2 Rgns 23.8, 18), the translator uses but one, a!rxwn “commander.”

At other times, the translator differentiated where the Hebrew did not. For example, db(“slave/servant/minister/adviser/official” was rendered by pai=j “servant” or dou=loj “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 brx “sword” becomes either ma&xaira “dagger” or r(omfai/a a large broad “sword” or “scimitar.” (The last two examples of differentiation occur in gd 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 bg 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 Daid’s wise friend

“Chousi” (cf. 2 Rgns 15.32, 37; 16.16–18; 17.5–8, 14, 15).

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A few translational variants are of a theological nature, for example: l)h “(the) God” > o(i0sxuro&j “the Strong One” (2 Rgns 22.31, 33, 48; 23.5); yrwc “my rock” > fu&lac...mou “my keeper” (22.3); yngm “my shield” > u(peraspisth&j mou “my protector” (22.3); ybg#m “my stronghold” >

a)ntilh&mpwtr mou “my supporter” (22.3); lw)# ylbx “the cords of Sheol” > w)di=nej qana&tou “pangs of death” (22.6, contrast 3 Rgns 2.6, 9).

Distinctive Features in gd vis-à-vis MT

In general, the Hebrew source text behind gd appears to have been in better shape than that behind bg. Nevertheless, one observes many pluses and minuses in gd 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) gd 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 gd (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 gd 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 gd 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 gd and elsewhere in 1-4 Reigns. For example, in 4 Rgns 8.25-29 Kaige does not distinguish as clearly as MT between kings Joram 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 Judah also adds to the complex problem of variant chronologies in MT and the Greek texts in Reigns.1

As in bg, so in gd 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 h#(and Mxl were leveled to poie/w (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 "loakim." This leads to further confusion in 4 Rgns 24.17 where there is another variant concerning the relationship between loakim 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 (kataspa/w) the steles of Baal and tore down (kaqaire/w) the house of Baal,” while MT

uses the same verb Ctn “demolish.” In 4 Rgns 11.9 Kaige describes Iodae not only as “the priest” (2 x in MT) but also as o(suneto/j “the wise,” perhaps picking up on the semantic component (dy in his Hebrew name (dywhy “Jehoiada.”

On numerous occasions in gd 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 mhlwth& 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. 48 x, 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.

to the reader of THE KAIGE TEXT OF REIGNS

> “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” (yrk) and “the guards” (Mycr), while Kaige interpreted these as two commanders named “Chorri” (Xorri) and “Rasim” (Rasim). 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!” (gd), 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” (e0zwpu&rhse) the Soumanite woman’s dead son (MT reads Hiphil forms of hyx “restored”; contrast 5.7 where the verb zwopoie&w “to make alive” was used).

Some semantic variants in gd pertain to foreign gods or goddesses. (1) The translator consistently rendered hry#) “Asherah” or the Asherah pole that represented this foreign goddess by to_a!lsoj “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: Nwrq(yhl) bwbz l(bb “of Baal-zebub [i.e., Baal of flies] the god of Ekron” - e0n th|~ Baal mauni qeo_n Akkarwn “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 e0n th|~ Baaw!here NETS supplies “goddess” and di au0tou~“through him”).

Previously, in 3 Rgns 22.54, the translator rendered l(bh-t) “Baal” - toi=j Baalim “the Baalim” using a transcription (Baalim usually marks the plural form Myl(bh, 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: rm) rbd rtwy)l hwhy “nothing shall be left, says the LORD” - kai\ ou0x u(poleifqh&setai r(h~ma o\$ ei]pen ku&rioj “and no word which the Lord said shall fail.”

In summary

There are numerous shared features in the so-called “Kaige” text of bg and gd 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 bg and gd 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 bg section, where MT appears to have suffered many instances of haplography during transmission.

In the Kaige text in both bg and gd 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 bg AND gd

Throughout my translation of Kaige in sections bg and gd, 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.

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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 $\epsilon\omicron\gamma\omega\ \&\ \epsilon\iota\omicron\mu\iota$ plus a finite verb, I have used an em dash (e.g., 2 Rgns 12.7).

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, Juges, 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.

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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)

21

You mountains that are in Gelboue,

let no dew descend,

And it happened, after Saoul died, that Daid

and let there be no rain upon you

1 returned from smiting Amalek, and Daid set

or fields of first fruits!

tled two days in Sekelak. 2 And it happened on the

For there the shield of the mighty was

third day, and behold, a man came from the camp

treated with vexation;

of Saoul's people, and his clothes were torn, and

Saoul's shield was not anointed with oil.

earth was on his head. And it happened, when he

came in to Daid, that he fell to the ground and 22

From the blood of wounded,

did obeisance to him. 3 And Daid said to him,

from the fat of mighty ones,

“Where have you come from?” And he said to him,

Jonathan’s bow did not return empty to the

“I have come safe from the camp of Israel.” 4And

rear,

Dauid said to him, “What is this word? Tell me!”

and Saoul’s sword did not turn back

And he said, “The people fled from the battle, and

empty.

many of the people have fallen and died, and

Saoul died, and his son Jonathan died.” 5And 23

Saoul and Jonathan, the beloved and lovely,

Dauid said to the lad who was telling him, “How

not divided;

do you know that Saoul and his son Jonathan

comely in their life and in their death

died?” 6And the lad who was telling him said, “By

they were not divided;

accident I had an encounter on Mount Gelboue,

swift beyond eagles they were,

and behold, Saoul was propped up on his spear,
and they had strength beyond lions.

and behold, the chariots and the horse captains
drew close to him. 7And he looked on the things 24

O daughters of Israel, weep over Saoul,

behind him and saw me and called me, and I said,
who clothed you with scarlet with your

'Behold, here am I.' 8And he said to me, 'Who are
ornament,

you?' And I said 'I am an Amalekite.' 9And he said
who brought gold ornament to your

to me, 'Do stand over me, and put me to death, for
apparel.

a terrible darkness has laid hold of me, for all my
life is in me.' 10And I stood over him and put him 25

How the mighty have fallen amidst the

to death, for I knew that he could not live after he
battle!

had fallen, and I took the crown that was on his
Jonathan, a casualty upon your heights.

head and the armlet that was on his arm, and I 26

I grieve for you, my brother Jonathan;

have brought them here to my lord.”

you were made very beautiful to me;

11 And Daid took hold of his clothes and tore

your love to me was wonderful,

them, and all the men who were with him tore

beyond women’s love.

their clothes. 12And they beat themselves and wept

and fasted until evening for Saoul and for his son 27

How the mighty have fallen,

Jonathan and for the people of loudas and for the

and the weapons of war perished!

house of Israel, because they were smitten with a

sword. 13And Daid said to the lad who had told

And it happened after these things that Daid

him, “Where are you from?” And he said, “I am 2 inquired by the Lord, saying, “Shall I go up son of a man, a resident alien, an Amalekite.” into one of the cities of loudas?” And the Lord said 14And Daid said to him, “How did you not fear

to him, "Go up." And David said, "Where shall I

to bring your hand to destroy the Lord's anointed—go up?" And he said, "To Chebron." 2 And David went up there to Chebron, and both his wives,

"Drawing near, fell upon him," and he struck him Achish the Gittite and Abigail, the wife of Achish, and he died. 16 And David said to him, Nabal the Carmelite, 3 and the men who were with

"Your blood be on your head, for your mouth opened against me and my household, and they were sworn against you, saying, 'I will put to death the dwelling in the towns of Chebron.' " 4 And the men of the Lord's anointed.

of Judea came, and there they anointed David to

17 And David lamented this lamentation over the house of Achish.

Saoul and over his son Jonathan 18 and said to

And they told David, saying, "The men of Gath

teach the sons of Achish—behold, it is written in a book of the upright—

singers to the leaders of Gath of Gath and

19

Set up a monument, O Israel, for the

said to them, "You are blessed to the Lord, because

wounded that have died upon your
you have done this mercy to your lord, to Saoul the
heights!

anointed of the Lord, and buried him and

How the mighty have fallen!

Jonathan his son! 6And now may the Lord do

20

Tell it not in Geth,

mercy and truth with you! And indeed I will do

and proclaim it not in the exits of

these good things with you, because you have

Ascalon,

done this thing, 7and now let your hands be

lest daughters of allophyles rejoice,

strong, and become mighty sons, for Saoul your

lest daughters of the uncircumcised

lord is dead, and indeed the house of loudas has
exult.

anointed me king over themselves.”

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2 reigns (old greek) 2-3

8 And Abenner son of Ner, commander-in- loab said, “The
Lord lives, for if you had not spo-chief for Saoul, took
lebosthe son of Saoul and ken, wherefore, then the people
from early morn-brought him out of the camp to Manaem
9and ing would have gone up, each after his brother.”

made him king over Galaaditis and over Thasiri 28And loab
trumpeted with the trumpet, and all and over Iezrael and
over Ephraim and over Ben- the people departed, and they
did not pursue after iamin and over all Israel. 10lebosthe,
Saoul’s son, Israel, and they did not add to fight any longer.

was forty years old when he began to reign over Is-

29 And Abenner and his men returned west-

rael, and he reigned two years, except over the ward that
whole night and crossed the Jordan and house of loudas who
were behind Daid. 11And went the whole bstretch of time
aheadb and came the days that Daid was king in Chebron
over the to the camp. 30And loab returned from after Aben-
house of loudas were seven years and six months.

ner and gathered all the people together, and nine-

12 And Abenner son of Ner went out, and the teen men and Asael of Daud's servants were not-servants of Iebosthe son of Saoul, from Manaem to edc. 31 And the servants of Daud smote of the sons Gabaon, 13 and Iobab son of Sarouia and the ser- of Benjamin three hundred sixty men, belonging vants of Daud went out from Chebron and met to him. 32 And they took up Asael and buried him them at the well of Gabaon at the same place and in the tomb of his father at Baithleem. And Iobab they sat, thesea at the well of Gabaon here and went, and the men who were with him, the whole thesea at the well there. 14 And Abenner said to night, and the day broke upon them at Chebron.

Iobab, "Do let the lads arise and have a game before us," and Iobab said, "Let them arise." 15 And they

And the war was for a long time between the

arose and passed by, to the number of twelve of the 3 house of Saoul and between the house of servants of Benjamin, those of Iebosthe son of Daud, and the house of Daud was going and Saoul, and twelve of the servants of Daud. 16 And strengthening, and the house of Saoul was going they held each his hand upon the head of his fel- and weakening.

low, and his dagger to the side of his fellow, and

2 And sons were born to Daud at Chebron,

they fell down together, and the name of that place and his firstborn was Amnon by Achinoom the was called the Portion of the Plotters, which is at Iezraelite, 3 and his second Dalouia by Abigaia the Gabaon. 17 And the battle was extremely hard in Carmelite, and the third Abessalom son of Maacha that day, and Abenner stumbled, and the men of

daughter of King Tholmi of Gesir, 4and the fourth Israel, before the servants of Daud.

Ornia son of Pheggith, and the fifth Sabatia by

18 And three sons of Sarouia were there, Ioab Abital, 5and the sixth Ietheraam by Daud's wife and Abessa and Asael, and Asael was as swift on Aigald; these were born to Daud in Chebron.

his feet as one gazelle in a field. 19And Asael pur-

6 And it happened, while there was war be-

sued after Abenner and did not turn to go to the tween the house of Saoul and between the house right or to the left after Abenner. 20And Abenner of Daud, that Abenner was prevailing over the looked behind him and said, "Are you Asael him- house of Saoul. 7And Saoul had a concubine Resself?" And he answered, "I am." 21And Abenner pha daughter of Ial, and Memphibosthe son of said to him, "Turn to the right or to the left, and Saoul said to Abenner, "Why is it that you went in seize for yourself one of the lads, and take for your- to my father's concubine?" 8And Abenner was very self his armor," and Asael did not want to turn angry concerning the word of Memphibosthe, and aside from behind him. 22And Abenner added Abenner said to him, "Am I a dog's head? Today I again, saying to Asael, "Withdraw from me, lest I did mercy with the house of your father Saoul both strike you to the ground, and how then could I lift concerning brothers and acquaintances, and I did up my face to Ioab? And where are these things not desert to the house of Daud, and do you ques-leading? Return to your brother Ioab." 23But he tion me today concerning an injustice of a was not willing to withdraw. And Abenner struck woman? 9This is what God may do to Abenner, him in

the loins with the butt of his spear, and the and this is what he may add to it, for just what the spear went out behind him, and he fell there and Lord has sworn to Daid, for thus will I do for him died under him. And it happened, each one who in this day, 10to take the kingdom from the house came to the place, there where Asael fell and of Saoul and set up the throne of Daid over Isra-died—and he stood still.

el and over loudas, from Dan to Bersabee.” 11And

24 And loab and Abessa pursued after Abenner, Memphibosthe was no longer able to answer and the sun was going down, and they came to the Abenner a word, from his being afraid of him.

hill of Amman, which is before Gai on the way to

12 And Abenner sent messengers to Daid at

the wilderness of Gabaon. 25And the sons of Ben- Thailam, where he was, immediately, saying, iamin who were behind Abenner gathered them- “Make your covenant with me, and behold my selves together and formed one band, and they hand is with you to return all the house of Israel to stood on the top of one hill. 26And Abenner called you.” 13And Daid said, “Well, I will make a cov-loab and said, “The sword will not devour unto enant with you, but one thing I ask of you, saying: victory, will it? Do you not know that in the end it ‘You shall never see my face unless you bring will be bitter? And how long will you not say to the Saoul’s daughter Melchol when you come to see people to turn from after our brothers?” 27And my face.’ ” 14And Daid sent messengers to Saoul’s

a.l.e. the respective groups bPerhaps *day ahead* c.l.e. *as being absent* d *Aigla* = Ra

2 reigns (old greek) 3-4

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son Memphibosthe, saying, "Give me back my ed up his voice and wept at his grave, and all the wife Melchol whom I took for a hundred foreskins people wept for Abenner. 33And the king lamented of allophyles." 15And Memphibosthe sent and for Abenner and said,

took her from her husband, from Phaltiel son of

"Shall Abenner die according to the death of

Selles. 16And her husband went with her, weeping

Nabal?

behind her until Barakim, and Abenner said to 34

Your hands were not bound;

him, "Go, return," and he returned.

your feet were not in fetters;

17 And Abenner said to the elders of Israel, say-

he did not bring, like Nabal;

ing, "Yesterday and the third day you were seeking

before sons of injustice you fell."

Dauid to rule over you, 18and now act, for the Lord And all the people gathered to weep over him.

spoke concerning David, saying: 'By the hand of 35And all the people came to make David eat a fu-my slave David I will save Israel from the hand of neral meal with bread while it was still day, and allophytes and from the hand of all their ene- David swore, saying, "This is what God may do, mies.' " 19And Abenner spoke in the ears of Ben- and this may he add, because, if the sun does not iamin. And Abenner went to speak in the ears of set, I will not taste of bread, or from anything!"

David at Chebron all that seemed pleasing in the 36And all the people knew, and everything that the eyes of Israel and in the eyes of all the house of king did before the people was pleasing before Benjamin.

them. 37And all the people and all Israel knew in

20 And Abenner came to David at Chebron that day that it was not from the king to put Aben-and with him twenty men. And David made a feast ner son of Ner to death. 38And the king said to his for Abenner and the men who were with him. servants, "Do you not know that a great leader has 21And Abenner said to David, "Indeed I will arise

fallen in this day in Israel 39and that today I am a

and go and will gather all Israel to my lord the Kinsman and one appointed by a king? But these king, and I will make a covenant with you, and you men, sons of Sarouia, are too cruel for me; the will reign over all that your soul desires." And Lord pay back the one who does evil in accordance David sent away Abenner, and he went in peace.

with his wickedness!"

22 And behold, the servants of David and loab

arrived from the raid, and they brought much spoil

And Saoul's son Memphibosthe heard that

with them, and Abenner was not with Daid at 4 Abenner had died at Chebron, and his hands Chebron, for he had sent him away, and he had were weakened, and all the men of Israel grew gone in peace. 23And loab and all his army came, faint. 2And Saoul's son Memphibosthe had two and it was told loab, saying, "Abenner son of Ner men, captains of bands, the name of the one was has come to Daid, and he has dismissed him, and Baana, and the name of the second, Rechab, sons he went away in peace." 24And loab went in to the of Remmon the Berothite of the sons of Benjamin; king and said, "What is this you have done? Be- for Beroth is reckoned to the sons of Benjamin, hold, Abenner came to you, and why have you sent 3and the Berothites escaped to Geththaim and him off, and he has gone away in peace? 25Do you were living there as resident aliens to this day.

not know the wickedness of Abenner son of Ner,

4 And Saoul's son Ionathan had a son injured

that he came to deceive you and to learn your com- in the feet; he was a son of five years when the ing and your going and to learn all that you are news about Saoul and his son Ionathan came from doing?"

lezrael, and his nurse picked him up and fled, and

26 And loab returned from Daid and sent it happened, when she hastened and withdrew, messengers after Abenner, and they brought him that he fell and became lame, and his name was back from the cistern of Seiram, and Daid did not Memphibosthe.

know. 27And he brought Abenner back to Che-

5 And sons of Remmon the Berothite, Rekcha

bron, and loab took him aside beside the gate to and Baana, went, and about the heat of the day speak to him, ambushing him, and there he they entered into the house of Memphibosthe, and stabbed him in the loins, and he died by the blood he was sleeping on the bed at noonday, 6and be- of Asael, loab's brother. 28And after these things hold, the porter of the house was cleaning wheat, Daid heard and said, "I am guiltless, and my and he slumbered and slept, and Rekcha and kingdom, forever from the Lord for the blood of Baana, the brothers, escaped notice 7and entered Abenner son of Ner; 29let it fall on the head of into the house, and Memphibosthe was lying on loab and on all his father's house, and may the his couch in his bedchamber, and they attacked house of loab never be without one who has a dis- him and put him to death and beheaded him and charge or who is leprous or who holds a cudgel or took his head and returned by the western road the who falls by the sword or who lacks food!" 30But whole night. 8And they brought the head of Mem-loab and his brother Abessa lay in wait for Aben- phibosthe to David at Chebron and said to the ner, because he had put to death their brother king, "Behold, the head of Memphibosthe son of Asael in the battle at Gabaon.

Saoul your enemy, who used to seek your life, and

31 And Daid said to loab and to all the peo- the Lord gave the lord king vengeance on his ene-ple who were with him, "Tear your clothes, and put mies, as this day, on Saoul your enemy and on his on sackcloth, and beat yourselves before Abenner." offspring."

And King Daid walked behind the bier. 32And

9 And David answered Rekcha and his brother

they buried Abenner at Chebron, and the king lift-

Baana sons of Remmon the Berothite and said to

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2 reigns (old greek) 4-6

them, "The Lord lives, who redeemed my life out of

17 And allophytes heard that Daid had been

every adversity, 10for the one who told me that anointed king over Israel, and all the allophytes Saoul had died—and he was as one bringing good went up to seek Daid, and Daid heard and went news before me—and I seized and killed him at down to the stronghold. 18And the allophytes Sekelak, to whom I oughta to have given a reward came and converged on the valley of the Titans.

for good tidings. 11And now wicked men have killed 19And Daid inquired through the Lord, saying, a righteous man on his bed in his own house! And "Shall I go up against the allophytes, and will you now I shall require his blood at your hand and de- give them into my hands?" And the Lord said to stroy you from the earth." 12And David command- Daid, "Go up, for giving I will give the allophytes ed his lads, and they killed them and docked their into your hands." 20And Daid came from the hands and their feet and hung them at the well at upper breaches and smote the allophytes there, Chebron, and the head of Memphibosthe they and Daid said, "The Lord has breached my ene-buried in the tomb of Abenner son of Ner.

mies the allophytes before me, like water is
breached”; therefore the name of that place was

And all the tribes of Israel came to Daudid at

called the Upper Breaches. 21And they abandoned

5 Chebron and said to him, “Behold, we are their gods there,
and Daudid and those who were your bone and your flesh,
2and yesterday and the with him took them.

third day, while Saoul was king over us, it was you

22 And allophytes added still to come up and

who led out and brought in Israel, and the Lord converged in
the valley of the Titans. 23And Daudid said to you: It is you
who shall shepherd my peo- inquired through the Lord, and
the Lord said, “You ple Israel, and it is you who shall become
a ruler shall not go up to meet them; return from them, over
Israel.” 3And all the elders of Israel came to and you shall
meet them near the Wailing. 24And the king at Chebron,
and King Daudid made a cov- it will be when you hear the
sound of the confine-enant with them at Chebron before the
Lord, and ment of the grove of the Wailing, then you shall go
they anointed Daudid king over all Israel. 4Daudid down to
them, because then the Lord will go out was a son of thirty
years when he began to reign, before you, to strike down in
the battle of the allo-and he reigned forty years, 5seven
years and six phyles.” 25And Daudid did just as the Lord had
months he reigned at Chebron over loudas, and
commanded him and struck down the allophytes thirty-three
years he reigned over all Israel and from Gabaon to the land
of Gazera.

loudas at Ierousalem.

6 And Daid departed, and his men, to le-

And Daid again gathered every young man of

rousaalem against the Iebousite who inhabited the 6 Israel, about seventy thousand. 2And he arose land. And it was said to Daid, "You will not come and went, Daid and all the people with him, in here," for the blind and the lame resisted, say- from the rulers of loudas on an ascent, to bring up ing, "Daid shall not come in here." 7And Daid from there the ark of God on which the name of took the stronghold Sion (this is the city of the Lord of hosts who is seated on the cheroubin Daid). 8And Daid said on that day, "Everyone upon it is called. 3And he loaded the ark of the who strikes down the Iebousite, let him attack with Lord on a new cart and brought it out of the house a dirk both the lame and the blind, and those who of Aminadab which was on the hill, and Oza and hate the soul of Daid"; therefore they shall say, his brothers, sons of Aminadab, were leading the "The blind and the lame shall not come into the cart 4with the ark, and his brothers were going in house of the Lord." 9And Daid settled in the front of the ark. 5And Daid and the sons of Israel stronghold, and this was called the city of Daid, were sporting before the Lord with tuned instru-and he built the city all around from the citadel ments, with strength and with songs and with and his house. 10And Daid would go, going and cinyrasb and with nablasc and with drums and increasing, and the Lord Almighty was with him.

with cymbals and with flutes.

11 And King Chiram of Tyre sent messengers to

6 And they came to the threshing floor of

Dauid and cedar wood and craftsmen of wood and Nodab, and Oza reached out his hand to the ark of craftsmen of stones, and they built Dauid a house. God to steady it and took hold of it, for the bull 12And Dauid perceived that the Lord had prepared

calf caused it to swerve, to steady it. 7And the Lord

him to be king over Israel and that his kingdom was angry with Oza, and God struck him there, was exalted for the sake of his people Israel.

and he died there beside the ark of the Lord before

13 And Dauid took yet wives and concubines God. 8And Dauid was disheartened because the out of Ierousalem after he came from Chebron, Lord breached a breach upon Oza, and that place and Dauid yet had sons and daughters. 14And was called the Breach of Oza until this day. 9And these are the names of those who were born to him Dauid was afraid of the Lord in that day, saying, in Ierousalem: Sammous and Sobab and Nathan "How will the ark of the Lord come to me?" 10And and Salomon 15 and Ebear and Elisous and Dauid did not want to turn aside the ark of the Naphek and Iephies 16and Elisama and Elidae and covenant of the Lord to him in the city of Dauid, Eliphalath, Samae, lessibath, Nathan, Galamaan, and Dauid turned it aside into the house of Abed-Iebaar, Theesous, Elphalat, Naged, Naphek, dara the Geththite. 11And the ark of the Lord sat in Ianatha, Leasamys, Baalimath, Eliphalath.

the house of Abeddara the Geththite three months,

al.e. *was expected* b = Heb *kinnor* = *lyre* c = Heb *nebel* = ten or twelve stringed instrument

2 reigns (old greek) 6-7

and the Lord blessed the whole house of Abeddara was moving about in a temporary abode and in a and all that belonged to him.

tent. 7In all places to which I have moved about

12 And it was told King Daud, saying, "The among all Israel, speaking did I speak with one Lord has blessed the house of Abeddara and all tribe of Israel whom I commanded to shepherd my that belongs to him because of the ark of God." people Israel, saying, "Why is it that you have not And Daud went and brought up the ark of the built me a house of cedar?" 8And now this is what Lord from the house of Abeddara to the city of you shall say to my slave Daud: This is what the Daud with rejoicing. 13And there were with them Lord Almighty says: I took you from the sheepfold seven bands carrying the ark and a sacrifice: calf for you to be leader for my people, for Israel 9and and lamb. 14And Daud struck upon tuned instru- was with you in all to which you went and de-ments before the Lord, and Daud was girded with stroyed all your enemies from before you and a distinguishing garment. 15And Daud and all the made you renowned like the name of the great house of Israel brought up the ark of the Lord with ones who are upon the earth. 10And I will appoint shouting and with sound of trumpet.

a place for my people Israel and will plant them,

16 And it happened, as the ark of the Lord was and they will encamp by themselves, and they will entering the city of Daud, that Melchol the daugh- be distressed no more, and a son of injustice shall ter of Saoul was peeking through the window and not add to afflict them as formerly 11from the days saw King Daud dancing and striking up before the that

I appointed judges over my people Israel, and Lord, and she despised him in her heart.

I will give you rest from all your enemies, and the

17 And they brought the ark of the Lord and set Lord will tell you that you will make a house for it in its place into the midst of the tent that Daid him. 12And it will be if your days are fulfilled and pitched for it, and Daid offered whole burnt of- you lie down with your fathers, that I will raise up ferings and peace offerings before the Lord. 18And your offspring after you who shall be from your Daid finished offering up the whole burnt offer- belly, and I will prepare his kingdom; 13he shall ings and the peace offerings and blessed the peo- build me a house for my name, and I will restore ple in the name of the Lord of hosts 19and distrib- his throne forever. 14I will be a father to him, and uted to all the people, to all the host of Israel from he shall be a son to me, and if his injustice comes, Dan to Bersabee, from man until woman, to each then I will punish him with a rod of men and with a small loaf of bread and a portion of roasted attacks of sons of men, 15but I will not remove my bread and a cake from a frying-pan, and all the mercy from him, as I removed it from those whom people went back, each to his home.

I removed from before me. 16And his house and

20 And Daid returned to bless his household, his kingdom shall be made sure forever before me, and Melchol the daughter of Saoul came out to and his throne shall be restored forever. 17Accord-meet Daid and blessed him and said, "How the ing to all these words and according to all this vi-king of Israel has honored himself today, who was sion, thus Nathan spoke to Daid.

uncovered today in the eyes of his own slaves'

18 And King David went in and sat before the

maids, as one of the disrobed dancers uncovers Lord and said, "Who am I, my Lord, O Lord, and himself!" 21And David said to Melchol, "I will what is my house, that you have loved me until dance before the Lord; blessed be the Lord who these? 19And it was very small before you, my chose me over your father and over all his house to Lord, O Lord, and you spoke of your slave's house appoint me as leader for his people, for Israel, and at length, but this is the law for the person, my I will play and dance before the Lord, 22and I will Lord, O Lord! 20And what more shall David add again be uncovered thus, and I will be worthless in to say to you? And now you know your slave, my your eyes and with the maids with whom you said Lord, O Lord! 21On account of your slavea you I am held in honor." 23And to Melchol daughter of have acted and according to your own heart you Saoul there was no child to the day of her death.

did all this greatness to make known to your slave,

22for the sake of magnifying you, my Lord, O Lord,

And it happened, when the king sat in his

for there is no one like you and there is no god be-

7 houseandtheLordhadgivenhimaninheri- sides you in all that we have heard with our ears.

23

tance round about from all his enemies who were

And who is like your people Israel—another na-

round about him, 2that the king said to the proph- tion in the earth? How God guided them to re-et Nathan, "Behold, indeed I am living in a house deem a people for him to make you a name to do of cedar, and the ark of God stays in the midst of greatness and manifestation that you should cast the tent." 3And Nathan said to the king, "Go, and out nations and coverters from before your people do all that is in your heart; for the Lord is with whom you redeemed for yourself out of Egypt!

24

you."

And you prepared your people Israel for your-

4 And it happened on that night that a word of self, a people forever, and you, O Lord, became a the Lord came to Nathan, saying: 5Go, and say to god to them. 25And now, my Lord, O Lord, the my slave Daud: This is what the Lord says: You word that you spoke concerning your slave and his shall not build me a house for me to live in; 6for I house, confirm it forever, O Lord Almighty, O God have not lived in a house from the day I brought of Israel, and now as you said, 26may your name up the sons of Israel from Egypt to this day, and I be magnified forever. 27O Lord Almighty, God of

a *word* = Ra

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2 reigns (old greek) 7-10

Israel, you uncovered the ear of your slave, saying,

15 And Daud reigned over Israel, and Daud

'I will build you a house'; therefore your slave was administering judgment and justice for all his found his own heart to pray this prayer to you. people. 16And loab son of Sarouia was over the 28And now, my Lord, O Lord, you are God, and

army, and Iosaphat son of Achia was over the

your words will be true, and you spoke these good records, 17 and Saddouk son of Achitob and things concerning your slave, 29and now begin, Achimelech son of Abiathar were priests, and Asa and bless the house of your slave, that it may exist was the secretary, 18and Banaias son of Iodae was forever before you, for you exist, my Lord, O Lord; counselor—and Cheleththi and Pheletti, and you have spoken, and from your blessing shall the Daud's sons were chiefs of the court.

house of your slave be blessed forever."

And it happened after these things that Daud

9 AndDaud said, "Isthere stillanyone leftof

the house of Saoul, and I will do mercy with

8 smote the allophyles and put them to flight, himforlonathan'ssake,"2andtherewasaservant and Daud took what had been marked off out of from the house of Saoul, and his name was Siba, the hand of the allophyles.

and they called him to Daud. And the king said to

2 And Daud smote Moab and measured them him, "Are you Siba?" And he said, "I am your off with ropes, putting them to sleep on the slave." 3And the king said, "Is there still a man reground, and there were the two portions for put-

remaining from the house of Saul, and I will do nothing to death, and the two portions he kept alive, with him divine mercy," and Siba said to the king, and Moab became slaves to David bearing gifts.

"There is still a son of Jonathan injured in the

3 David also smote Hadraazar son of Raab, feet." 4And the king said, "Where is he?" And Siba king of Souba, as he went to establish his hand to said to the king, "Behold, in the house of Machir the river Euphrates. 4And David preempted a son of Amiel from Ladabar." 5And King David sent thousand of his chariots and seven thousand cav- and took him from the house of Machir son of alrymen and twenty thousand men on foot, and Amiel from Ladabar. 6And Memphibosthe son of David disabled all the chariots and left remaining Jonathan son of Saul came to King David and fell from them a hundred chariots. 5And Syria of Da- on his face and did obeisance to him. And David mascus came to help Hadraazar, king of Souba, said to him, "Memphibosthe," and he said, "Be-and David smote among the Syrian twenty-two hold, your slave." 7And David said to him, "Do thousand men. 6And David put a garrison in Syria, not be afraid, for doing I will do mercy with you which was at Damascus, and the Syrian became on account of your father Jonathan, and I will re-slaves to David bringing gifts. And the Lord pre- store to you every field of Saul, father of your fa-served David in all to which he would go. 7And ther, and you shall eat bread at my table always."

8

David took the gold bracelets that were on the ser-

And Memphibosthe did obeisance and said,

vants of Hadraazar, king of Souba, and brought "Who am I, your slave, that you looked upon a themb to Ierousalem, and Sousakim, king of Egypt, dead dog like me?"

took themb when he went up to Ierousalem in the

9 And the king called Saoul's lad Siba and said

days of Roboam son of Solomon. 8And from Mas- to him, "All that belongs to Saoul and to his whole bak from the choice towns of Hadraazar, King house I have given to your master's son, 10and you Daud took very much bronze; with it Salomon shall till the land for him, you and your sons and made the bronze sea and the pillars and the wash- your slaves, and you shall bring in food to your basins and all the vessels.

master's son, and he shall eat it, and your master's

9 And Thoou, the king of Hemath, heard that son Memphibosthe shall always eat bread at my Daud smote the whole force of Hadraazar, 10and table." (And Siba had fifteen sons and twenty Thoou sent his son leddouran to King Daud, to slaves.) 11And Siba said to the king, "According to ask him matters of peace and to salute him be- all that my lord the king has commanded his slave, cause he had fought against Hadraazar and smote so your slave will do." And Memphibosthe used to him, for he was an adversary to Hadraazar, and in eat at Daud's table like one of the king's sons.

12

his hands were silver vessels and gold vessels and

And Memphibosthe had a young son and his

bronze vessels. 11And these King Daidid dedicated name was Micha. And all the household of Siba's to the Lord with the silver and with the gold that house became Memphibosthe's slaves. 13 And he dedicated from all the cities that he got control Memphibosthe was living in Ierousalem, for he al-of, 12from Idumea and from the land of Moab and ways used to eat at the king's table, and he was from the sons of Ammon and from the allophytes lame in both his feet.

and from Amalek and from the spoils of Had-raazar son of Raab, king of Souba.

And it happened after these things that the

13 And Daidid made a name, and when he re- 10 king of the sons of Ammon died, and his turned he smote Idumea, eighteen thousand in son Hannon reigned in his stead. 2And Daidid said, Gaimete. 14And he put a garrison in Idumea, "I will do mercy with Hannon son of Naas, just as throughout all Idumea, and all the Idumeans be- his father did mercy with me," and Daidid sent by came the king's slaves. And the Lord preserved the hand of his slaves to comfort him concerning Daidid in all to which he went.

his father. And Daidid'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 also sent loab and his servants with him and all Is-of Ammon said to their lord Hannon, "Was it from rael, and they destroyed the

sons of Ammon and David's glorifying your father before you, that he took up position against Rabbath, and David sent comforters to you? But has not David sent his in Jerusalem.

servants to you to search the city and to spy it out and in order to survey it?" 4And Hannon took

(KAIGE)

David's servants and shaved their beards and cut their woolen cloaks in half up to their hips and

2And it happened towards evening, that

sent them away. 5And they told David about the 11 David rose from his bed and was walking men, and he sent for a meeting with them, for the about on the roof of the house of the king, and he men were very insulted, and the king said, "Settle saw a woman bathing from the roof, and the at Jericho until your beards grow, and you shall re- woman was very beautiful in appearance. 3And turn."

David sent and inquired into the woman. And he

6 And the sons of Ammon saw that the people said, "Is this not Bersabee daughter of Eliab, wife of David were put to shame, and the sons of of Ourias the Chettite?" 4And David sent messen-Ammon sent and hired Syria of Baithroob, twenty gers and took her, and she went in to him, and he thousand foot soldiers, and the king of Maacha, lay with her. (And she was purifying herself from one thousand men, and Istob, twelve thousand her uncleanness.) And she returned to her house.

men. 7And Daid heard and sent loab and the en- 5And the woman conceived. And when she sent, tire force, the mighty ones. 8And the sons of she told Daid and said, "I am—I am pregnant!"

Ammon came out and prepared for battle near the

6 And Daid sent to loab, saying, "Send me

door of the gate, and Syria of Souba and Roob and Ourias the Chettite." And loab sent Ourias to Istob and Maacha were by themselves in open Daid. 7And Ourias came and went in to him, and country.

Daid inquired after the peace of loab and after

9 And loab saw that there was a front of the the peace of the people and after the peace of the battle against him both in front and in the rear, war. 8And Daid said to Ourias, "Go down to your and he chose from the young men of Israel and ar- house, and wash your feet." And Ourias went out rayed them opposite Syria. 10And the rest of the of the king's house, and there went out after him a people he put in the hand of his brother Abessa, burdena from the king. 9And Ourias slept beside and he arrayed them opposite the sons of Ammon. the door of the king with the slaves of his lord and 11And he said, "If Syria is too strong for me, then did not go down to his house. 10And they told

you shall be a deliverance to me, and if the sons of Daid, saying, "Ourias did not go down to his Ammon are too strong for you, then we will be to house." And Daid said to Ourias, "Are you not save you; 12be valiant, and let us be strong for the coming from a journey? Why is it that you did not sake of our people and for the cities of our God, go down to your house?" 11And Ourias said to and the Lord will do what is good in his eyes." Daid, "The ark and Israel and

loudab dwell in 13And loab and his people with him moved fortents, and my lord loab and the slaves of my lord ward into battle against Syria, and they fled from are camping on the field, and shall I enter into my before him. 14And the sons of Ammon saw that house, to eat and to drink and to lie with my wife?

Syria fled, and they fled from before Abessa and How can I? Your soul lives, if I will do this thing!”

entered into the city. And loab returned from the 12And Daid said to Ourias, “Stay here indeed sons of Ammon and came to Ierousalem.

today, and tomorrow I will send you off.” And

15 And Syria saw that they fell before Israel, Ourias stayed in Ierousalem in that day and the and they gathered themselves together. 16And next. 13And Daid invited him, and he ate in his Hadraazar sent and gathered Syria who was from presence and drank, and he made him drunk, and beyond the river Chalamak, and they came, Hai- in the evening he went out to lie on his bed with lam and Sobak, the ruler of the army of Hadaazar, the slaves of his lord, but he did not go down to in front of them. 17And it was told Daid, and he his house.

gathered all Israel together and crossed the Jordan

14 And it happened in the morning that Daid

and came to Hailam, and Syria arrayed itself wrote a document to loab and sent it by the hand against Daid and fought with him. 18And Syria of Ourias. 15And he wrote in the document, say-fled from before Israel, and Daid destroyed of ing, “Lead Ourias opposite the hardest fighting, Syria seven hundred chariots and forty thousand and youc

shall draw back from behind him, and he horsemen and smote Sobak the commander of will be struck and will die.”
16And it happened, as their force, and he died there. 19And all the kings loab was keeping watch on the city, that he as- who were slaves of Hadraazar saw that they stum- signed Ourias to the place where he knew that bled before Israel, and they deserted to Israel and men of power were there. 17And the men of the became subject to them. And Syria was afraid to city came out and were fighting with loab, and save the sons of Ammon again.

some of the people of the slaves of Daid fell. And

indeed Ourias the Chettite died. 18And loab sent

And it happened after the year had turned,

and told Dauidd all the news of the fighting, 19and

he commanded the messenger, saying, “When you

11 atthetimeofthegoing outofkings,Daid

aPerhaps *portion* b *loudas* = Ra cGk = pl d *the king* = Ra

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2 reigns (KAIGE) 11-12

have finished telling the king all the news of the rael, and I am—I rescued you from the hand of fighting, 20and it shall be, if the anger of the king Saoul, 8and I gave you the house of your master rises and he says to you, ‘Why is it that you went so and the wives of your master into your bosom, and near the city to fight? Did you not know that they I gave you the house of Israel and of louda, and if would shoot from the top of the wall? 21Who it is too little, I will add to you in

accordance with struck Abimelech son of Ierobaal? Did not a these. 9Why is it that you trivialized the word of woman throw a piece of millstone on him from the Lord, to do what is evil in his sight? You struck the top of the wall, and he died at Thamasi? Why Ourias the Chettite with a sword and took his wife did you draw so near the wall?' and you shall say, for yourself for a wife and killed him with a sword 'And indeed Ourias your slave, the Chettite, died.' "

of the sons of Ammon. 10And now, a sword shall

22 And the messenger of loab went to the king never depart from your house, because you countin Ierousalem and came and told Daud all that ed me as nothing and took the wife of Ourias the loab had told him, all the news of the fighting. Chettite to be your wife. 11This is what the Lord And Daud was angry with loab and said to the says: Behold, I am raising up trouble against you messenger, "Why did you draw so near the city to out of your own house, and I will take your wives fight? Did you not know that you would be struck before your eyes and give them to your neighbor, from the wall? Who struck Abimelech son of Ier- and he shall lie with your wives before this sun.

obaal? Did not a woman throw a piece of mill- 12For you did it secretly, and I will do this thing be-stone on him from the wall, and he died at fore all Israel and before this sun." 13And Daud Thamasi? Why did you draw so near the wall?" said to Nathan, "I have sinned against the Lord."

23And the messenger said to Daud, "Because the

And Nathan said to Daud, "Indeed, the Lord put

men prevailed against us and came out against us aside your sin; you shall not die. 14Yet, because in the field, and we were upon them to the en- provokingly you provoked the

enemies of the Lord tranced the gate. 24 And the archers shot at you by this thing, indeed your son who was born to servants from the top of the wall, and some of you shall die by death." 15 And Nathan went away servants of the king died, and indeed your slave to his house.

Ourias the Chettite died." 25 And David said to the

And the Lord weakened the child that the wife

messenger, "This is what you shall say to Joab, 'Do of Ourias bore to David, and it became ill. 16 And not let this thing be evil in your sight, for the dog- David sought God concerning the child, and he devours now one way then another way; David fasted a fast and went in and lodged in sack- strengthen your fight against the city, and pull it cloth on the ground. 17 And the elders of his house down.' And strengthen him."

stood by him to raise him from the ground, but he

26 And the wife of Ourias heard that Ourias was unwilling, and he did not eat bread together her husband had died, and she made lamentation with them. 18 And it happened in the seventh day for her husband. 27 And the mourning passed, and that the child died. And the slaves of David were David sent and brought her to his house, and she afraid to tell him that the child was dead; for they became his wife and bore him a son.

said, "Behold, while the child was still alive, we

And the thing that David had done appeared spoke to him, and he did not listen to our voice, evil in the Lord's sight.

and how can we tell him that the child is dead? In-

deed, he shall do harm." 19And Daudid noticed that

And the Lord sent Nathan the prophet to

his servants were whispering, and Daudid perceived

12 Daudid. And he went into him and said to
that the child was dead, and Daudid said to his ser- vants, "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

20 And Daudid rose from the ground and

but one little ewe lamb, which he had bought. And he washed
and anointed himself and changed his clothes, and he preserved and
reared it, and it grew up with him and his sons together; and he
entered into the house of God and with his sons together; and he
used to eat from his bread and drink from his cup and sleep in his house,
and he asked for bread to eat, and they set before him, and it
was like a daughter to him. 4And bread and drink from his cup and sleep in his house,
and he asked for bread to eat, and they set before him, and it
was like a daughter to him. 4And bread before him, and he
ate. 21And his servants there came a traveler to the rich
man, and he re- said to him, "What is this thing that you
did? For I fasted from taking anything from his flocks and the
sake of the child, while it was still alive, you from his herds
to prepare for the stranger, since he were fasting and
weeping and keeping watch, and had come to him as a
wayfarer, and he took the when the child died, you rose and
ate bread, and ewe lamb of the poor man and prepared it
for the you have taken a drink." 22And Daudid said, "While
man who had come to him." 5And Daudid was the child was
still alive, I fasted and wept, for I greatly inflamed with
anger at the man. And Daudid said, 'Who knows whether the
Lord will have pity said to Nathan, "The Lord lives, for the

man who on me and the child will live?' 23But now he is did this is a son of death, 6and he shall restore the dead. Why is this, that I fast? I will not be able to ewe lamb sevenfold, because he did this thing, and bring it back again, will I? I will go to him, but he because he did not refrain."

shall not return to me."

7 And Nathan said to Daud, "You are the man

24 And Daud consoled Bersabee his wife and

who did this! This is what the Lord, the God of Is- went in to her and lay with her, and she conceived rael, says: I am—I anointed you to be king over Is-and bore a son and called his name Salomon. And

2 reigns (KAIGE) 12-13

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the Lord loved him. 25And he sent by the hand of ter!" 12And she said to him, "No, my brother, do Nathan the prophet, and he called his name Idedi, not humiliate me; for it shall not be done in this on account of the Lord.

way in Israel; do not do this folly! 13And I, where

26 And loab made war on Rabbath of the sons will I carry away my shame? And you, you shall be of Ammon and seized the royal city. 27And loab as one of the fools in Israel. And now, do speak to sent messengers to Daud, and said, "I made war the king; for surely he shall not withhold me from on Rabbath and seized for myself the city of the you." 14But Amnon did not want to listen to her waters. 28And now gather the rest of the people to- voice, and he

prevailed over her and humiliated her, and encamped against the city, and seized it in her and lay with her.

advance for yourself so that I myself might not

15 And Amnon hated her with very great ha-

seize the city in advance for myself, and my name tread; for the hatred with which he hated her was be called over it."

29 And Daud gathered all the greater than the love with which he had loved her.

people together and went to Rabbath and made And Amnon said to her, "Get up, and get out!"

war on it and seized it for himself. 30 And he took 16 And Themar said to him, "No, brother, for greater the crown of Melchol, their king, from his head, is the last wrong than the first which you did with and the weight of it was a talent of gold and of precious stone, and it was on the head of Daud. And listen to her voice. 17 And he called his lad who was he brought forth very many spoils of the city. in charge of his house, and he said to him, "Now 31 And he brought out the people who were in it send this woman away from me, outside, and bar

and set them at the saw and at the iron threshing up the door after her." 18 (And on her was a tunic to machines and conducted them through the brick- the wrists, for so the daughters of the king who works. And thus he did to all the cities of the sons were virgins were clothed in their outer garments.) of Ammon. And Daud and all the people returned And his attendant led her outside and barred up the to Ierousalem.

door after her. 19 And Themar took ashes and put

them on her head and tore the tunic to the wrists

And it happened after this that Abessalom

that was on her, and she put her hands on her head

13 son of Daid had a sister very beautiful in
and went away, walking and crying aloud.

appearance, and her name was Themar, and

20 And Abessalom her brother said to her,

Amnon son of Daid loved her. 2 And Amnon was “Amnon
your brother wasn’t with you, was he?

tormented so as to be ill because of Themar his sis- And
now, my sister, be quiet, for he is your broth-ter, for she was
a virgin, and it was too gross in er; do not set your heart to
speak about this thing.”

Amnon’s sight to do anything to her. 3 And Amnon And
Themar stayed as a widow in her brother had a companion,
and his name was Ionadab son Abessalom’s house. 21 And
King Daid heard all of Samaa the brother of Daid, and
Ionadab was a these words and was very angry, but he did
not very crafty man. 4 And he said to him, “What’s with
grieve the spirit of Amnon his son, for he kept lov-you that
you are so haggard, O son of the king, ing him, for he was
his firstborn. 22 And Abessalom morning by morning? Will
you not tell me?” And did not speak with Amnon, from evil
to good, for Amnon said to him, “I love Themar, the sister of
Abessalom kept hating Amnon on account of Abessalom my
brother.” 5 And Ionadab said to him, which he had
humiliated Themar his sister.

“Lie down on your bed and act weak, and your fa-

23 And it happened in a two-year span of days

ther will come in to see you, and you shall say to that they were shearing for Abessalom at Belasor, him, 'Do let Themar my sister come and feed me which borders Ephraim, and Abessalom invited all some morsels, and let her prepare food in my sight the sons of the king. 24And Abessalom came to the so that I may see and eat from her hands.' " 6And king and said, "Behold now, they are shearing for Amnon lay down and became ill, and the king your slave; do let the king and his servants go with came in to see him, and Amnon said to the king, your slave." 25And the king said to Abessalom, "Do let Themar my sister come to me and roll two "Surely not my son, let us not all go, and we will rolls in my sight, and I will eat from her hand."

not be a burden on you." And he pressed him, but

7 And Daid sent to Themar, to the house, say- he did not want to go, and he blessed him. 26And ing, "Do go to the house of Amnon your brother, Abessalom said, "And if not, do let Amnon my and prepare food for him." 8And Themar went to brother go with us." And the king said to him, the house of Amnon her brother, and he was lying "Why should he go with you?" 27And Abessalom down. And she took the dough and kneaded it and pressed him, and he sent with him Amnon and all rolled rolls in his sight and boiled the rolls. 9And the sons of the king. And Abessalom made a feast she took the frying-pan and emptied it out before according to the feast of the king. 28And Abessa-him, but he did not want to eat. And Amnon said, lom commanded his lads, saying, "Watch, when "Lead out every man from upon me." And they led the heart of Amnon is made good with wine, and out every man from upon him. 10And Amnon said I say to you, 'Strike Amnon, and put him to death.'

to Thamar, "Bring the food into the chamber, and Don't be afraid, for I am—I am commanding you, I will eat from your hand." And Thamar took the am I not? Act like men and be sons of power."

29

rolls that she had prepared and brought them to

And the lads of Abessalom did to Amnon just as

Amnon her brother, into the bedroom. 11And she Abessalom had commanded them. And all the brought them to him to eat, and he took hold of sons of the king rose, and they sat, a man upon his her and said to her "Come on, lie with me, my sis-mule, and fled.

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2 reigns (KAIGE) 13-14

30 And it happened, while they were on the my ember that is left, so as not to establish for my way, that the report came to Daid, saying, husband remnant and name on the face of the

"Abessalom struck all the sons of the king, and earth."

none of them was left, not even one." 31And the

8 And the king said, "Proceed to your house in

king rose and tore his garments and lay on the good health, and I will give command concerning ground, and all his servants who were standing you." 9And the Thekoite woman said to the king, around him tore their garments. 32And Ionadab, "On me, my lord O king, be the lawlessness,

and son of Samaa brother of Daid, answered and said, on the house of my father, and the king and his

“Let not my lord the king say that ahe put to death throne be guiltless.” 10And the king said, “Who all the lads, the sons of the kinga, for only Amnon was speaking to you? You shall also bring him to alone has died, for it was determined by the mouth me, and he shall not any longer touch him.” 11And of Abessalom from the day when he humiliated she said, “Do let the king keep the Lord, his God, Themar his sister. 33And now, let not my lord the in mind, that a next of kin of blood succeed in deking set a thing on his heart, saying, ‘All the sons of stroying him, and they shall not remove my son.’”

the king have died,’ but only Amnon alone has And he said, “The Lord lives, if a hair of your son died.”

shall fall on the ground!”

34 And Abessalom ran away. And the lad, the

12 And the woman said, “Do let your slave

lookout, raised his eyes and saw, and behold, speak a word to my lord the king.” And he said, many people were coming on the road behind him “Speak.” 13And the woman said, “Why did you from the side of the mountain in the descent, and calculate such a thing against God’s people? Inthe lookout came and told the king and said, “I deed this word out of the king’s mouth is like an have seen men from the road of Oronen from the error, inasmuch as the king did not bring back his region of the mountain.” 35And Ionadab said to own banished one. 14For by death we shall die and the king, “Behold, the sons of the king are nearby; be as water that is spilled on the ground, which according to the word of your slave, so it hap- shall not be gathered up. And God

shall take a life, pened.” 36And it happened, when he finished even as he calculates to banish a banished one speaking, that behold, the sons of the king came from him. 15And now, what I came to say to the and raised up their voice and wept, and indeed the king my lord is this word, because the people will king and all his servants wept with a very great see me, and your slave will say, ‘Do let one speak weeping.

to the king, if somehow the king will enact the

37 And Abessalom fled and went to Tholmai word of his slave; 16for the king will hear, and so son of Emioud, king of Gedsour, to the land of to deliver his slave from the hand of the man who Machad. And King Daudid mourned for his son all seeks to remove me and my son from a divine her-the days. 38And Abessalom ran away and went to itage.’ ” 17And the woman said, “May the word of Gedsour and was there three years. 39And the spir- my lord the king indeed be as an offering, for as a it of the king ceased to go out after Abessalom, for divine angel, so is my lord the king, to hear the he was consoled over Amnon, thatb he had died.

good and the evil, and the Lord your God shall be with you!”

And loab son of Sarouia perceived that the

18 And the king answered and said to the

14 heart of the king was on Abessalom. 2And woman, “Do not hide from me a thing that I ask loab sent to Thekoe and took from there a wise you.” And the woman said, “Do let my lord the woman and said to her, “Do mourn, and put on king speak.” 19And the king said, “The hand of mourning garments, and do not anoint yourself loab is not in all this

with you, is it?" And the woman with oil, and you shall be as a woman mourning woman said to the king, "Your soul lives, my lord over one who has been dead here many days, 3and O king, if there is to the right or to the left from you shall go to the king and speak to him accord- anything that my lord the king said! For your slave ing to this matter." And loab put the words into loab himself commanded me, and he himself put her mouth.

all these words in the mouth of your slave. 20In

4 And the Thekoite woman went in to the king, order to get around the façade of this thing, your and she fell on her face to the ground and did slave loab made up this tale. And my lord is wise obeisance to him and said, "Save, O king, save!" like the wisdom of an angel of God, to know all 5And the king said to her, "What is it with you?"

things that are in the earth."

And she said, "And certainly I am a widow woman,

21 And the king said to loab, "Behold now, I

and my husband has died. 6And indeed your slave acted for you according to this your word; go, had two sons, and they both struggled in the field, bring back the lad Abessalom." 22And loab fell on and there was no one to part them, and the one his face on the ground and did obeisance and struck his brother and put him to death. 7And be- blessed the king, and loab said, "Today your slave hold, the whole paternal family rose up against realized that I found favor in your sight, my lord your slave, and they said, 'Give up the one who O king, for my lord the king enacted the word of struck his brother, and we will put him to death for his slave.'" 23And loab set off and went to Gedsour the life of his brother whom he killed, and we will and brought Abessalom

to Jerusalem. 24 And the remove indeed your heir.' And they will quench 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

7 And it happened at the end of forty years,

and did not see the face of the king.

that Abessalom said to his father, "I will go now

25 And in all Israel there was no man quite so and pay my vows that I vowed to the Lord, in Che-praiseworthy as Abessalom; from the sole of his bron. 8 For your slave vowed a vow when I lived in foot even to the crown of his head there was no Gedsour in Syria, saying, 'If by returning the Lord blemish in him. 26 And when he cropped his head should return me to Jerusalem, then I will serve (and it happened afrom a beginning of days to the Lord.' " 9 And the king said to him, "Proceed in daysa, when he would crop, that it weighed down peace." And getting up, he went to Chebron. 10 And on him), and after he cropped it, he weighed the Abessalom sent spies among all the tribes of Israel, hair of his head, two hundred shekels by the royal saying, "When you hear the sound of the horn, shekel. 27 And there were born to Abessalom three then you will say, 'Abessalom has been crowned sons and one daughter, and her name was Themar; king in Chebron!' " 11 And two hundred men from she was a very beautiful woman, and she

became Jerusalem went with Absalom, invited and wife to Roboam son of Solomon, and she bore him going in their simplicity, and they did not know Abia.

anything. 12And Absalom sent and summoned

28 And Absalom stayed in Jerusalem two Achitophel the Gelmonite, the counselor of David, years of days and did not see the face of the king. from his city, from Gola, when he was offering sac-29And Absalom sent to Joab to send him to the

rifices. And the conspiracy became strong, and the

king, but he did not want to come to him. And he people, going and in great number, were with sent a second time to him, but he did not want to Absalom.

come. 30And Absalom said to his servants,

13 And the messenger came to David, saying,

“Look, the portion in Joab’s field is next to mine, “The heart of the men of Israel has gone after and he has barley there; go, and burn it with fire.” Absalom.” 14And David said to all his servants And the servants of Absalom set them on fire. who were with him in Jerusalem, “Get up, and let And the slaves of Joab came to him with their us flee, for there is no deliverance for us from be-clothes torn and said, “The slaves of Absalom fore Absalom. Be quick to go so that he might burned your portion with fire.” 31And Joab set off not be quick and overtake us and thrust out evil and came to Absalom into his house and said to upon us and strike the city with a dagger’s edge.”

him, “Why did your servants burn my portion with 15And the servants of the king said to the king, “Ac-fire?” 32And

Abessalom said to loab, "Behold, I cording to everything which our lord the king sent to you, saying: Come here, and I will send you chooses, behold, your servants." 16And the king to the king, saying, 'Why did I come from Ged- went out, and all his house on their feet, and the sour? It were good for me to be there still. And king left ten women of his concubines to keep the now, behold, I have not seen the face of the king, house. 17And the king went out and all his servants but if there is injustice in me, just put me to on foot, and they stopped at the far house. 18And death!' " 33And loab went in to the king and told all his servants were passing close by him, and him, and he summoned Abessalom. And he went every Chetti and every Phelethti, and they stood by in to the king and did obeisance to him and fell on the olive tree in the wilderness. And all the people his face on the ground in front of the king, and the were passing by near him, and all those about him king kissed Abessalom.

and all the prominent men and all the warriors, six

hundred men, and they were passing by at his

And it happened after this that Abessalom

hand, and every Chereththi and every Pheleththi

15 gothimselfchariotsandhorsesandfifty and all the Geththites, six hundred men, who men to run along before him. 2And Abessalom came on their feet from Geth, going in front of the woke up at dawn and stood close by the road of king.

the gate, and it happened: every man who had a

19 And the king said to Eththi the Geththite,

judgment came to the king for judgment, and “Why are you also going with us? Turn back, and Abessalom called out to him and would say to live with the king, because you are a stranger and be-him, “From what city are you?” And the man said, cause you have changed your abode from your

“Your slave is from one of the tribes of Israel.” place. 20If you had come yesterday, shall I even 3And Abessalom said to him, “Behold, your claims

today move you with us, and indeed will you evade

are good and easy, and there is no one from the your place? Yesterday was your cgoing outc, and king to hear you.” 4And Abessalom said, “Who today shall I remove you to go with us? And I will will make me a judge in the land? And every man go wherever I go. Turn back, and turn back your who may have a dispute and a judgment will come brothers with you, and the Lord will do mercy and to me, and I will give him justice.” 5And it hap- truth with you.” 21And Eththi answered the king pened, when a man came near to do obeisance to and said, “The Lord lives, and my lord the king lives, him, that he would stretch out his hand and take for in the place wherever my lord may be, both if it hold of him, and he kissed him. 6And Abessalom be for death and if it be for life, for there your slave did according to this thing to all Israel, to those will be.” 22And the king said to Eththi, “Come on who came to the king for judgment, and Abessa- and cross over with me.” And Eththi the Geththite lom made the heart of the men of Israel his own.

went past, and all his servants and all the throng

a.l.e. *at the beginning of every year* b.l.e. the crops of *barley*
cPossibly *way out*

2 reigns (KAIGE) 15-16

that was with him. 23And the whole country was said to Siba, "Why do you have these things?" And weeping with a loud voice. And all the people were Siba said, "The draft animals are for the household passing by at the Wadi Kedron, and the king crossed of the king to sit upon, and the loaves of bread and the Wadi Kedron, and all the people and the king the dates for food for the lads, and the wine for were passing by the wilderness on the road surface.

those who are faint in the wilderness to drink."

24 And behold, and indeed Sadok and all the 3And the king said, "And where is the son of your Leuites were with him carrying the ark of the cov- master?" And Siba said to the king, "Behold, he sits enant of the Lord from Baithar, and they set down in Ierousalem, for he said, 'Today the house of Isthe ark of God, and Abiathar went up until all the rael will return to me the kingdom of my father.' "

people ceased to pass out of the city. 25And the 4And the king said to Siba, "Behold, everything is king said to Sadok, "Return the ark of God to the yours that belongs to Memphibosthe." And doing city. If I find favor in the eyes of the Lord, then he obeisance Siba said, "May I find favor in your will bring me back and show me it and its beauty. sight, my lord O king."

26And if he says thus, 'I have no want in you,' be-

5 And King David came to Baourim, and be-

hold, here I am, let him do to me according to hold, a man from the kinsfolk of the house of what is good in his eyes." 27And the king said to Saoul went out from there, and his name was Semei Sadok the priest, "Look, you are turning

back to son of Gera; he came out, going out and cursing the city in peace, and Achimaas your son and 6and stoning with stones Daid and all the servants Ionathan the son of Abiathar, your two sons with of King Daid, and there were all the people, and you. 28Look, I am—I am at arms in arabotha of the all the powerful men were on the right and on the wilderness until word comes from you to inform left of the king. 7And thus Semei kept saying while me.” 29And Sadok and Abiathar returned the ark to he cursed, “Get out, get out, man of blood and law-Ierousalem, and it sat there.

less man! 8The Lord returned on you all the blood

30 And Daid was ascending by the ascent of of the house of Saoul, for you became king in his the olive groves, ascending and weeping and his stead, and the Lord gave the kingdom into the hand head covered, and he went barefoot, and all the of Abessalom your son. And behold, you are in people who were with him—a man covered his your bad state, for you are a man of blood.”

head, and they were ascending, ascending and

9 And Abessa son of Sarouia said to the king,

weeping. 31And it was told Daid, saying, “Even “Why does this dead dog curse my lord the king? I Achitophel is among the conspirators with Abessa- will surely walk over and take off his head.” 10And lom.” And Daid said, “Do scatter abroad the the king said, “What have I to do with you, O sons counsel of Achitophel, O Lord my God.”

of Sarouia? Leave him alone, and so let him curse,

32 And Daid was coming to the Roos, there because the Lord told him to curse Daid, and where he did obeisance to God, and behold, there who shall say, ‘To what end did you

do so?’ ” 11And was Chousi the bArchi, a companionb of Daid, to Daid said to Abessa and to all his servants, “Be-meet with him, with his tunic torn and earth on hold, my son who came out of my belly seeks my his head. 33And Daid said to him, “If you cross life, and now besides, the son of the Iemini! Leave over with me, then you will be for a burden on me. him alone to curse, because the Lord told him. 12If 34And if you return to the city and will say to somehow the Lord may look on my humiliation,

Abessalom, ‘Your brothers have passed through, then he will return to me good things in place of and your father the king has passed through be- his curse this day.” 13And Daid and his men went hind me, and now I am your servant, O king, per- on the road, and Semei was going by the side of mit me to live; I was a servant of your father in the the mountain next to him, going and cursing and past and recently, and now I am a slave of yours,’ stoning with stones from his flanks and sprinkling then you will scatter abroad for me the counsel of with dirt. 14And the king came, and all his people, Achitophel. 35And behold, Sadok and Abiathar the exhausted, and they recovered there.

priests are with you there, and it shall be that every

15 And Abessalom and every man of Israel en-

word that you might hear from the king’s house, tered into Ierousalem, and Achitophel was with you shall also tell it to Sadok and Abiathar the him. 16And it happened when Chousi the bArchi, a priests. 36Behold, their two sons are there with companionb of Daid, came to Abessalom, that them, Achimaas son of Sadok and Ionathan son of Chousi said to Abessalom, “Let the king live!”

Abiathar, and by their hand you shall send to me 17And Abessalom said to Chousi, "Is this your every word which you might hear." 37And Chousi, mercy with your companion? Why did you not go the companion of Daud, entered into the city, and away with your companion?" 18And Chousi said to Abessalom was going into Ierousalem.

Abessalom, "No, but hereafter he whom the Lord and this people and every man of Israel have cho-

And Daud passed some little way from the sen, his I will be, and with him I will sit. 19And secondly, to whom will I be subject? Is it not in the

16 Roos, and behold, there was Siba, the lad

of Memphibosthe, to meet him, and a couple of presence of his son? Just as I was subject in the pres-donkeys fully laden and upon them two hundred ence of your father, so I will be in your presence."

loaves of bread and one hundred raisins and one

20 And Abessalom said to Achitophel, "Bring hundred dates and a nebelc of wine. 2And the king forth counsel among yourselves, what we should

aHeb = *fords* bPossibly *chief companion* cHeb = *skin*

2 reigns (KAIGE) 16-17

do.” 21And Achitophel said to Abessalom, “Go in said, “The counsel of Chousi the Arachi is better to the concubines of your father, whom he left be- than the counsel of Achitophel.” And the Lord hind to keep his house, and all Israel will hear that commanded to scatter abroad the good counsel of you put your father to shame, and the hands of all Achitophel so that the Lord might bring all evil who are with you will be strengthened.” 22And upon Abessalom.

they pitched the tent for Abessalom upon the roof,

15 And Chousi the son of the Arachi said to

and Abessalom went in to the concubines of his fa- Sadok and Abiathar the priests, “Thus and so Achither in the sight of all Israel. 23And the counsel of tophel advised Abessalom and the elders of Israel, Achitophel, which he counseled in the former and thus and so I advised. 16And now send quickly days, was as if one were to inquire by a word of and tell Daid, saying, ‘Do not lodge tonight in God; so was all the counsel of Achitophel, and in- arabothe of the wilderness, and indeed hasten cross-deed to Daid and indeed to Abessalom.

ing over, lest one swallow up the king and all the

people who are with him.’ ” 17And Ionathan and

And Achitophel said to Abessalom, “I will

Achimaas stood by the spring of Rogel, and the ser-

17 now choose for myself twelve thousand vant-girl went and told them, and they would go men, and I will set out and pursue closely after and tell King Daid, for they could not be seen to Daid tonight. 2And I will come suddenly upon enter into the city. 18And a lad saw them and told him,

and he will be weary and faint in hands, and Abessalom, and the two went quickly and entered I will astound him, and all the people who are into the house of a man in Baourim, and he had a with him shall flee, and I will strike only the king cistern in his courtyard, and they went down there.

19

all alone, 3and I will turn all the people back to

And the wife took and spread out the covering

you, as a bride turns back to her husband. You seek over the face of the cistern and dried araphothf on it, only the life of one man, and there will be peace and not a thing was known. 20And the servants of for all the people.” 4And the saying was right in the Abessalom came to the woman into the house, and sight of Abessalom and in the sight of all the elders they said, “Where are Achimaas and Ionathan?”

of Israel.

And the woman said to them, “They passed by a lit-

5 And Abessalom said, “Do call indeed Chousi the way from the water.” And they searched and did the Arachi, and let us hear what is in his mouth, in- not find, and they returned to Jerusalem.

deed his.” 6And Chousi went in to Abessalom, and

21 And it happened, after they departed, that

Abessalom said to him, saying, “According to this they came up out of the cistern and went and told word Achitophel spoke. Shall we act according to King Daud. And they said to Daud, “Set out, and his saying? But if not, you speak.”

7And Chousi cross the water quickly, for thus Achitophel coun-said to Abessalom, "This counsel, that Achitophel seled about you." 22And Daud set out, and all the counseled this one time, is not good." 8And people who were with him, and they crossed the Chousi said, "You know your father and his men, Jordan until the morning light; not even one went that they are very powerful and downright bitter in unnoticed who did not pass through the Jordan.

their spirit, as a bear robbed of her young in a field

23 And Achitophel saw that his counsel did not

and as a savage sow in the plain. And your father is come to pass, and he saddled his donkey and set out a man of war, and he shall not blodge withb the and departed to his house into his city. And he com-people. 9For behold, he himself is now hidden in manded his household and hanged himself, and he one of the hills or in one of the places. And it shall died and was buried in the tomb of his father.

be, when he falls upon them at first, and if the

24 And Daud passed through to Manaim, and

hearerc hears and says, 'There has been a slaughter Abessalom crossed the Jordan, he and every man of among the people who are behind Abessalom,' Israel with him. 25And Abessalom set Amessai in-10and indeed a son of power himself, whose heart

stead of loab over the force. And Amessai was the

is like the heart of a lion—melting itd shall melt son of a man, and his name was lothor the Israelite; away, for all Israel knows that your father is pow- he it was who went in to Abigaia daughter of Naas, erful, and those who are with

him are sons of sister of Sarouia mother of loab. 26And all Israel and power. 11For in advising I so advised, that all Israel Abessalom encamped in the land of Galaad.

being gathered, shall be gathered together to you,

27 And it happened, when Daudid came to

from Dan even to Bersabee, as the sand by the sea Manaim, Ouesbi son of Naas from Rabbath of the for multitude, and your face going in their midst. sons of Ammon and Machir son of Amiel from 12And we shall come to him in one of the places

Lodabar and Berzelli the Galaadite from Rogellim

28

where we may find him there, and we shall en-

brought ten beds and double-sided rugs and ten

camp against him, as the dew falls on the ground, cauldrons and earthen vessels and wheat and bar-and we shall not leave behind among him and the ley and wheat-meal and barley-meal and beans men who are with him indeed one. 13And if he is and lentils 29and honey and butter and sheep and gathered into a city, then all Israel will take ropes saphphothg from cows, and they brought them to to that city, and we shall drag it as far as to the wadi Daudid and the people with him, to eat, for they in order that not even a stone may be left behind said, "The people are hungry and faint and thirsty there." 14And Abessalom, and every man of Israel in the wilderness."

aOr *drive him out of his senses* bPossibly *disband* cPossibly *sentry* dl.e. *heart* eHeb = *fords* fHeb = *grain* gHeb = *cheese*

2 reigns (KAIGE) 18

18 And Daud inspected the people who were in the forest, into the great pit, and set up as a stele with him and set over them officers of

over him, a very great heap of stones. And all Isra-

thousands and officers of hundreds. 2 And Daud fled, a man to his covert. 18 And Abessalom, sent out the people, one-third by the hand of loab while still alive also set up for himself the stele cby and one-third by the hand of Abessa son of which he was taken and set it up as a stele to takec, Sarouia, brother of loab, and one-third by the the stele that is in the valley of the king, for he said, hand of Eththi the Geththite. And Daud said to "He has no son for the sake of remembering his the people, "Going out I will go out, and indeed I name," and he called the stele Hand of Abessalom, with you." 3 And they said, "You shall not go out. until this day.

For if in flight we should flee, they will not set

19 And Achimaas son of Sadok said, "Do let me

heart upon us. And if we should die, even half of run, and I will carry good tidings to the king, that us, they will not set heart upon us; for you are as the Lord has vindicated him from the hand of his we are, ten thousand, and now it is good that you enemies." 20 And loab said to him, "You are not a will be a help for us in the city to help." 4 And the man of good tidings in this day, and you shall carry king said to them, "Whatever pleases in your sight good tidings in another day, but in this day you I will do." And the king stood close by the gate, shall not carry good tidings,

because the son of the and all the people were going out in hundreds and king has died.” 21And loab said to Chousi, “Pro-in thousands. 5And the king commanded loab and ceed, tell the king what you saw.” And Chousi did Abessa and Eththi, saying, “Spare for my sake the obeisance to loab and went out. 22And Achimaas lad Abessalom.” And all the people heard awhen son of Sadok continued further and said to loab, the king commandeda all the commanders con- “And let it be that I may run, and indeed I after cerning Abessalom.

Chousi.” And loab said, “Why is this that you run,

6 And all the people went out into the forest my son? Come on; by going you have no good tid-opposite Israel, and the battle took place in the ings for gain.” 23And he said, “So what if I will forest of Ephraim. 7And the people of Israel fell run?” And loab said to him, “Run.” And Achimaas there before the servants of Daudid, and the slaugh- ran the way of the Kechar and went beyond Chousi.

ter was great in that day, twenty thousand men.

24 And Daudid was sitting between the two

8And the battle took place there, spread about over

gates. And the lookout went to the roof of the gate

the face of all the country, and the forest exceeded at the wall and lifted up his eyes and looked, and in devouring of the people more than those whom behold, a man running alone before him. 25And the dagger devoured among the people in that day.

the lookout shouted and told the king. And the

9 And Abessalom met face to face in front of king said, "If he is alone, there are good tidings in the servants of Daid. And Abessalom was mount- his mouth." And he kept going, going and drawing ed on his mule, and the mule entered under the near. 26And the lookout saw another man running, thick branches of the great oak. And his head was and the lookout shouted to the gate and said, "Be-hung in the oak, and he was hung between heaven hold, another man running alone!" And the king and between earth, and the mule under him said, "And indeed he is bringing good tidings."

27

passed on. 10And one man saw and told loab, and

And the lookout said, "I see the running of the

said, "Behold, I have seen Abessalom hanging in first one as the running of Achimaas son of the oak." 11And loab said to the man who told, Sadok." And the king said, "He is a good man, and

"And behold, you have seen! Why is it that you did indeed he will come for the purpose of beneficial not strike him to the ground? And I would have good tidings."

given you ten pieces of silver and one belt." 12But

28 And Achimaas shouted and said to the king,

the man said to loab, "Even I am—should I weigh "Peace!" And he did obeisance to the king on his on my hands a thousand shekels of silver, I would face on the ground and said, "Blessed be the Lord never lay my hand upon the son of the king; for in your God, who shut up the men who hate, their our ears the king commanded you and Abessa and

hand against my lord the king.” 29And the king Eththi, saying, ‘Protect for my sake the lad Abessa- said, “Is there peace for the lad Abessalom?” And lom, 13to do no wrong to his life.’ And bno word Achimaas said, “I saw the great multitude, so that from the king will escape noticeb; even you shall loab sent off the slave of the king, evend your slave, stand opposed.” 14And loab said, “I will begin but I knew not what was there.” 30And the king this; I will not wait thus in your sight.” And loab said, “Turn aside, ebe set up as a stelee here.” And took three spears in his hand and planted them in he turned aside and stood.

the heart of Abessalom, while he was still alive in

31 And behold, Chousi came and said to the

the heart of the oak. 15And ten lads bearing the king, “Let my lord the king receive good tidings!

weapons of loab surrounded and struck Abessa- For the Lord has vindicated you today from the lom and put him to death.

hand of all who were stirred up against you.”

32

16 And loab trumpeted with a horn, and the

And the king said to Chousi, “Is there peace for

people turned back in order not to pursue after Is- the lad Abessalom?” And Chousi said, “May the rael, for loab was sparing the people. 17And he enemies of my lord the king, and all who rose up took Abessalom and threw him into a great chasm

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

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19 (18.33) And the king was troubled and went Jordan, and men of louda came to Galgalatogoto up to the upper chamber of the gate and

meet the king, to bring the king over the Jordan.

wept, and thus he said, as he went, “O my son

17(16) And Semei son of Gera son of the

Abessalom, my son, my son Abessalom! Who Iemeni, from Baourim, hurried and went down would give my death instead of you, I instead of with a man of louda to meet King Daud, 18(17) and you? O Abessalom, my son, my son!”

a thousand men were with him from Benjamin

2(19.1) And it was told loab, saying, “Behold, and Siba, the lad of the house of Saoul, and his fif-the king is weeping and mourning for Abessalom.”

teen sons with him and his twenty slaves with him,

3(2) And the deliverance in that day turned into

and they made straight towards the Jordan before

mourning for all the people, for the people heard the king
19(18)and ministered the ministry to bring in that day,
saying, "The king is grieving for his over the king, and the
crossinga crossed over to son." 4(3)And the people kept
stealing away in that raise up the household of the king and
to do what day to enter into the city, as people steal away
who

was right in his sight.

are ashamed when they flee in battle. 5(4)And the

And Semei son of Gera fell on his face before the

king covered his face, and the king cried with a king, as he
crossed over the Jordan, 20(19)and said loud voice, saying,
"O my son Abessalom, O Abessa- to the king, "Let my lord
not consider my lawless-lom, my son!" 6(5)And loab went in
to the king ness, and do not remember how much your
servant into the house and said, "Today you covered with
did wrong in the day when my lord the king was shame the
face of all your slaves who delivered you going out from
lerousalem so that the king put it in today, and the life of
your sons and your daughters his heart. 21(20)For your
slave knew that I sinned, and the life of your wives and your
concubines, and behold, I came today, first of all the house
of 7(6)to love those who hate you and to hate those Ioseph
to go down to meet my lord the king."

22(21)

who love you. And you proclaimed today that nei-

And Abessa son of Sarouia answered and said,

ther your commanders nor servants exist, for I have "Shall
not Semei be put to death for this, because perceived today

that if Absalom were alive, all of he cursed the Lord's anointed?" 23(22) And David us would be dead today, that then it would have said, "What have I to do with you, O sons of Beniamin? Is this the right thing in your sight. 8(7) And now Absalom, that you become treacherous to me today?

Arise, go out, and speak to the heart of your slaves; Today no man from Israel shall be put to death, for for I swore by the Lord, that unless you shall go out I do not know whether I am king today over Israel."

24(23)

today—if a man shall lodge with you this night—

And the king said to Simei, "You shall not

and observe for yourself, this will be evil for you, die." And the king swore to him.

even beyond all the evil that has come upon you

25(24) And Memphibosthai the son of Jonathan

from your youth until now." 9(8) And the king's son of Saul went down to meet the king, and he up and took his seat in the gate. And all the people did not take care of his feet nor pare his nails nor proclaimed, saying, "Behold, the king is sitting in the gate, and he did not wash his face, nor make his moustache, and he did not wash his clothes, from the day when the king departed until now."

the day when he arrived in peace. 26(25) And it hap-

And Israel fled, a man to his covert. 10(9) And all perished, when he entered into Jerusalem to meet the people were disputing among all the tribes of the king, that the king said

to him, "Why is it that Israel, saying, "King Daid rescued us from all our you did not go with me, Memphibosthe?" 27(26)And enemies, and he delivered us from the hand of al- Memphibosthe said to him, "My lord O king, my lophyles, and now he has fled from the land and

slave deceived me; for your servant said to him, from his kingdom, from Abessalom.

11(10)And

'Saddle the donkey for me, and I will mount up on Abessalom, whom we anointed over us, died in the it and go with the king.' For your slave is lame.

28(27)

battle. And now why are you quiet about bringing

And he played a trick on your slave against

the king back?" And the word of all Israel came to my lord the king. And my lord the king is like an the king.

angel of God, and do what is good in your sight.

29(28)

12(11) And King Daid sent to Sadok and to

For all the house of my father were nothing

Abiathar the priests, saying, "Speak to the elders of but men of death to my lord the king, and you set louda, saying, 'Why are you the last to bring the your slave among those

who eat your table. And king back to his house? And the talk of all Israel what right have I any longer even to cry any longer came to the king. 13(12)You are my brothers, you are to the king?" 30(29)And the king said to him, "Why my bones and my flesh, and why are you the last to do you speak any longer of your affairs? I said, You bring the king back to his house?' 14(13)And you and Siba shall divide the field for yourselves."

31(30)

shall say to Amessai, 'Are you not my bone and my

And Memphibosthe said to the king, "And let

flesh? And now, this is what God may do to me, him take indeed all, after my lord the king comes and this is what he may add, if you shall not be in peace to his house."

commander of the force before me all my days in-

32(31) And Berzelli the Galaadite came down

stead of loab.' " 15(14)And he inclined the heart of from Rogellim and crossed over the Jordan with the every man of louda as one man, and they sent to king, to send him out at the Jordan. 33(32)And Berzel-the king, saying, "Return, you and all your slaves." li was a very elderly man, a son of eighty years, and he 16(15)And the king returned and came as far as the

supported the king while he lived in Manaim, for he

aPerhaps *ferry*

2 reigns (KAIGE) 19-20

was a very great man. 34(33)And the king said to them but did not go in to them. And they were shut Berzelli, "You shall cross over with me, and I will support up until the day of their death, living as widows.

port your old age with me in Ierousalem." 35(34)And

4 And the king said to Amessai, "Call cthe manc of

Berzelli said to the king, "How many are the days of louda to me for three days, and stand here yourself."

5

the years of my life, that I shall go up with the king to

And Amessai went to call loudad, and he delayed be-

Ierousalem? 36(35)Today I am a son of eighty years; I yond the set time that Daid appointed for him. 6And shall not discern between good and evil, shall I? Or Daid said to Abessa, "Now Sabee son of Bochori will will your slave taste any longer what I shall eat or do us more harm than Abessalom, and now, take with drink? Or shall I hear any longer the voice of singing yourself the servants of your lord, and pursue closely men and singing women? Why will your slave be a after him, lest he find strong cities for himself and will burden any longer on my lord the king? 37(36)Your overshadow our eyes." 7And there went out after him slave will cross over the Jordan a little with the king. the men of loab and Chereththi and Pheleththi and And why does the king recompense me this reward? all the

powerful men, and they went out from Jerou-38(37)Do let your slave stay put, and I shall die in my salem to pursue after Sabe son of Bochori. 8And they city, near the tomb of my father and my mother. And were beside the great stone that is in Gabaon, and behold, your slave Chamaam will cross over with my Amessai went in before them. And loab was wearing lord the king. And do for him what is good in your a woolen cloak as his garment, and over it he was sight.” 39(38)And the king said, “Let Chamaam cross wearing a dagger fastened at his waist in its sheath, over with me, and I will do for him what is good in and the dagger came out and fell. 9And loab said to your sight, and all that you shall choose in my power, Amessai, “Are you in good health, brother?” And the I will do for you.” 40(39)And all the people crossed right hand of loab took hold of the beard of Amessai over the Jordan, and the king crossed over, and the to kiss him. 10And Amessai did not guard himself king kissed Berzelli and blessed him, and he returned against the dagger that was in the hand of loab, and to his own place. 41(40)And the king crossed over to loab struck him with it in the muscles of the loins, and Galgala, and Chamaam crossed over with him, and his entrails poured out on the ground, and he did not all the people of louda were crossing over with the do it to him a second time, and he died.

king, and indeed half of the people of Israel.

And loab and Abessa his brother pursued after

42(41) And behold, every man of Israel came to Sabe son of Bochori. 11And a man from the lads the king, and they said to the king, “Why is it that of loab stood over hime and said, “Who is it that our brothers, mana of louda, stole you away and likes loab, and who belongs to Daid after loab!”

12

brought the king and his household over the Jor-

And Amessai was drenched in his blood in the

dan, and all Daudid's men with him?" 43(42)And

middle of the path. And the man saw that all the

every man of louda answered a man of Israel and

people had stopped, and he turned Amessai away

said, "Because the king is near to me. And why were from the path into a field and threw a garment you thus angry concerning this matter? In eating, we over him, inasmuch as he saw all who came by did not eat from the king, did we? Or did he give us him standing still. 13And when he preceded off the a gift or lift a burdenb for us?" 44(43)And a man of Is- path, every man of Israel passed on after loab to rael answered the man of louda and said, "I have pursue after Sabee son of Bochori.

ten hands in the king, and I am first-born rather

14 And hef passed through among all the tribes

than you, and indeed in Daudid I am over you. And of Israel to Abel and to Baithmacha, and all in why is this that you despised me? And was my word Charri both assembled and came behind himf.

15

not reckoned first to me, to bring the king back to

And theyg came near and kept laying siege against

me?" And the word of the man of louda grew hard- himf in Abel and Baithmacha, and they poured out er than the word of the man of Israel.

a mound against the city, and it stood within the outer fortification, and all the people who were

And one nicknamed a lawless son was

with loab were intending to throw down the wall.

16And a wise woman shouted from the wall and

20 there, and his name was Sabee son of Bo-

chori, the lemeni man, and he trumpeted with the

said, "Listen! Listen! Do say to loab, 'Come over

horn and said,

here,' and I will speak to him." 17And he came near

"We have no portion in Daid,

to her, and the woman said, "Are you loab?" And

and we have no inheritance in the son of

he said, "I am." And she said to him, "Listen to the

lessai!

words of your slave." And loab said, "I am listen-

A man to your coverts, O Israel!"

ing—I am." 18And she said, saying, "A saying they

2And every man of Israel went up from behind

spoke hat firsth, saying, 'When inquired of, one was

Dauid after Sabee son of Bochori, and manc of inquired of in Abel,' and in Dan if they had aban-louda adhered to their king from the Jordan even doned what the faithful of Israel had established.

to Ierousalem.

'When inquiring, they shall inquire in Abel,' and

3 And Dauid entered into his house in le- likewise if they had abandoned it. 19I am a peace-rousalem, and the king took the ten women, his con- ful one of the supports of Israel, but you seek to put cubines, whom he left to keep the house, and gave to death a city and a mother city in Israel; why do them over into a house under guard and supported

you drown the Lord's inheritance?" 20And loab an-

al.e. *every man* bPerhaps *portion* cl.e. *every man* d *loudas* = Ra el.e. *Amessai* fl.e. *Sabee* gl.e. *loab and Abessa* hl.e. *long ago*

2 reigns (KAIGE) 20-22

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swered and said, "Be gracious to me; be gracious to

10 And Respha daughter of Aia took the sack-

me, if I shall drown and if I shall destroy! 21This is cloth and fixed it for herself to the rock at the begin-not the reason! For there is a man from mount ning of barley harvest until

water dripped upon Ephraim—Sabee son of Bochori is his name—and

them from the sky, and she did not grant the birds of

he lifted up his hand against King Daid; give him the sky to rest on them by day, or the beasts of the alone up to me, and I will depart from upon the field by night. 11And it was told Daid what Respha city.” And the woman said to loab, “Behold, his daughter of Aia, concubine of Saoul, had done, and head shall be thrown to you through the wall.” they were released, and Dan son of loa from the de-22And the woman went in to all the people and

scendants of the giants took them down. 12And

spoke to all the city in her wisdom. And she re- Daid went and took the bones of Saoul and the moved the head of Sabee son of Bochori and threw bones of Ionathan his son from the men, sons of it to loab. And he trumpeted with a horn, and they labis Galaad, who stole them from the avenue of were dispersed from the city, a man to his coverts, Baithsan, for the allophytes set them there, in the day and loab returned to Ierousalem to the king.

when the allophytes struck Saoul in Gelboue. 13And

23 And loab was engaged with the entire force he brought up from there the bones of Saoul and the of Israel, and Banaias son of Iodae was over bones of Ionathan his son and gathered the bones of Chereththi and over Pheleththi, 24and Adoniram those who were hung in the sun. 14And they buried was over the tribute, and Iosaphat son of Achilouth the bones of Saoul and the bones of Ionathan his was doing the recording, 25and Sousa was secre- son and of those who were hung in the sun, in the tary, and Sadok and Abiathar were priests, 26and land of Benjamin, in the sidec,

in the tomb of Kis his indeed Iras the Iarin was Daid's priest.

father, and they did all that the king commanded.

And after this, God listened to the land.

And there was a famine in the days of Daid

15 And the allophytes still had war with Israel.

21 forthreeyears,yearnexttoyear,andDaid
AndDaidwentdown,andhisservantswithhim, sought the face
of the Lord. And the Lord said, and they fought with the
allophytes, and Daid

“There is an injustice upon Saoul and upon his was faint.
16And lesbi, who was among the de-house, because he aput
to deatha byb a death scendants of Rapha—and the weight
of his spear of blood, on account of which he put to death
was the weight of three hundred shekels of bronze, the
Gabaonites.” 2And King Daid called the and he was fitted
with a mace—he also intended to Gabaonites and spoke to
them. (And the Gabaonites strike Daid. 17But Abessa son
of Sarouia came to are not sons of Israel, but only from the
remnant of his aid and struck the allophyle and put him to
the Amorrute, and the sons of Israel swore to them, death.
Then the men of Daid swore, saying, “You and Saoul
sought to strike them, when he was zeal- shall no longer go
out with us to battle, and you ous for the sons of Israel and
louda.) 3And Daid shall not quench the lamp of Israel.”

said to the Gabaonites, “What shall I do for you?”

18 And after this there was still a battle in Geth

And in what way shall I make atonement, and you with the allophyles; then Sebocha the Hastatothi will bless the inheritance of the Lord?" 4And the struck Seph, who was among the descendants of Gabaonites said to him, "For us it is not silver and Rapha. 19And the battle was in Gob with the allo-gold with Saoul and with his house, and for us phyles. And Eleanan son of Ariorgim, the Baith-there is no man to put to death in Israel." And he leemite, struck Goliath the Geththite, and the shaft said, "What are you saying, and I will do it for of his spear was like a beam of weavers. 20And you?" 5And they said to the king, "The man there was still war in Geth. And there was a man of brought an end upon us, and he who deceived in Madon, and the fingers of his hands and the toes order to utterly destroy us persecuted us; let us do of his foot were six and six, twenty-four in number, away with him, so he has no stand within any and indeed he was born to Rapha. 21And he re-boundary of Israel. 6Let one hand over to us seven proached Israel, and Ionathan son of Semei broth-men from his sons, and let us hang them in the sun er of Daid struck him. 22These four were born as for the Lord in Gabaon of Saoul, elect ones of the descendants of the giants in Geth, to Rapha, as a Lord." And the king said, "I will hand them over."

household, and they fell by the hand of Daid and

7 And the king spared Memphibosthe son of by the hand of his slaves.

Ionathan son of Saoul, because of the oath of the

Lord that was between them, between Daid and

And Daid spoke to the Lord the words of

between Jonathan son of Saoul. 8And the king took 22 this
ode in which day the Lord delivered the two sons of Respha
daughter of Aia, whom she him from the hand of all his
enemies and from the bore to Saoul, Ermoni and
Memphibosthe, and the hand of Saoul. 2And he said: five
sons of Michol daughter of Saoul, whom she

O Lord, my rock and my fortress,

bore to Esriel the Mooulathi, son of Berzelli, 9and

and for me one who delivers me;

he gave them into the hand of the Gabaonites, and 3

my God shall be my keeper;

they hung them in the sun on the mountain before

I will be reliant on him,

the Lord. And the seven themselves fell together.

my protector and horn of my salvation,

And also they were put to death in the days of har-

my supporter and my refuge for my

vest at the first, at the beginning of barley harvest.

salvation,

aLacking in Gk bOr *for* cPossibly *slope*

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2 reigns (KAIGE) 22

you shall save me from wrong.

and his statutes, I did not depart from

4

I will call upon the Lord for he is

them.

praiseworthy,

24

And I shall be blameless to him,

and I shall be saved from my enemies.

and I shall keep myself from my

lawlessness.

5

For afflictions of death encompassed me;

25

And the Lord will pay me back according to

wadis of lawlessness astounded me;

my righteousness

6

pangs of death surrounded me;

and according to the cleanness of my

rigidities of death outran me.

hands in his sight.

7

When I am afflicted I will call upon the Lord,

26

With the devout you will be deemed devout,

and to my God I will shout,

and with a perfect man you will be

and from his shrine he shall heed my voice,

deemed perfect,

and my cry shall be in his ears.

27

and with the selectc you will be selectc,

and with the crooked you will be deemed

8

And the earth was stirred up and quaked,
crooked.

and the foundations of the sky were

28

And you will save the poor people,
confounded and torn apart,
and you will lowerd your eyes on the
because the Lord was angry with them.
haughty.

9

Smoke went up in his wrath,

29

For you are my lamp, O Lord,
and fire from his mouth shall devour;
and the Lord will illumine my darkness
coals flamed forth from him.
for me.

10

And he bent the heavens and came down,

30

For in you I shall run as a lightly armed man,
and thick darkness was under his feet.

and in my God I shall scale a wall.

11

And he sat on cheroubin and flew,

31

The Strong One—his way is blameless;

and he was seen upon wings of wind.

the word of the Lord is strong, etried by

12

And he made darkness his hideaway around

firee;

him;

he is a protector for all who rely on him.

his tent was a darkness of waters;

ait thickeneda with clouds of air.

32

Who is strong except the Lord?

13

From the splendor before him
And who will be a creator except our
coals of fire flamed forth.

God?

14

The Lord thundered from heaven,

33

It was the Strong One who strengthened me
and the Most High gave his voice.

with power

15

And he sent forth arrows and scattered
and shook my way blameless,
them—

34

making my feet like the feet of deer
lightning, and astounded them.
and setting me secure on the heights,

16

And bemoanings of sea were seen,

35

training my hands for war

and foundations of the world were laid

and breaking a bronze bow with my arm.

bare

36

And you gave me protection for my
by the rebuke of the Lord,
salvation,
at the blast of the breath of his anger.
and your answer made me increase

37

into spaciousness for my steps under me,

17

He sent from on high, and he took me;
and my legs did not totter.
he drew me out of many waters.

38

I will pursue my enemies and destroy them,

18

He rescued me from my enemies of strength,
and I will not turn back until I will bring
from those who hate me,

them to an end.

for they were too strong for me.

39

And I will crush them, and they shall not

19

They outran me in the day of my affliction,
rise,

and the Lord was my support.

and they shall fall under my feet.

20

And he brought me out into spaciousness,

40

And you will strengthen me with power for
and he delivered me, because he
battle;

delighted in me.

you will make those who rise up against
me bow down under me.

21

And the Lord rewarded me according to my

41

And you gave me my enemies in the back;

righteousness;

those who hated me, you even put them

according to the cleanness of my hands

to death.

he rewarded me.

42

They will shout, and there is no helper;

22

For I kept ways of the Lord

to the Lord, but he did not answer them.

and did not impiously depart from my

43

And I ground them down like dust of the

God.

earth;

23

For all his judgments were in front of me,

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*

2 reigns (KAIGE) 22-23

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44

And you will rescue me from battle with
and with fire, with burning, they shall be
peoples;

burned by their shame.

you will guard me to be head of nations;

a people whom I did not know was

8 These are the names of the powerful men of
subject to me.

Dauid: Iebosthe the Chananite is commander of

45

Foreign sons lied to me;

the Third—Adinon the Asonite—he drew his

at the hearing of the ear they heard me.

sword against eight hundred casualties at once.

46

Foreign sons shall be cast away

9 And after him was Eleazar, son of his father's
and shall stumble out of their enclosures.

brother, son of Sousitese, among the three power-
ful men. He was with Daid in Serran, and when

47

The Lord lives! And blessed be my keeper!

the reproached among the allophyles, they gath-

And my God, the keeper of my salvation,

ered there for battle, and they went up, a man of Is-
shall be exalted!

rael. 10He stood up and struck among the allo-

48

The Lord who gives me vengeance is strong,

phyles until his hand grew weary and his hand

disciplining peoples underneath me

stuck to the dagger, and the Lord brought about a

49

and bringing me out from my enemies.

great deliverance in that day. And the people were

And you will exalt me from those who

encamped behind him—only to despoil.

are stirred up against me;

11 And after him was Samaia son of Asa, the

you will rescue me from a man of

Harouchite. And the allophyles gathered together

wrongs.

at Wild Beasts, and there was there a portion of the

field full of lentil, and the people fled from before

50

Therefore I will acknowledge you, O Lord,

allophyles. 12And he gwas made a steleg in the

among the nations,

middle of the portion and delivered it and struck

and make music in your name,

the allophyles, and the Lord brought about a great

51

magnifying aacts of deliverancea of his king

deliverance.

and doing mercy to his anointed,

13 And three of the Thirty went down and came

to Daudid and his offspring forever.

into Kason to Daudid into the cave of Odollam, and

a unit of the allophyles encamped in the valley of

And these are the last words of Daudid:

Raphaim. 14And Daudid was then in the enclosure,

23 Faithful isDaudid, son of lessai,

and the support of the allophyles was then in Baith-

and faithful the man whom the Lord

leem. 15And Daudid longed and said, "Who will give

raised up

me water to drink from the cistern that is in Baith-

to be the anointed of Iakob's God,

leem, that is by the gate?" But the corps of the allo-

and fitting are Israel's melodies.

phytes was then in Baithleem. 16And the three pow-

erful men broke through into the camp of the

2

The Lord's spirit spoke by me,

allophytes and drew water from the cistern that was

and his word was upon my tongue.

in Baithleem that was by the gate and took it and

3

The God of Israel speaks;

came to Daud. But he did not want to drink it, and

Israel's keeper spoke to me: Speak a

he poured it out as a libation to the Lord 17and

parable.

said, "Be gracious to me, O Lord, for doing this.

How might youb strengthen fear of God cby
Shall I drink the blood of the men who went byh
a humanc?

their lives?” And he did not want to drink it. The

4

And by God may the sun rise at the light of
three powerful men did these things.

dawn;

18 And Abessa, brother of loab son of Sarouia,
the morning did not pass from splendor,
he was commander among the Three. And he awak-
and it was as if from rain for tender grass
ened his spear against three hundred casualties and
from the earth.

had a name among the Three. 19Of those Three he
was highly esteemed and became a commander for

5

For is my house not so with dSomeone
them, but he did not attain to the Three.

Strongd?

20 And Banaias son of Iodae, he was a man
For he made with me an everlasting
great in deeds, from Kabeseel, and he struck the
covenant,
two sons of Ariel of Moab. He also went down and
ready in every season, kept safe;
struck the lion in the middle of the pit in the day
for my whole salvation and total will is that
of the snowfall. 21He struck the Egyptian man, a
the lawless shall not sprout.

man to be seen. Now in the hand of the Egyptian

6

They are all like a thorny plant, thrust out,
was a spear, like the upright of a ladder, and he
for not by hand shall they be taken,
went down to him with a rod and snatched the

7

and a man shall not grow weary among
spear out of the hand of the Egyptian and killed
them—

him with his own spear. 22These things did Bana-
and full of iron also is a shaft of a
ias son of Iodae, and he had a name among the
spear—

three powerful men. 23Of the Three he was highly

aPossibly *the salvation* bGk = pl cPossibly *in a person* dl.e.
God eOr *a Sousite* fPossibly *they reproached him* gPossibly
stood his mark hl.e. *at the risk of*

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2 reigns (KAIGE) 23-24

esteemed, but he did not attain to the Three. And the seer
of Daid, saying, 12“Go, and speak to Daid appointed him
for his hearingsa.

Daid, saying: This is what the Lord says: Three

24 And these are the names of the powerful things I am—I
am taking up against you, and men of King Daid: Asael,
brother of Iob (he was choose for yourself one of them, and
I will do it to among the Thirty), Eleanan son of Doudi his fa-
you.” 13And Gad went in to Daid and told him, ther’s
brother in Baithleem, 25Samai the Harou- and said to him,
“Choose for yourself what shall dite, Elika the Harodite,
26Helles the Phelothi, Iras happen: whether famine shall
come to you for son of Ekkas the Thekoite, 27Abiezer the
Anathoth- three years in your land or that you flee for three
ite of the sons of the Hasothite, 28Selmon the months
before your enemies, and they will be pur-Aoite, Moore the
Netophathite, 29Hela son of suing you, or that there be

death for three days in Baana the Netophathite, Eththi son of Riba of your land. Now then, decide, and see what word I Gabaeth son of Benjamin, 30Banaias the Pharathon- shall answer to the one who sent me.” 14And Daud ite, Houri of Nachaligaias, 31Abiel son of the said to Gad, “It is very narrow for me on every side; Arabothite, Azmoth the Barsamite, 32Eliasou the I shall fall now into the hand of the Lord, for his Salabonite, sons of lasan, Ionathan, 33Samma the mercies are very many, but into human hands I will Harodite, Achian son of Sarad the Araourite, not fall.” And Daud chose for himself death.

34 Aliphaleth son of the Hasbite son of the

15 And there were days of wheat harvest, and the

Maachati, Eliab son of Achitophel the Gelonite,

Lord gave death in Israel from morning till

35Hasarai the Carmelite, Pharai the Erchi, 36lgaal

lunchtime, and the destruction began among the

son of Nathan from power, son of Gaddi, 37Elie people, and seventy thousand of the men died out the Ammanite, Gelorai the Berothite, carrier of the of the people, from Dan and as far as Bersabee.

weapons of loab son of Sarouia, 38 Iras the 16And the angel of God stretched out his hand to-lethirite, Gareb the lethirite, 39Ourias the Chet- ward Ierousalem to destroy it, and the Lord was con-tite—thirty-seven in all.

soled over the evil and said to the angel who was de-

stroying among the people, “It is much now; relax

And anger of the Lord added to blaze out

your hand.” And the angel of the Lord was by the

24 against Israel, and he incited David against threshing floor of Orna the Jebusite. 17 And David called them, saying, “Go, count Israel and Judah.” 2 And he spoke to the Lord when he saw the angel hitting the king and said to Joab commander of the force, who among the people and said, “Behold, I am—I did wrong, and I am the shepherd—I did evil, and these are the sheep; from Dan and as far as Bersabee, and inspect are the sheep; what did they do? Now let your hand be against the people, and I will know the number of the people—be against me and against the house of my father.”

ple.” 3 And Joab said to the king, “And may the

18 And Gad came to David in that day and said

Lord your God add to the people, just as they are, to him, “Go up, and erect an altar to the Lord on even a hundred times, just as they are, even while the threshing floor of Orna the Jebusite.” 19 And the eyes of my lord the king see! And my lord David went up according to the word of Gad, asking, why is he desirous in this matter?” 4 And the king did according as the Lord commanded him. 20 And Orna word of the king prevailed against Joab and he looked out and saw the king and his servants pass—the commanders of the force. And Joab and the king went by upon him, and Orna went out and did obeisance to the king and the commanders of the force went out before the king and prostrated themselves on his face on the ground. 21 And to inspect the people of Israel. 5 And they crossed Orna said, “Why is it that my lord the king came to the Jordan and encamped in Aroer on the right hand of his slave?” And David said, “To buy the threshing side of the city that is in the middle of

the ravine floor from you in order to build an altar to the of Gad and Eliezer. 6And they came to Galaad and Lord, and the destruction may be stopped over the to the land of Thabason, which is Hadasai, and people.” 22And Orna said to Daud, “Let my lord they drew near to Danidan and Oudan and circled the king take and offer up to the Lord what is good round to Sidon 7and came to Mapsar of Tyre and in his sight; behold, the oxen for a whole burnt of all the cities of the Heuite and the Chananite, and fering, and the wheels and the gear of the oxen for they came down south of louda to Bersabee. 8And wood.” 23Orna gave everything to the king, and they went round in all the land, and they drew Orna said to the king, “May the Lord your God near to Ierousalem at the end of nine months and bless you.”

twenty days. 9And loab gave the number of the in-

24 And the king said to Orna, “No, on the con-

spection of the people to the king: and Israel was trary, buying I will buy from you at a price, and I eight hundred thousand men of power capable of will not offer up a whole burnt offering to the drawing a sword, and manb of louda was five hun- Lord, my God, without payment.” And Daud dred thousand warrior men.

bought the threshing floor and the oxen in silver of

10 And Daud’s heart struck him after he had fifty shekels. 25And Daud built there an altar to numbered the people, and Daud said to the Lord, the Lord and offered up whole burnt offerings and

“I sinned greatly in what I did. Now, O Lord, do put those for peace. And Salomon added onto the altar aside the lawlessness of your slave, for I have been in the end, for it was little at first. And the Lord lis-very foolish.” 11And Daud

rose in the morning, tened to the land, and the destruction was stopped and a word of the Lord came to Gad the prophet,

from upon Israel.

aOr *reports bl.e. the men*

3 REIGNS

(KAIGE)

and the king said, "What is it with you?" 17And she

said, "My lord O king, you swore by the Lord your

And King David was old, advanced in days, and

God to your slave, saying: Salomon your son shall

1 theykeptclothinghimwithclothes,andhewas be king after me, and he shall sit on my throne.

18

not being warmed. 2And his servants said, "Let them

And now, behold, Adonias became king, and you,

search for a young virgin for our lord the king, and my lord O king, did not know. 19And he offered sac-she shall wait on the king, and she shall be keeping rifices, calves and lambs and sheep in great num-him warm and shall fall asleep with him, and our bers, and invited all the sons of the king and Abia-lord the king shall be warmed." 3And they searched thar the priest and loab the commander of the force, for a beautiful girl from every boundary of Israel and but Salomon your slave he did not invite. 20And found Abisak the

Somanite and brought her to the you, my lord O king—the eyes of all Israel are toking. 4And the girl was beautiful, extremely so, and wards you to tell them who shall sit on the throne she was keeping the king warm and was ministering of my lord the king after him. 21And it will come to to him, but the king did not knowa her.

pass, when my lord the king sleeps with his fathers,

5 And Adonias son of Haggith was exalting that I myself and my son Salomon will be sinners.”

himself, saying, “I will be king,” and he prepared

22 And behold, while she was still speaking

for himself chariots and horsemen and fifty men with the king, Nathan the prophet also came.

to run along before him. 6And his father did not 23And it was told the king, “Behold, Nathan the ever hinder him, saying, “For what reason did you prophet.” And he entered in front of the king and act?” And indeed he was very youthful in appear- did obeisance to the king, in front of him on the ance, and bhe begotb him after Abessalom. 7And ground. 24And Nathan said, “My lord O king, did his conferences were with loab the son of Sarouia you say, ‘Adonias shall be king after me, and he and with Abiathar the priest, and they were help- shall sit on my throne’? 25For today he went down ing behind Adonias. 8And Sadok the priest and Ba- and offered sacrifices, calves and lambs and sheep narias son of Iodae and Nathan the prophet and in great numbers, and invited all the sons of the Semei and Rei and the powerful men of David king and the commanders of the force and Abia-were not behind Adonias.

thar the priest, and behold, they are eating and

9 And Adonias offered sacrifices, sheep and drinking before him, and they said, 'Let King Ado-calves and lambs, with stone of Zoeleth, which was nias live!' 26But me myself your slave and Sadok next to the spring of Rogel, and he invited all his the priest and Banaias son of Iodae and Salomon brothers and all the prominent men of Iouda, ser-your slave he did not invite. 27If this thing has vants of the king, 10and Nathan the prophet and been brought about by my lord the king, then you Banaias and the powerful men and Salomon his did not let your slave know who shall sit on the brother he did not invite.

throne of my lord the king after him."

11 And Nathan spoke to Bersabee mother of

28 And Daudid answered and said, "Summon to

Salomon, saying, "Did you not hear that Adonias me Bersabee." And she came in before the king son of Haggith became king, and our lord Daudid and stood before him. 29And the king swore and did not know? 12And now come, I will indeed give said, "The Lord lives, who redeemed my life from you advice. And deliver your own life and the life every affliction, 30that as I swore to you by the of your son Salomon. 13Come on, go in to King Lord, the God of Israel, saying, 'Salomon your son Daudid, and you shall speak to him, saying, 'Did shall be king after me, and he shall sit on my you not, my lord O king, swear to your slave, say- throne instead of me,' that so will I do this day."

ing: Salomon your son shall be king after me, and 31And Bersabee bent down on her face on the he shall sit on my throne? And why is it that Ado- ground and did obeisance to the king and said, nias became king?' 14And behold, while you are "Let my lord King Daudid live forever!"

still there speaking with the king, I too will go in

32 And King Daudid said, "Summon to me

after you and will fill out your words."

Sadok the priest and Nathan the prophet and Ba-

15 And Bersabee went in to the king into the naias son of Iodae." And they came in before the chamber. And the king was very old, and Abisak the king. 33And the king said to them, "Take the slaves Somanite was ministering to the king. 16And of your lord with you and mount my son Salomon Bersabee bent down and did obeisance to the king,

on my own mule and bring him down to Gion.

al.e. sexually bOr she bore

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3 reigns (KAIGE) 1-2; (old greek) 2

34And there let Sadok the priest and Nathan the

And the days of Daudid drew near for him to

prophet anoint him king over Israel. And trumpet 2 die, and he commanded Salomon his son, with a horn, and you shall say, 'Let King Salomon saying: 2"I am—I am going by way of all the earth.

live!' 35And he shall sit on my throne, and he shall And you shall be strong, and you shall become a be king instead of me, and I myself commanded man, 3and you shall keep the charge of the Lord that he be ruler over Israel and Iouda." 36And Ba- your God, to walk in his ways, to keep his com-

Banaias son of Benaiah answered the king and said, mandments and the statutes and the judgments

“May it be! May the Lord, the God of my lord the which are written in the law of Moyses so that you king, so guarantee. 37As the Lord was with my lord may understand what you shall do in all things, the king, so may he be with Salomon, and may he whatever I command you 4so that the Lord may establish his throne greater than the throne of my lord establish his word that he spoke, saying, ‘If your sons King David.’”

take heed to their way, to walk before me in truth

38 And Sadok the priest went down, and Na- with their whole heart and with their whole soul—

than the prophet and Banaias son of Benaiah and saying: There shall not be utterly destroyed for you Chereththi and Pheleththi, and they seated Sa- a man from upon the throne of Israel.’

Salomon on the mule of King David and led him

5 “And indeed you knew what Benaiah son of

away to Gion. 39And Sadok the priest took the Sarouia did to me, what he did to the two com-horn of oil from the tent and anointed Salomon manders of the forces of Israel, to Abenner son of and trumpeted with the horn. And all the people Ner and to Amessai son of Iether, and he killed said, “Let King Salomon live!” 40And all the peo- them and arrayed the blood of war in peace and ple went up after him, and they were dancing in put innocent blood on his belt that was on his choruses and rejoicing with great joy, and the earth waist and on his sandal that was on his foot. 6And burst at their sound.

you shall act according to your wisdom, and you

41 And Adonias heard, and all his guests, and shall not bring his gray hair down in peace to they finished eating. And loab heard the sound of Hades. 7And you shall do mercy to the sons of the horn and said, "What, the sound of the city Berzelli the Galaadite, and they shall be among echoing?" 42While he was still speaking, also be- those who eat your table, for thus they drew near hold, Ionathan son of Abiathar the priest came. to me when I ran away from before Abessalom And Adonias said, "Come in, for you are a man of your brother. 8And behold, there is with you Semei power. And bring good news." 43And Ionathan an- son of Gera son of the Iemeni from Baourim, and swered and said, "Actually, our lord King Daid he cursed me with a painful curse on the day when made Salomon king, 44and the king sent with him I went to Camps, and he came down to meet me at Sadok the priest and Nathan the prophet and Ba- the Jordan, and I swore to him by the Lord, saying, nias son of Iodae and Chereththi and Pheleththi, 'If I will put you to death with a sword, . . . !' 9And and they seated him on the mule of the king, you shall not hold him guiltless, for you are a wise 45and Sadok the priest and Nathan the prophet man, and you will know what you shall do to him,

anointed him king in Gion, and they went up from and you shall bring his gray hair down with blood there rejoicing, and the city echoed. This is the to Hades."

sound that you heard. 46And Salomon sat on the

10 And Daid slept with his fathers and was

throne of the kingdom. 47And the slaves of the buried in the city of Daid. 11And the days that king came in to bless our

lord King Daud, saying, Daud reigned over Israel were forty years; in Che-

'May God make the name of Salomon your son bron he reigned seven years and in Ierousalem better than your name and make his throne greater thirty-three years.

than your throne.' And the king did obeisance on

his bed, 48and indeed thus said the king, 'Blessed

(OLD GREEK)

be the Lord, the God of Israel, who today gave

from my offspring one sitting on my throne, and

12And Salomon sat on the throne of his father

my eyes see it.' "

2 Daud,asonoftwelveyears,andhiskingdom

49 And all the guests of Adonias were astound- was well prepared.

ed and rose, and they went away, a man on his way.

13 And Adonias son of Haggith came in to

50And Adonias was afraid from before Salomon

Bersabee, Salomon's mother, and did obeisance to

and got up and went away and took hold of the her. But she asked, "Is your visit peace?" And he horns of the altar.

51And it was told Salomon, say- said, "Peace; 14a word for me with you." And she ing, "Behold, Adonias was afraid of

King Salomon, said to him, "Speak." 15And he said to her, "You and he is holding fast to the horns of the altar, say-know that the kingdom was mine and all Israel set ing, 'Let King Salomon swear to me today, whether its face on me to be king, and the kingdom was he will not put his slave to death with a sword.' " turned about and became my brother's, for it was 52And Salomon said, "If he should become a son of his from the Lord. 16And now I request one re-

power, if one of his hairs shall fall on the ground

quest from you; do not turn away your face." And

. . . , but if wickedness is found in him, he shall be Bersabee said to him, "Speak on." 17And he said to put to death." 53And King Salomon sent and her, "Speak now to King Salomon—for he will not brought him down from upon the altar. And he en- turn his face from you—and he will give me Abisak tered and did obeisance to King Salomon, and Sa-the Somanite for a wife." 18And Bersabee said, lomon said to him, "Come on, to your house."

"Very well; I will speak to the king on your behalf."

3 reigns (old greek) 2

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19 And Bersabee went in to King Salomon to mander-in-chief of Israel, and Amessa son of speak to him on behalf of Adonias. And the king Iether, commander-in-chief of loudas, 33and their rose to meet her and kissed her, and he sat on his spilled blood was brought back on his head and throne, and a throne was placed for the king's on the head of his offspring forever, and to Daid mother, and she sat on his right. 20And she said to and to his offspring and to his

house and to his him, "I request one small request from you; do not throne may there be peace from the Lord forever."

turn your face away." And the king said to her, 34And Banaïou son of Iodae came upon loab and

"Make your request, my mother, for I will not re- put him to death and buried him at his house in fuse you." 21And she said, "Let now Abisak the So- the wilderness. 35And the king put Banaïou son of manite be given to your brother Adonias as a wife." Iodae in command in his place, and the kingdom 22And King Salomon answered and said to his

was being established in Ierousalem, and the king

mother, "And why do you request Abisak for Ado- appointed the priest Sadok first priest in the place nias? And request for him the kingdom! For he is of Abiathar.

my brother, the great one beyond me, and he has

35a (4.29) And the Lord gave Salomon dis-

the priest Abiathar, and he has loab the son of cernment and very great wisdom and breadth of Sarouia the commander-in-chief for a compan- mind like the sand which is by the sea, 35b(4.30)and ion!" 23And King Salomon swore by the Lord, say- the discernment of Salomon was greatly multi-ing, "This is what God may do to me, and this may plied above the discernment of all ancient sons he add, for Adonias spoke this word at the risk of and above all prudent ones of Egypt.

his life! 24And now the Lord lives, who prepared

35c(3.1) And he took the daughter of Pharao

me and placed me on the throne of my father and brought her into the city of Daud until he first Daud, and he made me a house, as the Lord finished his house and the house of the Lord and spoke, for today Adonias shall be put to death.” the wall of Ierousalem round about; in seven years 25And King Salomon sent by the hand of Banaiou

he made and finished them. 35d(5.15)And Salomon

son of Iodae and did away with him, and Adonias had seventy thousand bearing a burden and eighty died on that day.

thousand stonecutters in the hill country.

26 And the king said to the priest Abiathar,

35e(7.23) And Salomon made the sea and the

“Depart quickly to Anathoth, to your field, for you supports and the great washbasins and the pillars are a man of death on this day, and I will not put and the fountain of the court and the bronze sea.

you to death, because you carried the ark of the 35fAnd he built the citadel and its defenses, and he covenant of the Lord before my father and because cut through the city of Daud; (9.24)thus Pharao’s you were afflicted with all the hardships with daughter used to go up from the city of Daud to which my father was afflicted.” 27And Salomon her house which he built for her. Then he built the banished Abiathar from being a priest of the Lord, citadel.

to fulfill the word of the Lord that he spoke re-

35g(9.25) And Salomon would offer up in the

garding the house of Eli in Selom.

year three whole burnt offerings and peace offer-

28 And the news came to loab the son of ings on the altar that he built for the Lord and Sarouia—for loab had inclined after Adonias and would burn incense before the Lord. And he fin-did not incline after Salomon—and loab fled to ished the house.

the covert of the Lord and grasped the horns of the

35h(9.23) And these are the chief officers who

altar. 29And it was told to Salomon, saying, “loab were appointed over the works of Salomon: fled to the tent of the Lord, and behold, he is (5.16)three thousand six hundred overseers of the grasping the horns of the altar,” And Salomon sent people who did the works. 35iAnd he built Assour to loab, saying, “What happened to you that you and Magdo and Gazer and Upper Baithoron and have fled to the altar?” And loab said, “Because I Baalath; 35konly after he built the house of the was afraid from before you, and I fled to the Lord.” Lord and the wall of Ierousalem round about, after And King Salomon sent Banaiou son of Iodae, say-these he built these cities.

ing, “Go, and do away with him, and bury him.”

35l And while David was still alive, he com-

30And Banaiou son of Iodae came to loab into the

manded Salomon, saying, (2.8)“Behold, with you is

tent of the Lord and said to him, “This is what the Semei son of Gera, son of the offspring of the lem-king says, ‘Come

out.' " And loab said, "I am not ini, from Chebron; 35mhe
cursed me with a painful going out, for I will die here." And
Banaiou son of curse on the day I was going into Camps,
35nand lodae returned and said to the king, saying, "This he
would come down to meet me at the Jordan, is what loab
has spoken, and this is what he has and I swore to him by
the Lord, saying: If he will answered me." 31And the king
said to him, "Go, be put to death with a sword . . . !
35o(2.9)And now and do to him as he has said, and do away
with do not hold him guiltless, for you are a prudent him,
and you shall bury him, and today you will man, and you will
know what you shall do to him, take away from me and from
my father's house the and you shall bring his gray head
down with blood blood that loab shed without cause, 32and
the to Hades."

Lord brought back the blood of his injustice on his

36 And the king summoned Semei and said to

head, as he fell upon the two persons who were him, "Build
yourself a house in Ierousalem, and more righteous and
better than he, and he killed sit there, and you shall not go
out from there to them with a sword, and my father Dauid
did not any place whatever, 37and it will be on the day of
know of their blood, Abenner son of Ner, com-your going
out, and you shall cross the Wadi Ke-

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dron, knowing you shall know that by death you twelve
thousand horsemen. 46k(4.21)And he was shall die; your
blood shall be on your own head." chief among all the kings
from the river and as far And the king caused him to swear

on that day. as the land of allophytes and to the borders of
38And Semei said to the king, "The dictum is fair

Egypt.

that you have spoken, my lord O king; so will

46I Salomon son of Daud reign over Israel

your slave do." And Semei stayed in Ierousalem and Ioudas
in Ierousalem.

three years.

39 And it happened after three years that two of

2Only, the people were burning incense at the

Semei's slaves ran away to King Anchous son of 3 high
places, because until now a house had Maacha of Geth, and
it was told Semei, saying, not been built for the name of the
Lord.

"Behold, your slaves are in Geth," 40and Semei

3 And Salomon loved the Lord, to walk in the

arose and saddled his donkey and went to An- ordinances of
his father Daud; only, he would sac-chous in Geth to search
for his slaves, and Semei rifice and offer incense at the high
places. 4And he went and brought his slaves from Geth.
41And it arose and went to Gabaon to sacrifice there, for
was reported to Salomon, saying, "Semei went this was the
highest ground and great; Salomon of-from Ierousalem to
Geth and brought back his fered a thousand whole burnt
offerings on the slaves." 42And the king sent and
summoned Semei altar at Gabaon. 5And the Lord appeared

to Sa-and said to him, "Did I not make you swear by the
lomon in a dream by night, and the Lord said to Lord and
solemnly adjure you, saying, 'Knowing Salomon, "Request
some request for yourself."

you shall know that on the day you go out of le- 6And
Salomon said, "You did great mercy with rousalem and go to
the right or to the left, by death your slave, my father
Dauid, as he passed through you shall die'? 43And why is it
that you have not before you in truth and in righteousness
and in up-kept the oath of the Lord and the commandment
rightness of heart with you, and you have kept for which I
commanded against you?" 44And the king him this great
mercy to give his son on his throne, said to Semei, "You
know all your evil that your as this day. 7And now, O Lord
my God, you gave heart knew that you did to my father
Dauid, and your slave in place of my father Dauid, and I am
a the Lord has recompensed your evil on your own little lad,
and I do not know my going out and my head, 45and King
Salomon is blessed, and the coming in, 8but your slave is in
the midst of your throne of Dauid shall be established before
the people whom you chose, a large people, who shall Lord
forever." 46And King Salomon commanded not be counted,
9and you shall give your slave a Banaia son of Iodae, and he
went out and did away heart to hear and to judge your
people in righ-with him, and he died.

teousness to discern between good and evil; for

46a And King Salomon was very prudent and who will be
able to judge this your weighty peo-wise, (4.20)and loudas
and Israel were very many as ple?"

the sand which is by the sea in great number, eat-

10 And it was pleasing before the Lord that Sa-

ing and drinking and being happy, 46band Sa-
lomon requested this thing. 11And the Lord said to
lomon was chief among all the kingdoms, and
him, "Because you requested this thing from me

they were bringing gifts, and they were subject to and did
not request for yourself many days and did Salomon all the
days of his life. 46cAnd Salomon not request riches and did
not request lives of your began to open the resources of
Lebanon, 46dand he enemies but requested for yourself
understanding built Thermai in the wilderness. 46eAnd this
was to listen to judgment, 12behold, I have done ac-

(4.22)the midday meal for Salomon: thirty korsa of

ording to your word; behold, I have given you a

choice flour and sixty korsa of ground meal, prudent and
wise heart; like you there has not (4.23)ten choice calves
and twenty pasture-fed oxen

been before you, and after you there shall not arise

and one hundred sheep, besides deer and gazelles similar to
you. 13And I have given you what you and choice fatted
birds. 46f(4.24)For he was chief did not request, both riches
and honor; there has everywhere across the river from
Raphi to Gaza, not been a man like you among kings, 14and
if you among all the kings across the river, 46gand he had

walk in my way, to keep my commandments and

peace on all his sides round about,

(4.25)and

my ordinances as your father David walked, I will
loudas and Israel lived in confidence, each under
also lengthen your days.”

his vine and under his fig tree, eating and drinking,

15 And Salomon awoke, and behold, it was a
from Dan and as far as Bersabee, all the days of Sa-
dream, and he arose and came to Ierousalem and
lomon. 46hAnd these were the officials of Sa-

stood facing the altar which is before the ark of the

lomon: Azariou son of Sadok the priest and

covenant of the Lord in Sion and offered up whole

Orniou son of Nathan chief of those in charge and burnt
offerings and made peace offerings and Edram, over his
house, and Souba, scribe, and Basa made a great feast for
himself and all his servants.

son of Achithalam, recorder, and Abi son of loab,

16 Then, two women, prostitutes, appeared be-

commander-in-chief, and Achire son of Edrai over fore the
king and stood before him. 17And the one the levies and
Banaia son of Iodae over the main woman said, “With
regard to me, my lord, this court and over the brickworks
and Zachour son of woman and I, we live in one house, and
we gave Nathan, the counselor. 46i(4.26)And Salomon had

birth in the house, 18and it happened, on the third forty thousand brood mares for chariots and

day after I gave birth, that this woman also gave

aHeb 1 kor = 220 liters

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birth, and we were together, and there was no one took Basemmath, Salomon's daughter, as wife), else with us besides both of us in the house. 19And one; 16Baana son of Chousi in Maalath, one; this woman's son died in the night, as she lay on 17Samaa son of Ela in Benjamin; 18Gaber son of him, 20and she got up in the middle of the night Adai in the land of Gad, the land of King Seon of and took my son from my arms and laid him in Hesebon and of King Og of Basan; and one her bosom and laid her dead son in my bosom. nasipha in the land of loudas; 19Iosaphat son of 21And I arose in the morning, to nurse my son, and Phouasoud in Issachar.

that one was dead, and behold, I looked at him

closely in the morning, and behold, it was not my

(4.27)And thus the officials would supply pro-

son whom I had borne." 22And the other woman 5 visions for King Salomon and everything or-said, "No, but the living son is mine, but the dead dered for the table of the king, each one in his son is yours." And they spoke before the king.

month, they did not alter a thing, and they also

23 And the king said to them, "You say, 'This is used to bring to the place where the king might be my son that is alive, and this woman's son is the barley and straw for the horses and the chariots, dead one,' and you say, 'Not so! but my son is the each according to his charge. 2(4.22)And these were living one, and your son is the dead one' "

24And Salomon's provisions for one day: thirty korsb of the king said, "Take a dagger for me," and they choice flour and sixty korsb of ground meal brought the dagger before the king. 25And the king 3(4.23)and ten choice calves and twenty pasture-fed said, "Divide the living boy, the suckling, in two, oxen and one hundred sheep, besides deer and ga- and give the half of it to this woman and the half zelles and choice birds, cgrain fedc. 4(4.24)For he of it to this woman."

26And the woman whose was was ruler across the river, and he was at peace on the living son answered and said to the king—be- all sides round about.

cause her womb was troubled over her son—and

9(4.29) And the Lord gave Salomon discern-

she said, "With regard to me, my lord, give her the

ment and very great wisdom and volume of mind

boy, and by death do not put him to death," and

like the sand that is by the sea, 10(4.30)and Salomon

this woman said, "Let it be neither mine nor yours;

was greatly multiplied, above the discernment of

divide it." 27And the king answered and said:

all ancient people and above all the discerning of

“Give the boy to the one who said, ‘Give it to her,
Egypt. 11(4.31)And he was wise beyond all humans;
and by death do not put him to death.’ She is his
he was wise beyond Gaithan the Ezraite and
mother.” 28And all Israel heard this judgment that
Haiman and Chalkal and Darda, sons of Mal.

the king judged, and they stood in awe from before
12(4.32)And Salomon spoke three thousand illus-
the king, because they perceived that divine dis-
tractions, and his songs were five thousand.

cernment was in him to execute judgment.

13(4.33)And he spoke of trees, from the cedar that is
in Lebanon and as far as the hyssop that comes out

And King Salomon was ruling over Israel,

through the wall, and he spoke of animals and of

4 2and these were the rulers who were his: Aza-
birdsandofreptilesandoffish.14(4.34)Andallthe riou son of
Sadok 3and Eliareph and Achia son of

people used to come to hear the wisdom of Sa-

Saba, secretaries, and Iosaphat son of Achilid,

lomon, and he would receive gifts from all the

recorder, 4and Sadouch and Abiathar, priests, 5and kings of the earth who were hearing of his wisdom.

Ornia son of Nathan, over the officials, and

14a(3.1) And Salomon took the daughter of

Zabouth son of Nathan, the king's companion,

Pharao for himself for a wife and brought her into

6and Achiel, steward, and Eliab son of Saph, over

the city of Daud until he finished the house of the

the paternal family, and Adoniram son of Ephra,

Lord and his own house and the wall of Ierou-

over the levy.

salem. 14b(9.16)Then Pharao king of Egypt went up

7 And Salomon had twelve appointed over all

and captured Gazer and burned it and the Canaan-

Israel to provide for the king and his household; it

ite who lived in Mergab, and Pharao gave themd as

would be that for one month in the year the one

send-off to his daughter, Salomon's wife, and Sa-

would provide. 8And these are their names: Benor lomon built Gazer.

in the hill country of Ephraim, one; 9son of

15(5.1) And King Chiram of Tyre sent his ser-

Rechab in Mackemas and Bethalamin and Baith- vants to anoint Salomon in place of his father samus and Ailon as far as Baithanan, one; 10son of Daud, for Chiram had affection for Daud all the Esoth Berbethnema, Lousamencha and Resphara; days. 16(5.2)And Salomon sent to Chiram, saying, 11

17(5.3)

Chinanadab and Anaphathi, a man of Tableth

“You know my father Daud that he could

(his wife was a daughter of Salomon), one; not build a house for the name of the Lord, my 12Bakcha son of Achilid Thaanach and Mekedo

God, from the presence of the wars that surround-

and all the house of San which is beside Sesathan ed him until the Lord put them under the traces of below the Esrae and from Baisaphoud Ebelmaola his feet. 18(5.4)And now the Lord my God gave me as far as Maeber Loukam, one; 13son of Gaber in rest all around; there is no plotter, and there is no Remath Galaad, and to this the allotment Eregaba, evil encounter. 19(5.5)And behold, I intend to build which is in Basan, sixty great cities with walls and a house for the name of the Lord, my God, as the bronze bars, one; 14 Achinadab son of Achel Lord God spoke to my father Daud, saying, ‘Your Maanain, one; 15Achimaas, in Nephthali (and he son whom I will give on your throne in your place,

aHeb = *official* bHeb 1 kor = 220 liters c.l.e. *the sheep* d.l.e. *Gazer and Mergab*

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this one shall build the house for my name.' den, peep windows. 5And he placed beams on the 20(5.6)And now command, and let them cut timber

wall of the house all around the shrine and the

from Lebanon for me, and behold, my slaves are dabire, and he made sides all around. 6The lower with your slaves, and I will give you the wages of side five cubits its width and the middle six and your services according to all that you say, for you the third seven its width in cubits; he gave the know that we have no one who knows how to cut house a space all around, outside the house, in timber like the Sidonians."

order that they should not lay hold of the walls of

21(5.7) And it happened, when Chiram heard the house.

the words of Salomon, he rejoiced greatly and said,

7 And the house while it was being built was

"Blessed be God today, who gave to Daid a dis- built with rough, unworked stones, neither ham-cerning son over this numerous people."

mer nor ax nor any tool of iron was heard in the

22(5.8)And he sent to Salomon, saying, "I have

house while it was being built.

heard concerning all that you sent to me; I will do

8 And the gateway of the lower side was under

your every wish, cedar timber and pine. 23(5.9)My

the right shoulder of the house, and there was a

slaves shall bring them down to the sea from Leb- winding ascent into the middle and from the mid-anon, and I will make them rafts to the place that die to the third-story.

9And he built the house and you indicate to me, and I will have them broken up finished it, and he made a coffered ceiling for the there, and you will take them away, and you shall house from cedars. 10And he built the bondings do my wish by providing food for my household.” through the whole house, its height five in cubits, 24(5.10)And Chiram was giving Salomon cedars and and he enclosed the bonding with cedar boards.

15

his every wish. 25(5.11)And Salomon in turn gave

And he built the walls of the house with cedar

Chiram twenty thousand korsas of wheat and boards from the floor of the house and as far as the machirb for his household and twenty thousand rafters and to the walls; he made a coffered ceiling bethc of beaten oil; like this Salomon would give

enclosed with boards within, and he covered the

to Chiram yearly. 26(5.12)And the Lord gave Sa-

inside of the house with sides of pine. 16And he

lomon wisdom, as he spoke to him, and there was built the twenty cubits from the top of the house, peace between Chiram and between Salomon, and the one side from the floor to the rafters, and he they made a covenant between themselves.

made from the dabire to the holy of holies. 17And

27(5.13) And the king raised a levy out of all

the shrine was forty cubits in front of 19the dabire

Israel, and the levy was thirty thousand men. in the midst of the house within, to set there the 28(5.14)And he sent them to Lebanon, ten thousand

ark of the covenant of the Lord. 20The length twen-

a month alternating, they were a month in Leba- ty cubits and twenty cubits the width and twenty non and two months in their home, and Adoni- cubits its height, and he covered it with overlaid ram was in charge of the levy. 29(5.15)And Salomon gold. And he made an altar 21in front of the dabire had seventy thousand bearing a burden and eighty and overlaid it with gold. 22And he overlaid the thousand stonecutters in the hill country, 30(5.16)be- whole house with gold until the completion of all sides the rulers appointed over Salomon's works, the house.

three thousand six hundred supervisors who man-

23 And in the dabire he made two cheroubin of

aged the works. 32(5.18)And for three years they

ten cubits measured size. 24And five cubits the wing

prepared the stones and the wood.

of the one cheroub and five cubits its second wing

and from the tip of its wing to the tip of its wing ten

And it happened, in the four hundred fortieth

in cubits; 25 thus it was with the second cheroub,

6 year of the departure of the sons of Israel from
with one measure one completion for both. 26 And Egypt, in the
fourth year in the second month, the height of the one
cheroub ten in cubits and so when King Salomon reigned
over Israel, 1a(5.17) that the second cheroub. 27 And both
the cheroub in the king commanded, and they took great,
costly were in the midst of the innermost house and he
stones for the foundation of the house, and un- spread out
their wings, and one wing was touching hewn stones,
1b(5.18) and the sons of Salomon and the wall, and a wing
of the second was touching the the sons of Chiram hewed
and laid them. 1c(6.37) In wall, and their other wings which
were in the midst the fourth year he laid the foundation of
the house of the house were touching wing to wing. 28 And
he of the Lord in the month Niso, the second month;
overlaid the cheroub in with gold.

1d(6.38) in the eleventh year in the month Baal (this

29 And with a stylus he inscribed all the walls

is the eighth month) the house was finished in all of the
house, round about, with engraved cher-its plan and in all its
arrangement. 2 And the house oubin, and the inner and the
outer had palm trees.

that King Salomon built for the Lord, forty cubits

And the floor of the house he overlaid with gold,

its length and twenty its width in cubits and twenty-five its height in cubits. 3And the ailamd in front

31 And for the doorway of the dabire he made

of the shrine, twenty its width in cubits for the doors of juniper wood and a five-sided lintel 32and width of the house and ten its depth in cubits in two doors of pine boards and carved on them front of the house. (6.14)And he built the house carved cheroubin and palm trees and open flower-and finished it. 4And for the house he made hid-

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* fl.e. *side* gOr *angle*

3 reigns (old greek) 6-7

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went down on the cheroubin and on the palm projections were lions and oxen and cheroubin, trees.

and on the projections thus: enclosed spaces both

33 And thus he made for the gateway to the above and below the lions and the oxen, a work of shrine lintels of juniper, four-sided porticoes. descent. 17(30)And the one mechonothd had four 34And pine boards in both the doors; the one door

bronze wheels and the bronze attachments and

two leaves and their hinges and the second door their four sides, shouldere pieces under the wash-two leaves, hinged; 35carved cheroubin and palm basins. 18(32)And there were handsf in the wheels trees and open flowers-leaves and overlaid with in the mechanothd, and the height of the one gold brought down upon the relief work. 36And he wheel was a cubit and a half. 19(33)The work of the built the inner court, three courses of unhewn wheels was the work of chariot wheels; their stones and a course of prepared cedar round handsf and their backsg and their works, the whole about. And he built the veil of the court of the ail- castings. 20(34)The four shouldere pieces were at ama of the house, which is before the shrine.

the four corners of the one mechanothd; its shoul-

ders were from the mechanothd. 21(35)And on the

(13)And King Salomon sent and received Chi-

top of the mechanothd, half a cubit its size, a circle

7 ramfromTyre,2(14)sonofawidow,andhewas around on the top of the mechanothd and a be-from the tribe of Nephthali, and his father was a ginning of its handsf and its borders, and it was Tyrian man, an artisan in bronze and accomplished open at the beginning of its handsf. 22(36)And its in skill and understanding and knowledge to per- borders were cheroubin and lions and palm trees, form every work in bronze, and he was brought in standing, each connected on its front, inside and to King Salomon, and he made all the works.

round about. 23(37)Like ith, he made all the ten

3(15) And he cast the two pillars for the ailama of mechothd, one order and measure for all.

the house; eighteen cubits was the height of a pillar,

24(38) And he made ten bronze buckets, the

and a circumference of fourteen cubits encom- one bucket holding forty chous by measurement; passed it, and the thickness of the pillar was the hol- the one bucket on the one mechothd, for the ten low of four fingers, and so the second pillar. mechothd. 25(39)And he placed the ten me- 4(16)And he made two covers of molten bronze to

chonthd, five on the shouder of the house on

set on the tops of the pillars, five cubits the height of the right and five on the shouder of the house on the one cover and five cubits the height of the sec- the left and the sea on the shouder of the house ond cover. 5(17)And he made two lattice works to on the right, eastward, on the sidei of the south.

wrap around the cover of the pillars, and a lattice-

26(40) And Chiram made the cauldrons and

work for the one cover and a lattice work for the sec- the tongs and the saucers, and Chiram finished ond cover 6(18)and a hanging work, two rows of making all the works that he made for King Sa-bronze pomegranates wrought in net-works, a lomon in the house of the Lord: 27(41)two pillars hanging work, row upon row, and thus he did with and the wreathed works of the pillars on the tops the second cover. 7(21)And he set up the pillars of the of the two pillars and the two lattice works to cover ailama of the shrine, and he set up the one pillar and both the wreathed

works of the carvings that were called its name lachoum, and he set up the second on the pillars, 28(42)the four hundred pomegran-pillar and called its name Baaz. 8(19)And on the tops ates for both the lattice works, two rows of pome-of the pillars was lily-work of four cubits, against the granates for the one latticework, to wrap around ailama 9(20)and a beam on both the pillars, and on both the wreathed works on both the pillars, top of the sides the beam was as a cover in thickness. 29(43)and the ten mechonothd, the ten buckets on 10(23) And he made the sea, ten in cubits from the mechonothd 30(44)and the one sea and the its rim to its rim; the same was round in a circle; its twelve oxen underneath the sea 31(45)and the caul-height was five in cubits, and bdrawn togetherb, drons and the tongs and the saucers, all the imple-thirty-three in cubits encompassed it. 11(24)And ments that Chiram made for King Salomon for the

supports under its rim all round were encircling it,

house of the Lord, and the forty-eight pillars of the

ten in cubits all round, to raise up the sea. house of the king and the house of the Lord.

12(26)And its rim was like the work of the rim of a

All the works of the king that Chiram made, en-

cup, like a bud of a lily, and the thickness of it a

tirely of bronze; 32(47)the weight of the bronze of

handbreadth. 13(25)And twelve oxen were under

which he made all these works, very much in

the sea, the three facing north and the three facing

abundance. 33(46) In the region of the Jordan the

seaward and the three facing south and the three king cast them, in the thickness of the ground be-facing east, and all the hindquarters were toward tween Sokchoth and between Sira.

the house, and the sea was upon them from above.

34(48) And King Salomon gave the implements

14(27) And he made ten bronze mechothd, that he made in the house of the Lord: the golden five cubits the length of the one mechothd, and altar, and the table upon which were the loaves of four cubits its width and six in cubits its height. the offering—golden, 35(49) and the lampstands, 15(28) And this was the work of the mechothd;

five on the right and five on the left, in front of the

they had a stopper, and a stopper between the pro- dabirj— overlaid gold, and the torches and the jectons. 16(29) And on their stoppers between the lamps and the golden pouring vessels 36(50) and the aHeb = *porch* bl.e. *in total* cl.e. *west* dHeb = *stand(s)* eOr *angle* fPerhaps *five spokes* gPerhaps *rim* hl.e. *the one mechoth* iPerhaps *slope* j *inner chamber*

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3 reigns (old greek) 7-8

porticoes and the nails and the saucers and the above, 8 and the gsacred thingsg projected, and the bowls and the golden censers, overlaid, and the heads of the sacred things were seen from the holy doorways of the innermost part of

the house, place in front of the door, but they could not be the holy of the holies and the golden doors of the ark seen from outside. 9 There was nothing in the ark shrine. 37(51) And all the work that King Salomon except the two stone tablets, tablets of the covenant on the house of the Lord was fulfilled, and as was commanded, that Moses had placed there at Choreb— Salomon brought in the holy things of his father which things the Lord arranged with the sons of Israel and all the holy things of Salomon, the Israelites, when they came out of the land of Egypt.

silver and the gold and the implements, and gave 10 And it happened, when the priests came out of them into the treasuries of the house of the Lord.

the holy place, that a cloud filled the house, 11 and

38(7.1a) And Salomon built his house in three years; the priests could not stand to minister from before the house for seven years.

the cloud, for the glory of the Lord filled the house.

39(7.2) And he built the House to the Forest of

14 And the king turned his face away, and the

the Lebanon, one hundred cubits its length and king blessed all Israel, and all the assembly of Israel—fifty cubits its width and thirty cubits its height, as he had stood. 15 And he said, “Blessed be the Lord, and three courses of cedar logs, and cedar should be the God of Israel today, who spoke with his mouth and fulfilled for the logs. 40(7.3) And he paneled the house, concerning my father David and fulfilled with his hands, saying, 16 ‘Since the day that I brought my ark of logs was forty-five; the course was fifteen, people Israel out of Egypt, I have not chosen in a

41(7.4)and there were three beams and space on city, in one scepter of Israel, to build a house for space, three times, 42(7.5)and all the doorways and my name to be there, but I chose in Ierousalem for the spaces linked by beams were square and from my name to be there, and I chose Daid to be over the doorway on the door three times.

my people Israel.’ 17And it was in the heart of my

43(7.6) And the Ailama of the Pillars was fifty father Daid to build a house for the name of the cubits long and thirty in cubits in width, linked to- Lord, God of Israel. 18And the Lord said to my fa-gether. There was an ailama in front of them, and ther Daid, ‘Because it came into your heart to pillars and thickness before itb for the ailamminc.

build a house for my name, you did well that it

44(7.7) And the Ailama of the Thrones, there came into your heart; 19nevertheless, you shall not where he pronounced judgment, Ailama of the build the house, but your son who will come forth Court.

out of your sides, he shall build the house for my

45(7.8) And he had a house, there where he name.’ 20And the Lord raised up his word that he sat, one court evolved for those daccording tod this spoke, and I arose in the place of my father Daid, work, and a house for Pharao’s daughter whom Sa- and I sat on the throne of Israel, as the Lord had lomon took, corresponding to this ailama.

spoken, and I built the house for the name of the

46(7.9) All these were of costly stones, sculp- Lord, God of Israel. 21And I set there a place for the tured at intervals on the inside, even from the ark, there wherein is the covenant of the Lord, foundation to the coping, and on the outside into

which the Lord made with our fathers, when he

the great court 47(7.10)founded with large, costly

brought them out of the land of Egypt.”

stones, stones of ten cubits and eight cubits.

22 And Salomon stood before the altar of the

48(7.11)And above with costly stones, according to

Lord before all the assembly of Israel and spread

the measure of unhewne, and with cedars. out his hands to heaven 23and said, “O Lord God 49(7.12)For the great court three courses of unhewne

of Israel, there is no God like you in heaven above

and a course of sculptured cedar. 50(7.1b)And Sa- and on the earth beneath, keeping covenant and lomon finished his whole house.

mercy for your slave who goes before you with his

whole heart, 24which things you kept for your slave

And it happened, when Salomon finished

my father David and spoke with your mouth and

8 building the house of the Lord and his own
have, as this day, fulfilled with your hands. 25 And house after
twenty years, then King Salomon as- now, O Lord God of
Israel, keep for your slave, my semblance all the elders of
Israel in Sion to bring up father David, what you spoke to
him, saying, 'There the ark of the covenant of the Lord out
of the city shall not be taken from you a man from before
me of David (this is Sion) 2 in the month Athanin. to sit on
the throne of Israel, if only your children 3 And the priests
carried the ark 4 and the covert of keep their ways to go
before me, as you went before

witness and all the holy vessels that were in the me.' 26 And
now, O Lord God of Israel, do let your tent of witness, 5 and
the king and all Israel were word to my father David be
confirmed.

before the ark sacrificing countless sheep and

27 "For will God indeed dwell with people on

oxen. 6 And the priests brought the ark into its the earth? If
heaven and the heaven of the heaven place in the dabir of
the house, into the holy of will not suffice for you, how much
less even this holies, underneath the wings of the
cheroubin, house that I built for your name? 28 And you shall
7 for the cheroubin were spread out by their wings

look upon my petition, O Lord God of Israel, to

over the place of the ark, and the cheroubin would hear the
delight with which your slave prays before cover above the
ark and above its holy things from

you to you today, 29 that your eyes may be open day

aHeb = *porch* bAntecedent unclear cHeb = *porches*
dPossibly *engaged in* e.l.e. *unhewn stones* fHeb = *inner chamber* g.l.e. *cheroubin*

3 reigns (old greek) 8

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and night toward this house, toward the place of them captive to a land far off and near, 47and they which you said, 'My name shall be there,' that you will turn their hearts in the land, there where they may heed the prayer that your slave prays toward were transferred. And should they turn and plead this place day and night. 30And you shall hearken with you in the land of their deportation, saying, to the petition of your slave and of your people Is- 'We have sinned; we have acted lawlessly; we have rael, which things they pray toward this place, and acted unjustly,' 48and they turn to you with their you shall listen in heaven, in the place of your habi- whole heart and with their whole soul in the land tation, and you shall do and be merciful.

of their enemies where you transferred them, and

31 "What each sins against his neighbor, and if they shall pray to you by way of their land, which he takes a curse upon him that he be cursed and you gave to their fathers, the city that you have comes and confesses before your altar in this chosen, and the house that I have built for your house, 32then you shall listen from heaven and act name, 49then you shall listen from heaven, from and shall judge your people Israel, that a lawless your established dwelling place, 50and you will be person has acted lawlessly—to give his way to his merciful to their injustices with which they sinned head—and to declare righteous a righteous per-

against you and according to all their transgressions—to give him according to his righteousness.

sions that they have transgressed against you, and

33 “When your people Israel fall before you, you will give them over to compassion because of their iniquities, because they will sin against you, and you will capture them, and you will have compassion on them, shall return and acknowledge your name and pray for they are your people and your heritage, which and plead in this house, 34 then you shall listen you brought out of the land of Egypt, from the heaven and be merciful to the sins of your people Israel. 52 And let your eyes be open to the petition of your slave and you gave to their fathers.

to the petition of your people Israel, to listen to

35 “When the sky is shut up and there is no rain whenever they call to you, 53 for you have rain, because they will sin against you, and they separated them from yourself from among all the people of the earth to be your heritage, just as you name and turn from their sins, when you humble said by the hand of your slave Moses, when you hear them, 36 then you shall listen from heaven and be brought our fathers out of the land of Egypt, merciful to the sins of your slave and your people O Lord, O Lord.”

Israel, because you will make clear to them the

53a(8.12) Then Salomon spoke concerning the

good way to go in it, and you will grant rain on the house, when he had finished building it, land that you gave to your people in inheritance.

“A sun the Lord made manifest in the sky;

37 “If there is famine, if there is death—for

he said that he should dwell in deep

there will be burning, locust larva—if there is mil-

darkness:

dew and if their enemy afflicts them in one of their (8.13)

‘Build my house, cities, any plague, any pain, 38any prayer,
any peti-a remarkable house for yourself, to dwell

tion, if it be to any person, when each knows the

in anew.’ ”

grip of his own heart and spreads out his hands to- And
behold, is this one not written in a book of ward this house,
39then you shall listen from heav- the song?

en from your established dwelling place, and will

54 And it happened, when Salomon finished

be merciful and act and give to a man according to praying
the whole prayer and this petition to the his ways, just as
you know his heart, for you alone Lord, that he arose from
before the altar of the know the heart of all the sons of
people, 40that Lord, crouched down on his knees and his
hands they may fear you all the days that they live in the
spread out toward heaven, 55and he stood and land that
you gave to our fathers.

blessed all the assembly of Israel with a loud voice,

41 “And for the stranger, he who is not of your saying:

people, 42when they shall come and pray toward

56 “Blessed be the Lord today, who has given

this place, 43then you shall listen from heaven, rest to his people Israel according to all that he from your established dwelling place, and do as he spoke; not one word failed in all his good words according to all that the stranger calls to you for, that which he spoke by the hand of his slave Moses.

all the peoples may know your name and fear you 57May the Lord our God be with us, as he was with like your people Israel and know that your name our fathers; may he not abandon us or turn us away, has been invoked on this house that I have built.

58to incline our hearts to him, to go in all his ways

44 “For your people will go out to battle against and to keep all his commandments and his ordinances against their enemies, by a way that you shall turn them, nations which he commanded our fathers. 59And let them and they will pray in the name of the Lord by way these words which I have pleaded before the Lord, of the city, which you have chosen to be in it, and our God, be near to the Lord, our God, day and the house that I have built for your name, 45then night, that he may maintain the cause of your slave you, from heaven, shall listen to their petition and the cause of your people Israel, as a word of their prayer and maintain their cause.

day in its day 60so that all the peoples of the earth

46 “Because they will sin against you—for may know that the Lord God, he is God and there is there is not a person who will not sin—and you no other. 61And let our hearts be perfect to the Lord, will bring against them and hand them

over before our God, to go devoutly in his ordinances and to enemies, and those who take captive shall take

keep his commandments, as this day.”

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3 reigns (old greek) 8-10

62 And the king and all the sons of Israel of-

10 For twenty years, in which Salomon built the

ferred a sacrifice before the Lord. 63And King Sa- two houses, the house of the Lord and the king's lomon offered the sacrifices of peace that he sacri- house, 11King Chiram of Tyre supplied Salomon ficed to the Lord, twenty-two thousand oxen and with cedar timber and with pine timber and with one hundred twenty thousand sheep, and the king gold and with every wish of his. Then the King gave and all the sons of Israel dedicated the house of the Chiram twenty cities in the land of Galilee. 12And Lord. 64On that day the king consecrated the mid- Chiram departed from Tyre and went to Galilee, to dle of the court that was in front of the house of the see the cities that Salomon gave him, and they did Lord, for there he made the whole burnt offering not please him, 13and he said, “What kind of cities and the sacrifices and the fat pieces of the peace of- are these that you gave me, brother?” And he called ferings, because the bronze altar that was before the them Boundary to this day. 14And Chiram brought Lord was small so as not to be able to bear the Salomon one hundred twenty talents of gold, whole burnt offering and the sacrifices of peace.

26and with that King Salomon made a ship at Ga-

65 And Salomon held the feast in that day, and siongaber, which is near Ailath on the shore of the all Israel with him, a great assembly, from the en- last sea in the land of Edom. 27And Chiram sent off tering in of Hemath to the river of Egypt, before in the ship some of his servants, seafaring men who the Lord, our God, in the house that he built, eat-knew how to row the sea, together with the servants ing and drinking and rejoicing before the Lord, our of Salomon. 28And they went to Sophera and took God, seven days. 66And in the eighth day he sent from there one hundred twenty talents of gold and the people away, and he blessed them, and they brought them to King Salomon.

went each to his tents joyful and in good heart be-

cause of the good things that the Lord did to his

And the queen of Saba heard the name of

slave Daudid and to his people Israel.

10 Salomon and the name of the Lord and

came to test him with riddles, 2and she came to

And it happened, when Salomon had finished

lerousalem with a very weighty force, and there

9 buildingthehouseoftheLordandthehouse were camels bearing spices and very much gold of the king and all the business of Salomon that he and precious stone, and she came in to Salomon desired to do, 2that the Lord appeared to Salomon and spoke to him all that was on her heart. 3And a second time, as he appeared at Gabaon, 3and the Salomon reported to her all her words; there was Lord said to him, "I heard the sound of your prayer not a word

overlooked by the king that he did not and your petition which you petitioned before me; report to her. 4And the queen of Saba observed all I have done for you according to all your prayer; I the discernment of Salomon and the house that he have consecrated this house that you built to put built 5and the food of Salomon and the sitting of my name there forever, and my eyes and my heart his servants and the standing of his public servants will be there all the days. 4And if you go before me, and his clothing and his cupbearers and his whole as Daid your father went, with piety of heart and burnt offering that he offered in the house of the with uprightness and doing according to all that I Lord, and she was beside herself.

commanded him and will keep my ordinances

6 And she said to King Salomon, "The word is

and my commandments, 5then I will establish the true that I heard in my land concerning your word throne of your kingship over Israel forever, as I and concerning your discernment, 7and I did not spoke to your father Daid, saying, 'There shall not believe those who spoke to me until I came and be taken from you a man who rules in Israel.'

my own eyes had seen it, and behold, as they re-

6 "But if turning aside you turn aside from me, ported to me, it is not the half. You have added you and your children, and do not keep my com- good things to them in every report that I heard in mandments and my ordinances that Moses set be- my land. 8Happy are your wives! Happy are these fore you, and go, and be subject to other gods, and your servants who continually stand before you, do obeisance to them, 7then I will remove Israel off who hear all your discernment! 9May the Lord from the land that I

given them, and this house that your God be blessed who wanted you, to give you I consecrated for my name I will cast out from before on the throne of Israel. Because the Lord loves Is-me, and Israel will become a desolation and prattle rael to establish it forever, he also made you king among all the peoples. 8And as for this exalted over them to do judgment in righteousness, even house—everyone who passes by it will be astonished in their lawsuits.” 10And she gave Salomon one and will hiss, and they will say, ‘Why did the Lord do hundred twenty talents of gold and very much thus to this land and to this house?’ 9And they will spices and precious stone. Like those spices, which say, ‘Because they forsook the Lord, their God, who the queen of Saba gave to King Salomon, there brought their fathers out of Egypt out of a house of have not come again in quantity.

slavery and embraced foreign gods and did obei-

11 (And the ship of Chiram which carried the

sance to them and were subject to them, therefore gold from Souphir brought very much unhewn the Lord has brought this evil upon them.’ ”

wood and precious stone. 12And the king made the

9a(9.24) Then Salomon brought up Pharao’s unhewn wood supports of the house of the Lord daughter from the city of Daid to his house that and of the house of the king and nablasa and he built for himself in those days.

cinyrasb for the singers. Such unhewn wood had

a = Heb *nebel* = ten or twelve stringed instrument b = Heb *kinnor* = *lyre*

3 reigns (old greek) 10-11

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not come into the land or been seen anywhere to and spices and horses and mules, this every year by this day.)

year.

13 And King Salomon gave the queen of Saba

26 And Salomon had four thousand mares for

everything, as much as she desired, as much as she chariots and twelve thousand horsemen, and he requested, beyond all that Salomon had given her put themd in the cities for the chariots and with through the hand of the king, and she returned the king in Ierousalem. 26a(4.21)And he was ruling and went to her own land, she and all her servants.

all the kings from the river and as far as the land of

14 And the weight of gold that had come to Sa- allophytes and to the borders of Egypt. 27And the lomon in one year was six hundred sixty-six talents king gave gold and silver in Ierousalem like stones, of gold, 15besides the tributes from those subject- and he gave the cedars like sycamores that are in a ed and from the merchants and from all the kings plain in abundance. 28And Salomon's import of who are from beyond and the satraps of the land. horses was from Egypt and Thekoue, and the king's 16And Salomon made three hundred beaten gold traders would receive them from Thekoue by

spears; three hundred gold pieces went into the barter, 29and the import from Egypt rose, a chariot one spear. 17And he made three hundred beaten for a hundred pieces of silver and a horse for fifty gold weapons; three minasa of

gold went into the pieces of silver, and thus to all the kings of Chetti-one weapon, and he put them in the House of the in and the kings of Syria they used to go out by sea.

Forest of Lebanon. 18And the king made a great

ivory throne and gilded it with pure gold; 19the

And King Salomon was a philogynist. And

throne had six steps, and the throne had heads of 11 he had seven hundred ruling women and calves in relief behind it and on this side and on three hundred concubines. And he took foreign that, on the place of the seat, were armsb and two women, both the daughter of Pharao, Moabites, lions standing beside the armsb 20and twelve lions Ammonites, Syrians and Idumeans, Chettites and standing con this side and on thatc, on the six Amorrithes, 2from the nations that the Lord forbade steps; it was not done so in any kingdom. 21And all to the sons of Israel: "You shall not go in to them, Salomon's drinking vessels were of gold, and gold and they shall not go in to you, lest they turn away washbasins, all the vessels of the House of the For- your hearts after their idols"; Salomon clung to est of Lebanon, were of overlaid with gold; there them for love. 4And it happened at the time of Sawas no silver, for it was not reckoned in the days of lomon's old age that his heart was not perfect with Salomon. 22For the king had a ship of Tharsis at the Lord, his God, as was the heart of his father sea with the ships of Chiram, one ship used to Daudid, and his foreign wives turned away his heart come to the king from Tharsis every three years after their gods. 5Then Salomon built a high place with gold and silver and carved and hewn stones.

to Chamos, idol of Moab, and to their king, idol of

22a(9.15) This was the business of the foraging the sons of Ammon, 6and to Astarte, abomination that King Salomon brought to build the house of of the Sidonians. 7And thus he did for all his forthe Lord and the house of the king and the wall of eign wives; they were offering incense and sacrific-lerousalem and the citadel, to fortify all round the ing to their idols, 8and Salomon did evil before the fence of the city of Daudid and Assour and Magdan

Lord; he did not go after the Lord as Daudid his fa-
and Gazer (9.17)and Upper Baithoron (9.18)and
ther.

lethermath (9.19)and all the cities for the chariots

9 And the Lord was angry with Salomon, be-

and all the cities for the horsemen and the busi- cause his heart had turned away from the Lord ness of Salomon which he was engaged in, to build God of Israel, who appeared to him twice, 10and in lerousalem and in all the land, 22b(9.20)so that commanded him concerning this matter that he all the people who remained of the Chettite and of should definitely not go after other gods and the Amorrite and of the Pherezite and of the should keep to do what the Lord God command-Chananite and of the Heuite and of the lebousite ed him. 11And the Lord said to Salomon, “Since and of the Gergesite, those who were not of the these things were with you and you did not keep sons of Israel— (9.21)their children who remained my commandments and my ordinances that I after them in the land, those whom the sons of Is- commanded you, tearing I will tear your kingdom rael were not able to destroy—would not rule over from your hand and give it to your slave. 12Yet, for him. And Salomon brought them under tribute the sake of your father Daudid I

will not do them in until this day. 22c(9.22)And from the sons of Israel your days; I will take it out of the hand of your son.

13

Salomon exacted nothing, for they were men who

Yet, I will not take the entire kingdom; I will give

fought, and his servants and captains of his chari- one scepter to your son for the sake of my slave ots and his horsemen.

Dauid and for the sake of Ierousalem, the city

23 And Salomon was greater than all the kings which I chose.”

of the earth in riches and in discernment. 24And all

14 And the Lord raised up a satane against Sa-

the kings of the earth were seeking the face of Sa- lomon, Hader the Idumean (11.23)and Hesrom son lomon to hear his discernment, which the Lord of Eliadae who was in Raemmath, Hadrazar, king gave into his heart. 25And they each would bring of Souba, his master, (11.24)and men were gathered their gifts, gold utensils and raiment, oil of myrrh

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* dl.e. *the mares* eHeb = *adversary*

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3 reigns (old greek) 11-12

first captured Damasek, (11.25)and they were a sa- days of his life, for the sake of my slave Daid, him tana to Israel all the days of Salomon. And Hader whom I chose. 35And I will take the kingdom out the Idumean was of the seed of the kingdom in Id- of the hand of his son and give you the ten umea. 15And it happened, when Daid utterly de- sceptors, 36but to his son I will give the two stroyed Edom while loab, commander of the army, sceptors in order that there be an institution for my went to bury the casualties, that they cut off every slave Daid all the days before me in Ierousalem, male in Idumea 16(for loab and all Israel en- the city which I chose for myself to put my name camped there in Idumea six months until he had there. 37And I will take you, and you shall reign in eliminated every male from Idumea), 17and Hader what your soul desires, and you shall be king over fled, he and all the Idumean men of the servants of Israel. 38And it will be, if you keep all that I com-his father with him, and they went into Egypt, and mand you and go in my ways and do what is right Hader was a young lad. 18And men from the city before me, to keep my commandments and my of Madiam rose up and came into Pharan, and ordinances, as Daid, my slave, did, then I will be they took men with them and came to Pharao, with you and will build you a sure house, as I built king of Egypt, and Hader entered in before Pharao, for Daid.” 40And Salomon sought to put ler-and he gave him a house and arranged food for oboam to death, and he arose and fled to Egypt to him. 19And Hader found great favor in the sight of King Sousakim of Egypt, and he was in Egypt until Pharao, and he gave him for a wife a sister of his Salomon died.

wife, the elder sister of Thekemina. 20And the sis-

41 And the rest of the words of Salomon and

ter of Thekemina bore to him—to Hader—her son all that he did and all his discernment, behold, Ganebath, and Thekemina raised him among the have these not been written in a book of the words sons of Pharao, and Ganebath was among the sons of Salomon? 42And the days that Salomon reigned of Pharao. 21And Hader heard in Egypt that Daudid in Ierousalem were forty years. 43And Salomon slept with his fathers and that loab, the command- slept with his fathers, and they buried him in er of the army, had died, and Hader said to Pharao, the city of his father Daudid. And it happened, “Send me off, and I will return to my land.” 22And (12.2)when Ieroboam son of Nabat heard (and he Pharao said to Hader, “What do you lack with me? was still in Egypt, since he fled from before Sa-And behold, you seek to go to your land.” And Iomon and settled in Egypt), he went straight and Hader said to him, “Sending off send me off.” And came to his city in the land of Sarira which is in the Hader returned to his land. 25This was the evil hill country of Ephraim. And King Salomon slept which Hader did, and he was indignant with Isra- with his fathers, (11.43)and his son Roboam ruled el, and he reigned in the land of Edom.

in his stead.

26 And Ieroboam son of Nabat the Ephrathi

from Sarira, son of a widow woman, was a slave of

And King Roboam went to Sikima, for all

Salomon. 27And this was the matter when he lift- 12 Israel was coming to Sikima to make him ed up hands against King Salomon. He built the king. 3And the people spoke to Roboam the king, citadel, closed up the fence of the city of David his saying, 4“Your father made our collar heavy, and father, 28and the person Ieroboam was mighty in now you,

lighten some of the hard service of your power, and Salomon saw the lad, that he was a father and of his heavy collar that he placed on us, man of action, and he gave him charge over the and we will be subject to you.” 5And he said to levies of the house of Ioseph. 29And it happened at them, “Go away for as long as three days, and that time that Ieroboam went out of Ierousalem, come again to me,” and they went away.

and the prophet Achias the Selonite found him on

6 And the king summoned the elders who had

the way and took him aside out of the way, and attended before his father Salomon while he was Achias had clothed himself with a new garment, still living, saying, “How do you advise and I anand both were in the plain. 30And Achia laid hold swer this people a word?” 7And they spoke to him, of his new garment that was upon him and tore it saying, “If you will be a slave to this people in this into twelve pieces. 31And he said to Ieroboam: day and be subject to them and speak good words Take for yourself ten pieces, for this is what the to them, they will also be your slaves all the days.”

Lord, God of Israel, says, “Behold, I am about to 8And he disregarded the advice of the elders that tear the kingdom from the hand of Salomon, and they counseled him and took counsel with the I will give you ten scepters, 32and two scepters will young men who had grown up with him who atremain his for the sake of my slave Daid and for tended before him 9and said to them, “What do the sake of Ierousalem, the city that I chose in it, you advise, and what should I answer this people out of all the tribes of Israel, 33because he forsook who spoke to me, saying, ‘Lighten some of the col-me and acted for Astarte, abomination of the Iar that your father put on us’?” 10And the young

Sidonians, and for Chamos and for the idols of men who had grown up with him who attended Moab and for their king, offense of the sons of before him spoke to him, saying, "This is what you Ammon, and he did not go in my ways, to do what shall speak to this people who spoke to you, sayis right before me, like his father Daudid. 34And I ing, 'Your father made our collar heavy, and now will certainly not take the whole kingdom out of you, lighten it from off us,' this is what you shall his hand because, resisting I will resist him all the speak to them, 'My smallness is thicker than my fa-

aHeb = *adversary*

3 reigns (old greek) 12

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ther's loins, 11and now, my father used to lay on

24b(11.26-28) And there was a person of

you a heavy collar, and I will add to your collar; my Mount Ephraim, a slave of Salomon, and his name father disciplined you with whips, but I will disci- was Ieroboam, and his mother's name was Sarira, pline you with scorpions.' "

a prostitute, and Salomon made him ruler of the

12 And all Israel came to King Roboam in the cudgel over the burdens of the house of Ioseph, third day, as the king told them, saying, "Come to and he built for Salomon Sarira, which was in me again on the third day." 13And the king an-Mount Ephraim, and he had three hundred chari-swered the people harshly, and Roboam disregard- ots of horses; he built the citadel with the burdens ed the advice of the elders that they counseled him of the house of Ephraim; he

enclosed the city of 14 and spoke to them according to the advice of the Daudid, and he was aspiring to the kingdom.

young men, saying, "My father made your collar 24c(11.40) And Salomon was seeking to put him to heavy, and I will add to your collar; my father dis- death, and he was afraid and ran away to King ciplined you with whips, and I will discipline you Sousakim of Egypt, and he was with him until Sa-with scorpions." 15 And the king did not listen to lomon died. 24d(11.21,22) And Ieroboam heard in the people, because the change was from the Lord Egypt that Salomon had died, and he spoke in the that his word which he spoke by the hand of Achia ears of Sousakim, king of Egypt, saying, "Send me the Selonite concerning Ieroboam son of Nabat off, and I will depart into my land," and Sousakim might stand.

said to him, "Request any request, and I will give it

16 And all Israel saw that the king did not lis- to you." 24e And Sousakim gave Ieroboam Ano, the ten to them, and the people answered the king, older sister of Thekemina his wife, to him as wife; saying,

she was great among the king's daughters, and she

"What share do we have in Daudid?

bore to Ieroboam Abia his son. 24f And Ieroboam

And we have no inheritance in the son of

said to Sousakim, "Do really send me off, and I

lessai;

will depart." And Ieroboam departed from Egypt

depart to your coverts, O Israel!

and came into the land of Sarira, which is in

Now feed your own house, O Daud.”

Mount Ephraim, and there all the scepter of Ephra-

And Israel went away to its coverts. 18And the king

im gathered, and Ieroboam built a palisaded camp

sent Adoniram who was over the levy, and all Isra-

there.

el stoned him with stones, and he died, and King

24g(14.1) And his lad was sick with a very se-

Roboam was the first to mount to flee to Ierou-

vere sickness, and Ieroboam went to inquire about

salem. 19And Israel rebelled against the house of

the lad, (14.2)and he said to Ano his wife, “Arise,

Daud to this day.

and go; ask God about the lad, whether he will re-

20 And it happened, when all Israel heard that cover from his sickness.” 24hAnd there was a per-Ieroboam had returned from Egypt, that they sent son in Selo, and his name was Achia, and he was a and called him to the gathering and made him son of sixty years, and the word of the Lord was king over Israel, and there was no one behind

the with him. And Ieroboam said to his wife, "Arise, house of David except the scepter of Ioudas and and (14.3)take in your hand for the man of God Benjamin alone.

loaves and cakes for his children and grapes and a

21 And Roboam entered into Ierousalem and jar of honey." 24i(14.4) And the woman arose and convened the gathering of Ioudas and scepter of took in her hand loaves and two cakes and grapes Benjamin, one hundred twenty thousand young and a jar of honey for Achia, and the person was men, practicing war, to fight against the house of rather old, and his eyes were dim-sighted to see.

Israel to restore the kingdom to Roboam son of Sa- 24kAnd she arose from Sarira and came, and it hap-lomon. 22And a word of the Lord came to Samaias, pened, after she entered into the city to Achia the a man of God, saying: 23Say to Roboam king of Selonite, that Achia said to his lad: Indeed, go out Ioudas, son of Salomon and to all the house of to meet Ano the wife of Ieroboam and you will say Ioudas and Benjamin and to the rest of the people, to her, (14.6)"Come in and do not stand, for this is saying, 24"This is what the Lord says, 'You shall not what the Lord says, 'I will send hard things upon go up or fight with your brothers, the sons of Isra- you.' " 24IAnd Ano entered in before the man of el; let each return to his own house, for this thing God, and Achia said to her, "Why have you has come from me.' " And they heeded the word of brought me loaves and grapes and cakes and a jar the Lord and forbore to go, according to the word of honey? This is what the Lord says, 'Behold, you of the Lord.

will depart from me, and it will be when you enter

24a(11.43) And King Salomon slept with his the gate to Sarira that your girls will come out to fathers and was buried with his fathers in the city meet you and will say to you, "The lad has died." ' "

of Daid. And his son Roboam ruled in his stead 24m(14.11)For this is what the Lord says, 'Behold, I in Ierousalem being a son of sixteen years when he will utterly destroy of Ieroboam aone that urinates began to reign, and he reigned twelve years in Ie- against a walla, and the dead of Ieroboam will be rousalem, and his mother's name was Naanan in the city; the dogs will devour themb, and the daughter of Anan son of Naas, king of the sons of birds of the air will devour the one who has died Ammon, (14.22)and he did evil before the Lord and in the field. And they shall lament for the child, did not go in the way of Daid his father.

"Woe, O Lord," for there was found in him a good

al.e. *a male* bLacking in Gk

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thing concerning the Lord.' "

24n(14.17)And the

25 And Ieroboam built Sikima, which is in

woman departed when she heard, and it hap-

Mount Ephraim and settled in it, and he went out

pened, as she entered into Sarira, that the lad died,

from there and built Phanouel. 26And Ieroboam

(14.18)and the wailing came out to meet her.

said in his heart, "Behold, now the kingdom will

24o And Ieroboam went to Sikima which is in revert to the house of Daud. 27If these people go Mount Ephraim and gathered there the tribes of Is- up to offer sacrifices in the house of the Lord in Ie-rael, and Roboam son of Salomon came up there, rousalem, the heart of the people will also turn and a word of the Lord came to Samaias the Elami, again to the Lord and their lord, to King Roboam saying, "Take for yourself a new garment which has of loudas, and they will kill me." 28And the king not been immersed in water and tear it into twelve took counsel and went and made two golden pieces, and you shall give to Ieroboam and say to calves and said to the people, "Let it suffice for you him, 'This is what the Lord says, Take for yourself to go up to Ierousalem; behold, your gods, O Isra-ten pieces to cover yourself,' " and Ieroboam took el, who brought you up out of the land of Egypt."

29

them, and Samaias said, "This is what the Lord

And he set the one in Baithel, and the one he

says concerning the ten tribes of Israel."

gave in Dan. 30And this thing became a sin, and

24p(12.3) And the people said to Roboam son the people would go before the one as far as Dan.

31

of Salomon, (12.4)“Your father made his collar heavy

And he made houses on high places and made

upon us and the food of his table heavy. And now if some part of the people priests who were not of you will ease up on us, then we will be subject to

the sons of Leui. 32And Ieroboam made a feast in

you,” and Roboam said to the people, (12.5)“Yet

the eighth month in the fifteenth day of the month

three days, and I will answer you a word.” like the festival that was in the land of Ioudas, and 24q(12.6)And Roboam said, “Bring in the elders to

he went up onto the altar that he made in Baithel

me and I will take counsel with them what word I to sacrifice to the calves that he had made, and he should answer the people in the third day.” And placed in Bethel the priests of the high places that Roboam spoke in their ears as the people sent to he made. 33And he went up onto the altar that he him, and the elders of the people said, “Thus the

made on the fifteenth day in the eighth month on

people spoke to you.” 24r(12.8)And Roboam rejected the feast that he fashioned from his heart, and he their advice, and it was not pleasing before him, and made a festival for the sons of Israel and went up he sent and gathered those who had been brought

onto the altar to sacrifice.

up with him (12.9)and spoke to them the issues,

“And the people sent to me, saying these things.”

13 And behold, a man of God came out of

(12.10)And those who had been brought up with

loudas to Baithel by word of the Lord, and

him said: “Thus you shall speak to the people, say-

leroboam was standing by the altar to sacrifice,

ing, ‘My smallness is thicker than my father’s loins;

2and proclaimed against the altar by a word of the

(12.11)my father chastised you with whips, but I will

Lord and said, “O altar, altar, this is what the Lord

rule you with scorpions.’ ” 24sAnd the word was

says, ‘Behold, a son shall be born to the house of

pleasing before Roboam, (12.14)and he answered the

Dauid, losias by name, and he shall sacrifice on

people according as the lads who grew up with him you the
priests of the high places who sacrifice on advised him.

24t(12.16)And all the people as one man you and shall burn
human bones on you.’ ” 3And said, each to his neighbor,
and all cried out, saying,

he gave a sign in that day, saying, “This is the word

“There is no part for us in Dauid,

that the Lord spoke, saying, 'Behold, the altar shall neither inheritance in the son of Issai; be torn down, and the fatness that is on it shall be to your coverts, O Israel, poured out.' " 4And it happened, when King Jeroboam heard the words of the man of God who called out against the altar which was at Bethel, for this person is not for a ruler or for a leader."

24uAnd all the people were dispersed from Sikima, that the king stretched out his hand from the altar, and each departed to his coverts.

(12.21) And

saying, "Seize him!" And behold, his hand that he

Roboam retained control and departed and stretched out against him withered, and he could not return it to himself, 5and the altar also was destroyed, and all the scepter of Judah and all the fatness poured out from the scepter of Benjamin went after him.

altar according to the sign that the man of God

24x And it happened at the beginning of the gave by a word of the Lord. 6And King Jeroboam year that Roboam gathered every man of loudas said to the man of God, "Entreat the face of the and Benjamin and went up to fight against ler-Lord your God, and let my hand return to me."

oboam at Sikima. 24y(12.22)And a word of the Lord And the man of God entreated the face of the Lord, came to Samaias a man of God, saying: (12.23)Say and he returned the king's hand to him, and it be-to Roboam, king of loudas, and to all the house of came as it was before. 7And the king spoke to the loudas and Benjamin and to the rest of the people, man of God, "Come home with me, and dine, and saying, (12.24)"This is what the Lord says, You shall I will give you a gift." 8And the man of God said to not go up or fight against your brothers, sons of Is- the king, "If you give me half your house, I will not rael; return each to his house, for this word has go in with you, nor will I eat food or drink water come from me." 24zAnd they heard the word of the in this place. 9For thus the Lord commanded by a Lord and forbore to go, according to the word of word, saying: Do not eat food, and do not drink the Lord.

water, and do not return by the way that you came

3 reigns (old greek) 13-15

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on it." 10And he went another way and did not re- this grave wherein the man of God is buried; lay turn by the way that he had come on it to Baithel.

me beside his bones, that my bones may be pre-

11 And one old prophet lived in Baithel and his served with his bones, 32for the saying that he sons came and told him

all the deeds that the man spoke by the word of the Lord against the altar of God did in that day in Baithel, and the words which is in Baithel and against the houses of the that he spoke to the king, and they turned the face high places that are in Samaria shall come to pass.”

of their father. 12And their father spoke to them,

33 And after this event Ieroboam did not turn

saying, “Which way has he gone?” And his sons from his evil, and he turned and made priests for showed him the way on which the man of God the high places from part of the people; anyone who came from loudas returned. 13And he said to who wanted to, he would fill his hand, and he his sons, “Saddle the donkey for me,” and they sad- would become a priest for the high places. 34And dled the donkey for him, and he mounted it. 14And this matter became to the house of Ieroboam sin he went after the man of God and found him sit- and ruin and desolation from the face of the earth.

ting under an oak tree, and he said to him, “Are you

the man of God who came from loudas?” And he

21And Roboam son of Salomon reigned

said to him, “I am.” 15And he said to him, “Come 14 over loudas; Roboam was a son of forty with me, and eat some food.” 16And he said, “I am and one years when he began to reign, and he not able to return with you neither will I eat food reigned seventeen years in Ierousalem, the city that nor drink water in this place, 17for thus the Lord the Lord chose out of all the tribes of Israel to put has commanded me by a word, saying: Do not eat his name there, and his mother’s name was Naama food there, and do not drink

water there, and do the Ammanite. 22And Roboam did what was evil not return by the way that you came on it.” 18And before the Lord and provoked him to jealousy with he said to him, “I also am a prophet as you are, and all that his fathers did and with their sins with an angel has spoken to me by a word of the Lord, which they sinned, 23and they built for themselves saying: Bring him back to yourself into your house, high places and poles and groves on every high hill and let him eat food and drink water,” and he lied and under every shady tree, 24and there was also a to him. 19And he brought him back, and he ate conspiracy in the land, and they did some of all food and drank water in his house.

the abominations of the nations that the Lord

20 And it happened, as they were sitting at the drove out from before the sons of Israel.

table, that a word of the Lord came to the prophet

25 And it happened, in the fifth year when

who had brought him back, 21and he said to the Roboam was reigning, King Sousakim of Egypt man of God who came from loudas, saying, “This came up against Ierousalem 26and took all the is what the Lord says: Because you embittered the treasures of the house of the Lord and the treasures word of the Lord and did not keep the command- of the king’s house and the golden spears that ment that the Lord your God commanded you Daudid took from the hand of the servants of 22and came back and ate food and drank water in Hadraazar, king of Souba, and brought them into

this place about which he spoke to you, saying, Ierousalem; he took all the golden shields. 27And

'Do not eat food, and do not drink water,' your King Roboam made bronze shields instead of body shall not come to the tomb of your fathers." them. And the officers of the runnersa who keep 23And it happened, after he ate food and drank

the gateway of the king's house put them on him.

water, that he saddled for him the donkey, and he 28And it happened, when the king would go into turned back. 24And he departed, and a lion found the house of the Lord, that the runnersa would rehim on the road and put him to death, and his move them and deposit them in the Theeb of the body was thrown in the road, and the donkey runnersa.

stood beside it, and the lion stood beside the body.

29 And the rest of the histories of Roboam and

25And behold, men were passing by and saw the

all that he did, behold, are these things not written

carcass thrown in the road, and the lion was stand- in a book of Histories of the Days of the Kings of ing by the carcass, and they came in and spoke in loudas? 30And there was war between Roboam and the town wherein the old prophet lived.

between Ieroboam all the days. 31And Roboam

26 And the one who had brought him back slept with his fathers and was buried with his fa-from the way heard and said, "This is the man of thers in the city of Daud, and his son Abiou God who embittered the word of the Lord." 28And reigned instead of him.

he went and found his body thrown in the road,

and the donkey and the lion stood beside the

And in the eighteenth year of the reign of

body, and the lion did not eat the body of the man 15
Ieroboam son of Nabat, Abiou son of of God and did not
crush the donkey. 29And the Roboam began to reign over
Ioudas, 2and he prophet took up the body of the man of God
and reigned six years, and his mother's name was laid it on
the donkey, and the prophet brought it Maacha daughter of
Abessalom. 3And he went in back to the city to bury him
30in his own grave, the sins of his father that he did before
him, and and they mourned over him, "Woe, brother!" his
heart was not perfect with the Lord, his God, 31And it
happened, after he mourned him, that he like the heart of
his father Dauid. 4For because of

said to his sons, saying, "When I die, bury me in

Dauid the Lord gave him a remnant, that he might

al.e. *guards* bHeb = *chamber*

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3 reigns (old greek) 15-16

establish his children after him and establish Ie- he did what
was evil before the Lord and went in rousalem; 5as Dauid
did what was right before the the way of his father and in
his sins with which he Lord, he did not turn aside from
anything that he made Israel sin.

commanded him all the days of his life. 7And the

27 And Baasa son of Achia, over the house of

rest of the histories of Abioud and all that he did, Belaan, laid siege against him and struck him behold, are these things not written in a book of down at Gabathon, which belonged to the allo-Histories of the Days for the Kings of Ioudas? And phyles, and Nadab and all Israel were laying siege there was war between Abioud and between Ier- to Gabathon. 28And Baasa put him to death in the oboam. 8And Abioud slept with his fathers in the third year of Asa son of King Abioud of Ioudas, and twenty-fourth year of Ieroboam, and he was buried he reigned. 29And it happened, when he reigned, with his fathers in the city of Daud, and his son that he smote the house of Ieroboam and did not Asa reigned instead of him.

leave the house of Ieroboam any breath until he

9 In the twenty-fourth year of King Ieroboam destroyed it according to the word of the Lord that of Israel, Asa began to reign over Ioudas, 10and he he spoke by the hand of his slave Achia the reigned forty-one years in Ierousalem, and his Selonite 30concerning the sins of Ieroboam as he mother's name was Ana daughter of Abessalom. made Israel sin and by his provocation with which 11And Asa did what was right before the Lord like

he provoked the Lord God of Israel.

his father Daud. 12And he took away the mystic

31 And the rest of the histories of Nadab and

rites out of the land and removed all the evil prac- all that he did, behold, are these things not written tices that his fathers did. 13And he also removed in a book of Histories of

the Days for the Kings of his mother Ana from being a leader, because she Israel?

conducted a meeting in her grove, and Asa cut

33 And in the third year of King Asa of Ioudas,

down her hiding-places and burned them with fire Baasa son of Achia began to reign over Israel at at the Wadi Kedron. 14But he did not take away the Thersa for twenty-four years. 34And he did what high places; yet, the heart of Asa was perfect with was evil before the Lord and went in the way of Ier-the Lord all his days. 15And he brought in the oboam son of Nebat and in his sins as he made Is-columns of his father, and he brought in his rael sin.

columns into the house of the Lord—silver and

gold and utensils.

And a word of the Lord came by the hand

16 And there was war between Asa and be- 16 of Iou son of Hanani against Baasa, 2“Since tween King Baasa of Israel all the days. 17And King I raised you from the ground and gave you as a Baasa of Israel went up against Ioudas and built leader over my people Israel and you went in the Rama to prevent anyone from going out and com- way of Ieroboam and made my people Israel sin, ing in to King Asa of Ioudas. 18And Asa took the provoking me to anger with their vain things, 3be-silver and the gold that was found in the treasures hold, I am rousing up after Baasa and after his of the house of the king and gave them into the house, and I will render your house like the house hands of his servants, and King Asa sent them away of Ieroboam son of Nabat; 4the dead person of to Hader’s son, son of Taberemman son of Hazin Baasa in the city, him the dogs shall devour, and

king of Syria who resided in Damascus, saying, his dead person on the plain, him the birds of the air shall devour.”

and between my father and your father; behold, I

5 And the rest of the histories of Baasa and all

have sent you presents, silver and gold; go, break that he did and his dominance, behold, are these your covenant with King Baasa of Israel, and he things not written in a book of Histories of the Days will withdraw from me.” 20And Hader’s son Iis- of the Kings of Israel? 6And Baasa slept with his father and was buried at Thersa, and his son Ela forces against the cities of Israel and smote Ain and reigned in his stead in the twentieth year of King Dan and Abelmah and all Chezrath as far as all the Asa. 7And by the hand of Iou son of Hanani the land of Nephthali. 21And it came to pass, when the Lord spoke against Baasa and against his house all Baasa heard, that he stopped building Rama and the evil that he did before the Lord, to provoke him returned to Thersa. 22And King Asa made a proclamation to all Judah up to Ainakim, and they carried away the house of Ieroboam, and because he smote it.

ried away the stones of Rama and its timber which

8 And Ela son of Baasa reigned over Israel two

Baasa built, and with them King Asa built all the years in Thersa. 9And Zambri, commander of half hill of Benjamin and the watchtower. 23And the his cavalry, conspired against him, and he was at rest of the histories of Asa and all his power that he Thersa drinking himself drunk in the house of Osa exercised, behold, are these things not written

in a the steward at Thersa, 10and Zambri came in and book
of Histories of the Days for the Kings of struck him down and
put him to death and loudas? Yet, in the time of his old age
he was dis- reigned instead of him.

eased in his feet. 24And Asa slept and was buried

11 And it happened, when he began to reign,

with his fathers in the city of Daud, and his son when he sat
on his throne, that he smote the losaphat reigned instead of
him.

whole house of Baasa 12according to the word

25 And Nadab son of Ieroboam began to reign which the
Lord spoke against the house of Baasa to over Israel in the
second year of King Asa of the prophet Iou 13concerning all
the sins of Baasa loudas, and he reigned over Israel two
years. 26And

and his son Ela as made Israel sin, provoking the

3 reigns (old greek) 16-17

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Lord God of Israel to anger with their vain things.
28d(22.46)And the rest of the combinationsa that they
14And the rest of the histories of Ela and all that he
practiced in the days of his father Asa, he removed did,
behold, are these things not written in a book from the land.
28e(22.47)And there was no king in of Histories of the Days
of the Kings of Israel?

Syria, a nasibb. 28fAnd King (22.48)losaphat made a

15 And Zambri reigned seven days in Thersa. ship for Tharsis, to go to Sophir for gold, and it did And the camp of Israel was against Gabathon, not go, for the ship was wrecked at Gasiongaber.

which belonged to the allophyles, 16and the peo- 28g(22.49)Then the king of Israel said to Iosaphat, "I ple in the camp heard, saying, "Zambri conspired will send forth your servants and my lads in the and struck the king," and in Israel they made ship," and Iosaphat was not willing. 28h(22.50)And Ambri, the commander of the army, king over Isra- Iosaphat slept with his fathers and was buried with el on that day in the camp. 17And Ambri went up his fathers in the city of Daudid, and his son Ioram from Gabathon, and all Israel with him, and they reigned in his stead.

laid siege to Thersa. 18And it happened, when

29 In the second year of Iosaphat, Achaab son

Zambri saw that his city had been taken, that he of Ambri began to reign; he reigned over Israel in went into the cave of the house of the king and Samaria twenty-two years. 30And Achaab did what burned down the house of the king over himself was evil before the Lord, he was more wicked than with fire, and he died 19because of his sins that he all who were before him, 31and it was not enough did, to do what was evil before the Lord, to go in for him to go in the sins of Ieroboam son of Nabat, the way of Ieroboam son of Nabat and in his sins and he took as his wife Iezebel daughter of King as he made Israel sin. 20And the rest of the histories Iethebaal of the Sidonians and went and was sub-of Zambri and the collusions in which he colluded, ject to Baal and did obeisance to him. 32And he set behold, are these things not written in a book of an altar for Baal in the

house of his offences which Histories of the Days of the Kings of Israel?

he built in Samaria, 33and Achaab made a grove,

21 Then the people of Israel were divided; half and Achaab added to do provocations to provoke of the people were behind Thamni son of Gonath to anger so that his life might be destroyed; he did to make him king, and half of the people were be- more evil than all the kings of Israel who were behind Ambri. 22The people who were behind Ambri fore him. 34In his days Achiel the Bethelite built overcame the people who were behind Thamni Iericho; he laid its foundation with Abiron his son of Gonath, and Thamni died, and Ioram his firstborn and set up its doors with his younger son brother, at that time, and Ambri became king after Segoub according to the word of the Lord, which

Thamni. 23In the thirty-first year of King Asa,

he spoke by the hand of Iesous son of Naue.

Ambri began to reign over Israel for twelve years.

He reigned six years in Thersa.

And Eliou the prophet, the Thesbite from

24 And Ambri bought mount Semeron from 17 Thesbon of Galaad, said to Achaab, "The Semer, the owner of the mount, for two talents of Lord lives, the God of hosts, the God of Israel be-silver, and he built the mount and called the name fore whom I stand, if there shall be dew and rain of the mount that he built Saemeron after the these years, except by the word of my mouth."

name of Semer, the owner of the mount.

2And a word of the Lord came to Eliou, 3“Go from

25 Ambri did what was evil before the Lord here eastward, and hide yourself by the wadi Chor-and did more evil than all who were before him, rath which is before the Jordan. 4And it will be that 26and he went in every way of Ieroboam son of

you shall drink water from the wadi, and I will

Nabat and in his sins with which he made Israel command the ravens to feed you there.” 5And sin, provoking the Lord God of Israel, to anger Eliou did according to the word of the Lord, and with their vain things. 27And the rest of the words he settled by the wadi Chorrath before the Jordan.

of Ambri and all that he did and his dominance, 6And the ravens would bring him bread in the behold, are these not written in the Book of the morning and meat in the evening, and he drank Words of the Days of the Kings of Israel? 28And water from the wadi. 7And it happened after days Ambri slept with his fathers and was buried in that the wadi dried up, because there was no rain Samaria, and his son Achaab reigned in his stead. in the land.

28a And in the eleventh year of Ambri, (22.41)Ios-

8 And a word of the Lord came to Eliou,

aphat son of Asa began to reign, being (22.42)thirty-9“Arise, and go to Sarepta of Sidonia; behold, I five years at his reign, and he reigned twenty-five have commanded a widow there to feed you.”

years in Ierousalem, and his mother’s name was 10And he arose and went to Sarepta, to the gateway Gazouba daughter of Selei. 28b(22.43)And he went in of the town,

and behold a widow was there gath-the way of his father Asa, and he did not turn aside ering sticks, and Eliou shouted after her and said, from it to do what was right before the Lord; except “Bring me now a little water in a vessel, and I will the high places they did not remove. They kept sac- drink.” 11And she went to take it, and Eliou shout-rificing and offering incense on the high places. ed after her and said to her, “Indeed take for me a 28cAnd what losaphat agreed to (22.46)and all the morsel of bread in your hand.” 12And the woman

dominance that he exercised and whom he fought, said, “The Lord your God lives, if I have a cake, but behold, are these things not written in a book of there is only a handful of meal in the jar and a lit-Histories of the Days of the Kings of loudas? tle oil in the jug, and behold, I am now gathering aPossibly *illicit sexual acts* bHeb = *garrison*, possibly *deputy*

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3 reigns (old greek) 17-18

two sticks, and I shall go in and make it for myself “What have I sinned, that you give your slave into and my children, and we shall eat and die.” 13And the hand of Achaab, to put me to death? 10The Eliou said to her, “Be of good courage; go in, and Lord your God lives, if there is a nation or kingdo according to your word, but first make me a lit- dom to which my lord has not sent to seek you, tle cake of it, and you shall bring it to me, but af- and they said, ‘He is not here,’ and he set fire to the terwards you shall make something for yourself kingdom and its regions, because it had not found and your children. 14For this is what the Lord says, you. 11And now you say, ‘Go, tell your lord, Be-

'The jar of meal will not fail, and the jug of oil will hold, Eliou.' 12And it will be if I depart from you, not diminish until the day that the Lord gives rain that a spirit of the Lord will carry you into a land on the earth.' " 15And the woman went and did it, that I know not, and I will go in to tell Achaab, and and she and he and her children ate. 16And the jar he will kill me, and your slave is one who reveres of meal did not fail, and the jug of oil did not di- the Lord from his youth. 13Has it not been told to minish according to the word of the Lord that he you my lord what I have done when lezabel killed spoke by the hand of Eliou.

the prophets of the Lord, that I hid some of the

17 And it happened after these things that the Lord's prophets, a hundred men, by fifty to a cave, son of the woman, the mistress of the house, be- and provided them with loaves and water? 14And came ill, and his illness was so severe until there now you say to me, 'Go, say to your lord, Behold was no breath left in him. 18And she said to Eliou, Eliou,' and he will kill me." 15And Eliou said, "The

"What to me and to you, O man of God? You have Lord of hosts lives before whom I stand, for I will come to me to bring my injustices to remembrance appear to him today." 16And Abdiou went to meet and to put to death my son!" 19And Eliou said to Achaab and told him, and Achaab ran forth and the woman, "Give me your son." And he took him came to meet Eliou.

from her bosom and carried him up into the upper

17 And it happened, when Achaab saw Eliou,

chamber, there where he was lodging, and laid that Achaab said to Eliou, "Are you he who per-him on his bed. 20And

Eliou cried out and said, "O Lord, the witness of the widow, her with ing Israel?" 18And Eliou said, "I am not pervert-

"Alas O Lord, the witness of the widow, her with ing Israel, but you and your father's house, when whom I am staying, you have done evil by putting you forsook the Lord, your God, and went after the to death her son." 21And he breathed on the lad Baalim. 19And now send, assemble all Israel for three times and called on the Lord and said, "O me at Mount Carmel, and the four hundred fifty Lord my God, let this lad's life now come into him prophets of shame and the four hundred prophets again." 22And it happened thus, and the lad cried of the groves, since they eat at lezabel's table."

out. 23And he brought him down from the upper

20 And Achaab sent to all Israel and gathered

chamber into the house and gave him to his moth- all the prophets at Mount Carmel. 21And Eliou er, and Eliou said, "See, your son is alive." 24And came near to all, and Eliou said to them, "How the woman said to Eliou, "Behold, I know that you long will you go limping on both legs? If the Lord are a divine man and that a word of the Lord in is God, go after him, but if Baal is he, go after your mouth is true."

him." And the people did not answer a word.

22And Eliou said to the people, "I all alone am left

And it happened after many days that a

over as prophet of the Lord, and Baal's prophets

18 wordoftheLordcametoEliouinthethird number four hundred fifty men, and the prophets year, saying, "Go, and

appear to Achaab, and I will of the grove, four hundred.
23Let them give us two give rain on the surface of the earth.” 2And Eliou bulls, and let them choose the one for themselves went to appear to Achaab. And the famine was se- and cut it in pieces and lay it on the wood, and let vere in Samaria. 3And Achaab summoned Abdiou them put on no fire, and I will do the other bull the steward. (And Abdiou was one who revered the and will put on no fire. 24And shout in the name Lord greatly, 4and it happened, when lezabel of your gods, and I will call on the name of the smote the prophets of the Lord, that Abdiou took Lord, my God, and it will be, the god who answers a hundred men, prophets, and hid them by fifty to by fire, he is God.” And all the people answered a cave and kept providing them with bread and and said, “The word which you spoke is good!”

25

water.) 5And Achaab said to Abdiou, “Come, and

And Eliou said to the prophets of shame,

let us pass through the land to springs of water and “Choose for yourselves the one bull calf, and do it to wadis, if perhaps we may find grass and keep the first, for you are many, and call on the name of horses and mules alive, and none of the animals your god, and put on no fire.” 26And they took the will be destroyed.” 6And they divided for them- bull calf and did it and were calling on the name selves the way to pass through it; Achaab went in of Baal from morning until noon and said, “Hear one direction alone, and Abdiou went in another us, O Baal, hear us!” And there was no voice, and direction alone.

there was no hearing, and they ran about on the

7 And Abdiou was on the way alone, and Eliou altar that they made. 27And it happened at noon came to meet him alone, and Abdiou hastened that Eliou the Thesbite mocked them and said, and fell on his face and said, "Are you he, my lord "Call in a loud voice! For he is a god, for pratinga Eliou?" 8And Eliou said to him, "It is I; go, say to occupies him, and at the same time he is perhaps your lord, Behold, Eliou." 9And Abdiou said,

giving an oracle, or perhaps he is asleep and will

aPossibly *meditation*

3 reigns (old greek) 18-19

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get up." 28And they were calling in a loud voice Achaab wept and went to lezrael. 46And the hand and, as was their custom, they were cutting them- of the Lord was on Eliou, and he girded up his selves with daggers and lances until the blood loins and ran in front of Achaab to lezrael.

gushed out over them, 29and they were acting the prophet until evening came. And it happened, as it

And Achaab told lezabel his wife all that

was the time for the sacrifice to ascend and there 19 Eliou did and how he killed the prophets was no voice, that Eliou the Thesbite spoke to the with a sword. 2And lezabel sent to Eliou and said, prophets of the offenses, saying, "Stand aside for "If you are Eliou and I am lezabel, this is what God the present, and I will do my whole burnt offer- may do to me, and this is what he may add, being," and they stood aside and departed.

cause I will make your life like the life of one of

30 And Eliou said to the people, "Come closer to me by this hour tomorrow." 31 And Eliou was to me," and all the people came closer to him. afraid and got up and went away for his life and 31 And Eliou took twelve stones according to the

came to Bersabee which belongs to loudas, and he

number of the tribes of Israel, as the Lord had spo- left his lad there.

ken to him, saying, "Israel shall be your name,"

4 And he went a day's journey into the wilder-

32 and he built the stones in the name of the Lord

ness and came and sat down under one rathmc

and repaired the altar that had been thrown down and asked that his soul die and said "Let it be and made a thaalaa around the altar, holding two enough now; indeed, take away my life from me, measures of seed. 33 And he piled up the firewood Lord, for I am no better than my fathers." 5 And he on the altar that he made and cut the whole burnt lay down there under a plant and fell asleep, and offering in pieces and laid it on the firewood and behold, someone touched him and said to him, piled it on the altar. 34 And he said, "Take for me "Get up, and eat." 6 And Eliou looked, and behold, four jars of water, and pour it on the whole burnt at his head was a wheat cake and a jar of water, and offering and on the firewood," and they did so. he arose and ate and drank. And turning away, he And he said, "Do it a second time," and they did it slept. 7 And the angel of the Lord returned a second a second time. And he said, "Do it a third time," time and touched him and said to

him, "Get up, and they did it a third time. 35And the water ran all eat, for the journey will be too much for you."

around the altar, and filled the thaalaa with water.

8And he got up and ate and drank, and he went in

36 And Eliou cried aloud to heaven and said, the strength of that food forty days and forty nights

"O Lord, God of Abraam and Isaak and Israel, as far as Mount Choreb. 9And there he entered into heed me, O Lord, heed me today with fire, and let a cave and lodged there.

all this people know that you are Lord, God of Is-

And behold, a word of the Lord came to him

rael, and I am your slave, and I have done these and said, "Why are you here, Eliou?" 10And Eliou works on your account. 37Heed me, O Lord, heed said, "Being zealous, I have been zealous for the me with fire, and let this people know that you are Lord Almighty, for the sons of Israel forsook you; Lord God and that you turned the heart of this they threw down your altars and killed your people back." 38And fire from the Lord fell from prophets with a sword, and I alone am a remnant, heaven and consumed the whole burnt offering and they are seeking my life, to take it."

and the firewood and the water that was in the

11 And he said, "You shall go out tomorrow

thaalaa and the stones, and the fire licked up the and shall stand before the Lord on the mountain; dust. 39And all the people fell on their face and behold, the Lord will pass by." And there was a said, "Truly the Lord is God; he is God."

40And great, strong wind splitting mountains and crush- Eliou said to the people, "Seize the prophets of ing rocks before the Lord, and the Lord was not in Baal; do not let one of them escape." And they the wind, and after the wind a dseismic upheavald; seized them, and Eliou brought them down to the the Lord was not in the dseismic upheavald, 12and wadi Kison and slaughtered them there.

after the dseismic upheavald a fire; the Lord was

41 And Eliou said to Achaab, "Go up, and eat, not in the fire, and after the fire the sound of a and drink, for there is a sound of the feet of the light breeze, and the Lord was there. 13And it hap-rain." 42And Achaab went up to eat and to drink, pened, when Eliou heard it, that he wrapped his and Eliou went up on Carmel and bowed down face in his hairy mantle and went out and stood by upon the earth and put his face between his knees. the cave, and behold, there came a voice to him, 43And he said to his lad, "Go up, and look the way and it said, "Why are you here, Eliou?" 14And

of the sea." And the lad looked and said, "There is Eliou said, "Being zealous, I have been zealous for nothing." And Eliou said, "Now you—go again the Lord Almighty, for the sons of Israel forsook seven times." And the lad returned seven times. your covenant; they tore down your altars and 44And it happened atthe seventh time, and be-killed your prophets with a sword, and I alone am

hold, a little cloud—like the sole of a person's a remnant, and they are seeking my life, to take it."

foot—bringing water. And he said, "Go up, and say 15And the Lord said to him, "Go, return on your to Achaab, 'Harness your chariot, and go down; do way, and you will come to the way of the wilder-not let the rain overtake you.'

” 45And it happened ness of Damascus, and you shall anoint Hazael as buntil thus and thusb, and the sky grew black with

king of Syria, 16and you shall anoint lou son of

clouds and wind, and there was a heavy rain, and

Namessi as king over Israel, and you shall anoint

aHeb = *trench* bPerhaps *after a while* cHeb = *broom tree*
dPossibly *earthquake and hurricane*

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3 reigns (old greek) 19-21

Elisaie son of Saphat from Abelmaoula as prophet and sat opposite him and testified against him, sayin your stead. 17And it will be that the one who es- ing, “You have blessed a God and king,” and they capes from the sword of Hazael lou shall put to took him outside the city and stoned him with death, and the one who escapes from the sword of stones, and he died. 14And they sent to lezabel, say-lou Elisaie shall put to death. 18And you will leave ing, “Nabouthai has been stoned and is dead.”

seven thousand men in Israel, all the knees that

15 And it happened, when lezabel heard, that

did not bow a knee to Baal and every mouth that she said to Achaab, “Get up, take possession of the did not do obeisance to him.”

vineyard of Nabouthai the lezraelite, which he re-

19 And he set out from there and found Elisaie fused to give you for money, for Nabouthai is not son of Saphat, and he was plowing with oxen— alive, for he is dead.” 16And it happened, when twelve yoke of oxen ahead of him, and he was with Achaab heard that Nabouthai the lezraelite was the twelve—and he came upon him and threw his dead, that he tore his garments and put on sack-hairy mantle over him. 20And Elisaie left the oxen cloth, and it happened after these things that and ran after Eliou and said, “I will kiss my father Achaab arose and went down to the vineyard of and will follow after you,” and Eliou said, “Go Nabouthai the lezraelite to possess it.

back, for I am done with you.” 21And he returned

17 And the Lord said to Eliou the Thesbite, say-

from behind him and took the yoke of oxen and ing: 18Arise, and go down to meet King Achaab of slaughtered and boiled them with the equipment Israel who is in Samaria; behold, he is in the vine-from the oxen and gave it to the people, and they yard of Nabouthai, for he has gone down there to ate, and he arose and went after Eliou and minis- possess it. 19And you shall speak to him, saying, tered to him.

“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

20 2

(1) AndNabouthaithelezraelitehad

one vineyard beside the threshing

licked up the blood of Nabouthai, there dogs will

floor of King Achaab of Samaria. 2And Achaab lick up your blood, and the prostitutes will wash spoke to Nabouthai, saying, "Give me your vine- themselves in your blood."

yard, and it will be to me for a garden of vegetables,

20 And Achaab said to Eliou, "Have you found

because it is nearer my house, and I will give you me, O my enemy?" And he said, "I have found you, another vineyard better than it, but if it seems because you have vainly sold yourself to do what is pleasing before you, I will give you money in ex- evil before the Lord, to provoke him to anger.

21

change for this your vineyard, and it will be to me

This is what the Lord says, 'Behold I am bringing

for a garden of vegetables." 3And Nabouthai said to disaster on you, and I will burn after you and will Achaab, "May it not be to me from my God to give cut off from Achaab bevery one who urinates you the inheritance of my fathers." 4And the spirit against a wallb, both shut up and one left in Israel, 22

of Achaab became troubled, and he lay down on

and I will render your house like the house of

his bed and covered his face and did not eat bread.

Ieroboam son of Nabat and like the house of Baasa

5 And his wife Iezabel came in to him and son of Achia concerning the provocations with spoke to him, "Why is your spirit troubled and you which you provoked, and you made Israel sin.'

23

are not eating bread?" 6And he said to her, "Be-

And to Iezabel the Lord spoke, saying, 'The dogs

cause I spoke to Nabouthai the Iezraelite, saying, shall eat her by the fortification of Iezrael.' 24The

'Give me your vineyard for money, but if you pre- dead of Achaab in the city the dogs shall eat, and fer, I will give you another vineyard for it,' and he his dead on the plain the birds of the air shall eat."

said, 'I will not give you the inheritance of my fa-

25 (Yet, Achaab did act foolishly when he sold

thers.' " 7And his wife Iezabel said to him, "Do you himself to do what was evil before the Lord, as his now thus act the king over Israel? Get up, eat wife Iezabel led him astray, 26and he acted most bread, and be yourself, I will give you the vineyard abominably in going after abominations, accord-of Nabouthai the Iezraelite."

ing to all that the Amorrites did, whom the Lord

8 And she wrote a document in Achaab's name utterly destroyed from before the sons of Israel.) and sealed it with his seal and sent the document

27 And because of the word, when Achaab was

to the elders and the freemen who lived with smitten with remorse from before the Lord, he Nabouthai. 9And it was written in the documents, went weeping, and he tore his tunic and girded saying, "Fast a fast, and seat Nabouthai at the head himself with sackcloth on his body and fasted and of the people, 10and seat two men, sons of trans- put on sackcloth in the day on which he smote gressors, opposite him and have them

testify Nabouthai the lezraelite. 28And a word of the Lord

against him, saying, 'You have blessed a God and by the hand of his slave Eliou came concerning king,' and let them take him out and stone him, Achaab, and the Lord said, 29 "Have you seen how and let him die." 11And the men of his city, the el- Achaab is smitten with remorse from before me? I ders and the freemen who lived in his city, did as will not bring the disaster in his days, but in his lezabel sent to them, just as it was written in the son's days I will bring the disaster."

documents that she sent to them. 12They called a

fast and seated Nabouthai at the head of the peo-

ple, 13and two men, sons of transgressors, came

21(20) And Hader's son gathered all his

force together and went up and

aHeb = euphemism bl.e. *a male*

3 reigns (old greek) 21

laid siege against Samaria, and thirty-two kings ed, each the one beside him, and Syria fled, and Iswith him and every horse and chariot, and they rael pursued them, and Hader's son, king of Syria, went up and laid siege against Samaria and fought escaped on a horse of a horseman. 21And the king against it. 2And he sent into the city to King of Israel went out and took all the horses and the Achaab of Israel 3and said to him, "This is what chariots and struck a great blow in Syria.

Hader's son says: Your silver and your gold are

22 And the prophet approached the king of Isra-

mine, and your wives and your children are mine." el and said, "Strengthen yourself, and consider, and 4And the king of Israel answered and said, "As you

see what you will do, for when the year turns,

spoke, O lord, king, I am yours, and all that is Hader's son, king of Syria, will come up against you."

mine." 5And the messengers came again and said,

23 And the servants of the king of Syria said,

"This is what Hader's son says: I have sent to you, "The God of Israel is a god of mountains and not saying: You shall give me your silver and your gold a god of valleys, therefore he prevailed over us, but and your wives and your children, 6for I will send if we fight against them on level ground, then we my servants to you tomorrow at this time, and they shall prevail over them. 24And do this: send away shall search your house and the houses of your ser- the kings,

each to their place, and put satraps in vants, and it will be the desirable objects of their place of them, 25and we will exchange with you a eyes, on which they shall lay their hands, they will form like the force that you have lost, both horse take.”

for horse and chariot for chariot, and we will fight

7 And the king of Israel called all the elders, against them on level ground, and we shall prevail and said, “Indeed, know, and see that this man is over them.” And he heeded their voice and did so.

seeking trouble, for he has sent to me concerning

26 And it happened when the year turned that

my wives and concerning my sons and concerning Hader’s son mustered Syria and went up to Ape-my daughters; my silver and my gold I did not ka for battle against Israel. 27And the sons of Isra-keep back from him.” 8And the elders and all the el mustered and went out to meet them, and Isra-people said to him, “Do not listen, and do not el encamped opposite them like two flocks of consent.” 9And he said to the messengers of goats, and Syria filled the country. 28And the man Hader’s son, “Say to your master: All things that of God approached and said to the king of Israel, you have sent to your slave about at first I will do, “This is what the Lord says, Because Syria said, ‘The but this matter I cannot do.” And the men left and Lord the God of Israel is a god of mountains and returned word to him. 10And Hader’s son sent back not a god of the valleys,’ I will give this great force to him, saying, “This may the god do to me, and into your hand, and you shall know that I am the this may he add, if the dust of Samaria will suffice Lord.” 29And they encamped opposite one anoth-for foxes for all

the people, for my footmen.” er seven days, and it happened on the seventh day 11And the king of Israel answered and said, “Let it that the battle drew near, and Israel smote Syria,

suffice; let not the hunchback boast as he who is one hundred thousand foot soldiers in one day.

straight.” 12And it happened, when he answered 30And the rest fled into the city of Apheka, and the him this word, he was drinking, he and all the wall fell on twenty-seven thousand of the men that kings with him, in the booths, and he said to his were left.

servants, “Build a palisade!” And they placed a pal-

And Hader’s son fled and entered the house

isade against the city.

into the inner chamber of the bedroom. 31And he

13 And behold, one prophet came up to the said to his servants, “I know that the kings of Isra-king of Israel and said, “This is what the Lord says, el are merciful kings; let us now put sackcloths Have you seen all this great multitude? Behold, I around our waists and ropes on our heads and go will give it into your hand today, and you shall out to the king of Israel, perhaps he will spare our know that I am the Lord.” 14And Achaab said, “By lives.” 32And they tied sackcloths around their whom?” and he said, “This is what the Lord says, waists and put ropes on their heads and said to the By the lads who serve the district governors.” And king of Israel, “Your slave, Hader’s son, says, ‘In-Achaab said, “Who shall begin the battle?” And he deed, let my soul live.’ ” And he said, “Is he still said, “You.” 15And Achaab mustered the lads who alive? He is my brother.” 33And the

men practiced served the district governors, and there were two ornithomancy, and they hastened and seized upon hundred thirty, and after these things he mustered the word from his mouth and said, "Hader's son is the people, every son of power, sixty thousand.

your brother." And he said, "Go in, and bring

16 And he went out at noon, and Hader's son him," and Hader's son came out to him, and they was drinking himself drunk in Sokchoth, he and made him come up to him into the chariot. 34And the thirty-two kings allied with him. 17And the he said to him, "I will restore to you the towns that lads who served the district governors went out my father took from your father, and you shall es-among the first. And they sent and reported to the tablish streets for yourself in Damascus, as my faking of Syria, saying, "Men have come out from ther did in Samaria, and I will send you off with a Samaria." 18And he said to them, "If these have covenant." So he made a covenant with him and come out for peace, take them alive, and if they sent him off.

have come out for war, take them alive, 19and do

35 And by a word of the Lord one person of the

not let the lads who serve the district governors sons of the prophets said to his neighbor, "Indeed, come out of the city." And the force behind them smite me!" And the person refused to smite him.

20smote, each the one beside him, and he repeat-

36And he said to him, "Because you have not

3 reigns (old greek) 21; (kaige) 22

obeyed the voice of the Lord, behold, you will de- for himself horns of iron, and he said, "This is what part from me, and a lion will smite you." And he the Lord says: With these you shall gore Syria until went out from him, and a lion found him and it is finished." 12And all the prophets were prophe- smote him. 37And he found another person and sying the same way, saying, "Go up to Remmath said, "Now smite me!" And the person smote him, Galaad, and you will succeed, and the Lord will and he smote and smashed him. 38And the proph- give into your hands even the king of Syria."

et departed and waited for the king of Israel along

13 And the messenger who had gone to sum-

the road and bound his eyes with a bandage. mon Michaias spoke to him, saying, "Behold now, 39And it happened, as the king was passing by, that

all the prophets are speaking with one mouth

he shouted to the king and said, "Your slave went good things about the king; now you too, let your out to the army for the battle, and behold, a man words be like the words of one of them, and speak brought a man to me and said to me, 'Guard this good things.'" 14And Michaias said, "The Lord man, but if escaping he escapes, then your life lives, for whatever the Lord says to me, that I will shall be for his life, or else you shall pay a talent of speak."

silver.' 40And it happened: your slave looked

15 And he came to the king, and the king said

around here and there, and he was not.” And the to him, “Michaias, shall I go up to Remmath king of Israel said to him, “Behold, you have also Galaad to battle, or shall I refrain?” And he said, slain the ambushes on my side.” 41And he has- “Go up, and you will succeed, and the Lord will tened and removed the bandage away from his give it into the hand of the king.” 16And the king eyes, and the king of Israel recognized him that he said to him, “How many times must I make you was one of the prophets. 42And he said to him, swear that you tell me the truth in the name of the “This is what the Lord says, ‘Because you carried off Lord?’” 17And Michaias said, “Not so—I have seen a man destined for destruction at your hand, your all Israel scattered on the mountains, like a flock life shall also be for his life, and your people for that has no shepherd, and the Lord said, ‘These his people.’ ” 43And the king of Israel departed, have no master; let each one go home in peace.’ ”

troubled and faint, and came to Samaria.

18And the king of Israel said to Iosaphat, king of

Iouda, “Did I not tell you that this one does not

(KAIGE)

prophecy anything good to me, for on the contrary

evil?”

And he stayed for three years, and there

19 And Michaias said, “Not so, not I—hear the

22 was no war between Syria and between Is-
wordoftheLord—notso:IsawtheLordGodofIs-rael. 2And it

happened in the third year that Iosaphat, sitting on his throne, and all the host of Jehoshaphat, king of Judah, came down to the king of Israel. He stood near him on his right and on his left.

20

Israel. 3 And the king of Israel said to his servants,

And the Lord said, 'Who will entice Ahab, king

"Do you know that Ramoth Gilead belongs to Israel, and he will go up and fall at Ramoth Gilead, and we are saying nothing to take it out of the Gilead?' And one spoke one way, and another another way of the king of Syria?" 4 And the king of Israel asked the other way. 21 And a spirit came forward and stood before the Lord and said, 'I will entice him.' And Ramoth Gilead to battle?" And Iosaphat said, "As the Lord said to him, 'In what way?' 22 And he said, 'I will go out and be a lying spirit in the mouth of your horses, as my horses, are your horses.'"

all his prophets.' And he said, 'You shall entice

5 And Iosaphat, king of Judah, said to the king of Israel, and indeed you shall prevail; go out, and do of Israel, "Do inquire of the Lord today." 6 And the king of Israel said, "Behold, the Lord has put a lying spirit in the mouth of all these your prophets, and about four hundred men, and the king said to the Lord has spoken evil against you."

them, "Shall I go to battle against Ramoth

24 And Sedekias son of Chanania came near

Galaad, or shall I refrain?" And they said, "Go up, and struck Michaias on the cheek and said, "What and giving the Lord will give it into the hands of the kind of a spirit of the Lord has spoken in you?"

25

king." 7And Iosaphat said to the king of Israel, "Is

And Michaias said, "Behold, you shall see in that

there not a prophet of the Lord here? And we will day, when you go into a chamber of the chamber inquire of the Lord through him." 8And the king of to hide." 26And the king of Israel said, "Take Israel said to Iosaphat, "There is still one man to in- Michaias, and return him to Emer the governor of quire of the Lord through him, but I hate him, for the city, and tell Iosaphat son of the king 27to put this he does not speak anything good about me, but fellow in prison and to feed him bread of affliction only evil, Michaias son of Iemla." And Iosaphat, and water of affliction until I return in peace."

28

king of Iouda, said, "Let the king not say so." 9And

And Michaias said, "If returning you return in

the king of Israel summoned one eunuch and said, peace, the Lord has not spoken by me."

"Quickly, Michaias son of Iemla." 10And the king of

29 And the king of Israel and Iosaphat, king of

Israel and Iosaphat king of Iouda were sitting, a Iouda, with him went up to Remmath Galaad.

30

man upon his throne, armed in the gates of

And the king of Israel said to Iosaphat, king of

Samaria, and all the prophets were prophesying be- louda, "I will disguise myself and enter into the fore them. 11And Sedekias son of Chanana made

battle, and you wear my clothing." And the king of

a *of Sedekias* = Ra

3 reigns (kaige) 22

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Israel disguised himself and entered into the bat- book of Histories of the Days of the Kings of Isra-tle. 31And the king of Syria commanded the thirty- el? 40And Achaab slept with his fathers, and two commanders of his chariots, saying, "Fight not Ochozias his son reigned in his stead.

small or great, but only the king of Israel." 32And

41 And Iosaphat son of Asa reigned over louda.

it happened, as the commanders of the chariots In the fourth year of Achaab, king of Israel, he be-saw Iosaphat, king of louda, that they said, "This came king. 42Iosaphat was a son of thirty-five years appears to be the king of Israel." And they sur- when he became king, and he reigned twenty and rounded him to fight him, and Iosaphat cried out. five years in Ierousalem. And his mother's name 33And it happened, as the commanders of the

was Azouba daughter of Selei. 43And he went in all

chariots saw that this was not the king of Israel, the way of Asa his father; he did not turn aside that they turned back from him. 34And one drew from it, doing what was right in the sight of the his bow aiming well and struck the king of Israel Lord; 44(43b)yet he did not take away any of the between the lungs and between the breastplate. high places; the people were still sacrificing and of-And he said to the driver of his chariot, "Turn your fering incense on the high places. 45(44)And los-hands around, and carry me away out of the battle, aphant made peace with the king of Israel.

for I am wounded." 35And the battle turned into a

46(45) And the rest of the histories of losaphat

rout in that day, and the king stood on his chariot and his acts of dominance that he exercised, be-facing Syria from morning until evening, and he hold, are these things not written in a book of His-shed blood from the wound into the hollow of the tories of the Days of the Kings of loudas? 51(50)And chariot, and he died in the evening, and blood aof losaphat slept with his fathers and was buried with thea rout flowed out to the hollow of the chariot. his fathers in the city of Daudid his father, and 36And the herald of the army stood at sunset, say-loram his son reigned in his stead.

ing, "Every man to his own city and to his own

52(51) And Ochozias son of Achaab reigned

country, 37for the king is dead!"

over Israel in Samaria in the seventeenth year of

And they came to Samaria and buried the king Josaphat, king of Judah, and he reigned in Israel in Samaria. 38 And they washed off the chariot by two years. 53(52) And he did what was evil in the the spring of Samaria, and the sows and the dogs sight of the Lord and walked in the way of Achaab licked up the blood, and the prostitutes washed his father and in the way of Iezabel his mother and themselves in the blood, according to the word of in the sins of the house of Ieroboam son of Nabat, the Lord that he had spoken. 39 And the rest of the who made Israel sin. 54(53) And he was subject to histories of Achaab and all that he did and the the Baalim and did obeisance to them, and he pro-ivory house that he built and all the cities that he voked the Lord, God of Israel, to anger, according made, behold, are these things not written in a to all that had been done before him.

al.e. *that caused the*

4 REIGNS

(KAIGE)

your fifty.” And fire came down from heaven and consumed him and his fifty.

And Moab rebelled against Israel after Achaab

13 And the king proceeded still to send a third

1 died.

leader, an officer of fifty, and his fifty. And the third

2 And Ochozias fell through the lattice in his

officer of fifty went to him and knelt on his knees

upper chamber in Samaria and was sick, and he

before Eliou and entreated him and spoke to him

sent messengers and told them, "Go, and inquire and said, "O man of God, do let my life and the by the goddess Baal, fly god of Akkaron, whether I life of these fifty slaves of yours be precious in your shall recover from this my sickness." And they sight. 14Look, fire came down from heaven and went to inquire through him. 3And an angel of the consumed the two former officers of fifties and Lord spoke to Eliou the Thesbite, saying, "Get up, their fifties, but now do let the life of your slaves be go to meet the messengers of Ochozias, king of precious in your sight." 15And an angel of the Lord Samaria, and you shall say to them, 'Is it because spoke to Eliou and said, "Go down with him; do there is no god in Israel that you are going to in- not be afraid from before them." And Eliou set out quire by the goddess Baal, fly god of Akkaron?' and went down with him to the king. 16And he 4And not so, for this is what the Lord says, 'The spoke to him, and Eliou said, "This is what the

bed upon which you went up there, you shall not Lord says: Why is it that you sent messengers to income down from it, for there by death you shall quire by the goddess Baal, fly god of Akkaron? Not die.' " And Eliou went and spoke to them.

so; the bed upon which you went up there, you

5 And the messengers returned to him, and he shall not come down from it, for by death you said to them, "Why is it that you returned?" 6And shall die."

they said to him, "A man came up to meet us and

17 And he died according to the word of the

said to us, 'Go, return to the king who sent you, Lord that Eliou had spoken. 18And the rest of the and you shall say to him: This is what the Lord histories of Ochozias, what he did, behold, are says: Is it because there is no god in Israel that you these things not written in a book of Histories of are going to inquire by the goddess Baal, fly god of the Days for the Kings of Israel?

Akkaron? Not so; the bed upon which you went up

18a And Ioram son of Achaab reigns over Isra-

there, you shall not come down from it, for by el in Samaria twelve years in the eighteenth year of death you shall die.' ”
7And he spoke to them, say- Iosaphat, king of Iouda.
18bAnd he did what was ing, “What was the judgmenta of the man who evil in the sight of the Lord, yet not like his broth-went up to meet you and told you these words?” ers nor like his mother. 18cAnd he removed the ste-8And they said to him, “A hairy man, and wearing

les of Baal that his father had made and broke

a leather belt around his waist.” And he said, “This them in pieces. Yet, he clung to the sins of the is Eliou the Thesbite.”

house of Ieroboam who made Israel sin; he did

9 And he sent to him a leader, an officer of not depart from them. 18dAnd the Lord was in-fifty, and his fifty men. And he went up and came flamed with anger against the house of Achaab.

to him, and behold, Eliou was sitting on the top

of the mountain. And the officer of fifty spoke to

And it happened, when the Lord was about to

him and said, "O man of God, the king has sum- 2 take Eliou up by a whirlwind as into heaven, moned you, come down." 10And Eliou answered that Eliou and Elisaie went from Galgala. 2And and said to the officer of fifty, "And if I am a man Eliou said to Elisaie, "Do stay here, for the Lord has of God, fire will come down from heaven and sent me as far as Baithel." And Elisaie said, "The consume you and your fifty." And fire came down Lord lives, and your soul lives, if I will leave you!"

from heaven and consumed him and his fifty.

And they came to Baithel. 3And the sons of the

11 And the king proceeded and sent to him an- prophets who were in Baithel came to Elisaie and other officer of fifty and his fifty. And he went up, said to him, "Did you know that today the Lord is and the captain of fifty spoke to him and said, "O taking your master from above your head?" And he man of God, this is what the king says: Come said, "Yes, I know; keep silent."

down quickly!" 12And Eliou answered and spoke

4 And Eliou said to Elisaie, "Do stay here, for

to him and said, "If I am a man of God, fire will the Lord has sent me to Iericho." And Elisaie said, come down from heaven and consume you and

"The Lord lives, and your soul lives, if I will aban-

aOr *means of judging*

4 reigns (KAIGE) 2-3

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don you!" And they came to Iericho. 5And the dren from there." 22And the waters have been sons of the prophets who were in Iericho drew healed to this day, according to the word of Elisaie near to Elisaie and said to him, "Did you know that he spoke.

that today the Lord is taking your master from

23 And he went up from there to Baithel, and

above your head?" And he said, "And indeed I while he was going up on the way, small children know; be silent."

also came out of the city and jeered at him and

6 And Eliou said to him, "Do stay here, for the said to him, "Go up, baldhead! Go up!" 24And he Lord has sent me as far as the Jordan." And Elisaie turned aside after them and saw them and cursed said, "The Lord lives, and your soul lives, if I will them in the name of the Lord. And behold, two abandon you!" And they both went on. 7And fifty bears came out of the wood and tore open forty-men, sons of the prophets, also stood opposite at two children of them. 25And he went on from a distance, and they both stood by the Jordan. there to the Carmelite mountain and from there 8And Eliou took his sheepskin and rolled it up and returned to Samaria.

struck the water, and the water was divided here

and there, and they both crossed in aa wildernessa.

And Ioram son of Achaab became king in Is-

9 And it happened, when they had crossed, 3 rael in the eighteenth year of Iosaphat, king of that Eliou said to Elisaie, "Ask what I may do for louda, and he reigned twelve years. 2And he did you, before I am taken from you." And Elisaie said, what was evil in the sight of the Lord, yet not like

"Do let twofold in your spirit be on me." 10And his father and not like his mother, and he removed Eliou said, "You made hard to ask this for yourself; the steles of Baal that his father had made. 3Yet, he if you see me as I am being taken up from you, clung to the sin of Ieroboam son of Nabat, who then it will be so for you, and if not, it will not be." made Israel sin; he did not depart from it.

11And it happened, as they walked, that they were

4 And Mosa, king of Moab, was nokedc, and he

walking and talking, and behold, a chariot of fire used to return to the king of Israel dat the risingd and horses of fire, and they separated between one hundred thousand lambs and one hundred both, and Eliou was taken up in a whirlwind as thousand rams, based on wool. 5And it happened, into heaven. 12And Elisaie kept watching and cry- after Achaab died, that the king of Moab rebelled ing out, "Father, Father! Chariot of Israel and its against the king of Israel. 6And King Ioram went horseman!" And he saw him no longer, and he out of Samaria in that day and inspected Israel.

grasped his clothes and tore them into two tears.

7And he went and sent to Iosaphat, king of louda,

13 And he picked up the sheepskin of Eliou saying, "The king of Moab rebelled against me; that fell from upon

Elisaie, and Elisaie went back will you go with me to Moab to battle?" And he and stood on the bank of the Jordan. 14And he said, "I will go up; like me, like you; as my people took the sheepskin of Eliou that fell from upon are your people, as my horses are your horses."

him and struck the water, and it did not part, and 8And he said, "By which way should I go up?" And he said, "Where is the God of Eliou—aphphob?" he said, "The way of the wilderness of Edom."

And he struck the waters, and they burst here and

9 And the king of Israel set out, and the king of

there, and Elisaie went over. 15And the sons of the louda and the king of Edom, and they circled prophets who were in Iericho saw him opposite around a journey of seven days, and there was no and said, "The spirit of Eliou rests on Elisaie." And water for the camp or for the animals that were at they came to meet him and did obeisance to him their feet. 10And the king of Israel said, "O, for the on the ground. 16And they said to him, "See now, Lord has summoned the three kings passing by, to with your servants there are fifty men, sons of give them into the hand of Moab." 11And Iosaphat power; as they go, do let them seek your master; it said, "Is there no prophet of the Lord here? And let may be that a spirit of the Lord picked him up and us inquire of the Lord through him." And one of threw him in the Jordan or on one of the moun- the servants of the king of Israel answered and tains or on one of the hills." And Elisaie said, "You said, "Elisaie son of Saphat, who poured water on shall not send." 17And they urged him until he was the hands of Eliou, is here." 12And Iosaphat said, ashamed, and he said, "Send." And they sent fifty "He has a word of the Lord." And the king of Isra-men, and they searched for

three days but did not el and Iosaphat, king of Iouda, and the king of find him. 18And they came back to him (and he Edom went down to him.

had remained in Iericho), and Elisaie said, "Did I

13 And Elisaie said to the king of Israel, "What

not say to you, Do not go?"

have I to do with you? Go to the prophets of your

19 And the men of the city said to Elisaie, "Be- father." And the king of Israel said to him, "No, for hold, the location of the city is good, as our lord the Lord has summoned the three kings to hand sees, but the waters are bad, and the land is de- them over to the hands of Moab." 14And Elisaie prived of children." 20And Elisaie said, "Bring me said, "The Lord of hosts before whom I stand lives, a new bowl, and put salt there." And they brought unless I regard the person of Iosaphat, king of it to him. 21And Elisaie went out to the outlet of Iouda, if I had looked at you and seen you! 15But the waters and threw the salt there and said, "This as it is, get me a harpist." And it happened, as the is what the Lord says, I have healed these waters; harpist was playing, that the hand of the Lord no longer shall there be death nor a lack of chil-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*

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4 reigns (KAIGE) 3-4

Lord says, 'Make this wadi atroughs by troughsa.' and Elisaie said, "Come on, and sell the oil, and 17For this is what the Lord says, 'You shall not see

you shall pay your interests, and you and your sons

wind, and you shall not see rain, and this wadi shall live by the remaining oil.”

shall be filled with water, and you shall drink, you

8 And a day came, and Elisaie passed through to

and your possessions and your animals. 18And Souman, and a great woman was there, and she this is easy in the sight of the Lord, and I will prevailed on him to eat bread. And it happened hand over Moab in your hand. 19And you shall after enough of his entrances that he turned aside strike every strong city, and every good tree you to eat there. 9And the woman said to her husband, shall fell, and all springs of water you shall stop “Look, indeed I knew that this man was a holy man up, and every good portion of land you shall ruin of God; he regularly passes through to us. 10Let us with stones.’ ” 20And it happened in the morning, now make for him an upper chamber, a small when the offering was going up, and behold, wa- place, and put for him there a bed and a table and ters were coming from the way of Edom, and the a chair and a lampstand, and it shall be, when he land was filled with water.

enters to us, that he shall turn aside there.”

21 And all Moab heard that the kings had come

11 And a day came, and he entered there and

up to fight them, and they called out, from every- turned aside to the upper chamber and lay down one dweaving a beltd and upward, and they stood there. 12And he said to Giezi, his lad, “Call to me at the frontier. 22And they rose early in the morn- this Somanite woman.” And he called her,

and she ing, and the sun rose over the waters, and Moab stood before him. 13And he said to him, "Do say saw the waters opposite, red as blood. 23And they to her, Behold, you amazed us with all this amaze-said, "This is blood of the sword; the kings had a ment; what must be done for you? Is it a word on fight, and they struck, a man his neighbor. And your behalf to the king or to the commander of the now, to the spoils, Moab!" 24And they entered into force?" And she said, "I am—I live among my own the camp of Israel, and Israel rose up, and they people." 14And he said, "What must be done for struck Moab, and they fled from before them, and her?" And Giezi, his lad, said, "Actually, she has no they entered Moab, going in and beating. 25And son, and her husband is old." 15And he called her, the cities they overturned, and on every good por- and she stood at the door. 16And Elisaie said to tion cof landc they threw, a man his stone, and they her, "At this season, as the time is ripe, you shall filled it, and every spring of water they stopped up, have embraced a son." But she said, "No, my lord, and every good tree they felled until they left the do not deceive your slave."

stones of the wall overturned, and the slingers sur-

17 And the woman conceived and bore a son at

rounded and struck itb. 26And the king of Moab this season, as the time was ripe, as Elisaie said to saw that the battle prevailed over him, and he took her.

with him seven hundred men who drew sword to

18 And the child matured, and it happened,

break through to the king of Edom, but they could when the child went out to his father to the not. 27And he took his firstborn son who became reapers, 19that he said to his

father, "My head, my king in his stead and offered him up as a whole head!" And he said to his lad, "Carry him to his burnt offering on the wall. And great regret came mother." 20 And he carried him to his mother, and upon Israel, and they withdrew from him and re- he lay down on her knees until noon, and he died.

turned to their land.

21 And she carried him up and laid him on the bed

of the man of God and closed upon him and went

And one woman from the sons of the proph-

out. 22 And she called her husband and said, "Do

4 etcried to Elisaie, saying, "Your slave, my hus- send me one of the lads and one of the donkeys, band, died, and you knew that he was a slave who and I shall go quickly to the man of God and come feared the Lord, and the creditor came to take my back." 23 And he said, "Why is it that you go to him two sons for himself as slaves." 2 And Elisaie said, today? It is neither new moon nor sabbath." And

"What shall I do for you? Tell me, what do you she said, "Peace." 24 And she saddled the donkey have in the house?" And she said, "Your slave has and said to her lad, "Lead, go; do not hold back for nothing in the house, but for oil with which I shall me to mount, for if I tell you . . . ! 25 Come on, and anoint myself." 3 And he said to her, "Come on, ask you shall go and come to the man of God at the for yourself vessels outside from all your neigh- Carmelite mountain."

bors, empty vessels; don't make them few. 4 And

And it happened, as Elisaie saw her coming, that

you shall enter and shut the door upon you and he said to Giezi, his lad, "Look, indeed there is that upon your sons, and you shall pour out into these Somanite woman; 26now run to meet her, and you vessels, and that which has been filled, you shall shall say, Do you have peace? Does your husband remove." 5And she departed from him and did so have peace? Does the child have peace?" And she and shut the door upon her and upon her sons; said, "Peace." 27And she came to Elisaie at the they kept coming near to her, and she kept pour- mountain, and she caught hold of his feet. And ing in 6until the vessels were filled. And she said to Giezi approached to push her away. And Elisaie her sons, "Bring yet to me a vessel." And they said said, "Let her alone, for her soul is painful to her, to her, "There is no longer a vessel." And the oil and the Lord hid it from me and did not tell me."

28

stopped. 7And she came and told the man of God,

Then she said, "Did I ask for a son from my lord?"

al.e. *into troughs* bAntecedent unclear cLacking in Gk dl.e. *old enough to fight*

4 reigns (KAIGE) 4-5

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Did I not say, You shall not go astray with me?" gave deliverance to Syria. And the man was power-29And Elisaie said to Giezi, "Gird up your loins,

ful in strength—leprous. 2And as for Syria, they

and take my staff in your hand, and go, for if you went out lightly armed and took captive from the meet a man, you shall not bless him, and if a man land of Israel a little girl, and she was in the pres-blesses you, you shall not answer him, and you ence of the wife of Naiman. 3And she said to her shall lay my staff on the face of the child.” 30And mistress, “Would that my lord were in the presence the mother of the child said, “The Lord lives, and of the prophet of God who is in Samaria! Then he your soul lives, if I will abandon you!” And Elisaie will recover him from his leprosy.” 4And she went rose up and went after her. 31And Giezi went on in and told her own lord and said, “Thus and so ahead of her and laid the staff on the face of the said the girl from the land of Israel.” 5And the king child, but there was no sound, and there was no of Syria said to Naiman, “Come here, enter, and I hearing. And he went back to meet him and told will send out a document to the king of Israel.”

him, saying, “The child was not awakened.”

And he went and took in his hand ten talents of

32 And Elisaie entered into the house, and be- silver and six thousand gold pieces and ten hold, the child was lying dead on his bed. 33And changes of robes. 6And he brought the document Elisaie entered into the house and closed the door to the king of Israel, saying, “And now, as soon as upon the two of them and prayed to the Lord. this document comes to you, behold, I sent to you 34And he went up and lay upon the child, and he

Naiman my slave, and you shall recover him from

put his mouth upon his mouth and his eyes upon his leprosy.” 7And it happened, as the king of Isra-his eyes and his hands upon his hands, and he el read the document,

that he tore his clothes and bent over him, and the flesh of the child was said, "Am I a god, to put to death and to make warmed. 35And he turned around and walked to alive, that this man sends to me to recover a man and fro in the house and went up and bent over from his leprosy? For only know now, and see, that the child until seven times, and the child opened this man is setting me up as an excuse."

his eyes. 36And Elisaie cried out to Giezi and said,

8 And it happened, as Elisaie heard that the

"Call this Somanite woman." And he called, and king of Israel had torn his own clothes, that he sent she came in to him. And Elisaie said, "Take your to the king of Israel, saying, "Why did you tear son." 37And the woman came in and fell at his feet your clothes? Do let Naiman come to me, and let and did obeisance on the ground, and she took her him know that there is a prophet in Israel." 9And son and went out.

Naiman came in horse and chariot and stood at

38 And Elisaie returned to Galgala, and the the door of the house of Elisaie. 10And Elisaie sent famine was in the land, and the sons of the proph- a messenger to him, saying, "Going, wash seven ets were sitting before him. And Elisaie said to his times in the Jordan, and your flesh shall return to lad, "Put the large cauldron on, and boil boiled you, and you shall be cleansed." 11And Naiman be-stuff for the sons of the prophets." 39And one went came angry and went away and said, "Behold now, out into the field to gather ariotha, and he found a I kept saying that he will come out to me and stand vine in the field and gathered from it a wild gourd, and call out in the name of his god and lay his his garment full, and he threw it into the cauldron hand on the

place and recover the leprosy! 12Are of boiled stuff, for they knew it not. 40And he not Abana and Pharpar, rivers of Damascus, bet-poured it in for the men to eat. And it happened, ter than the Jordan and all the waters of Israel?

while they were eating from the boiled stuff, that Going, shall I not wash in them and be cleansed?"

behold, they cried out and said, "O man of God, And he turned and went away in a rage. 13And his there is death in the cauldron!" And they could not servants approached and said to him, "The proph-eat it. 41And he said, "Bring flour, and throw it into et spoke a great word to you; shall you not do it?—

the cauldron." And Elisaie said to Giezi the lad, even because he said to you, 'Wash, and be

"Pour for the people, and let them eat." And there cleansed.' " 14And Naiman went down and im-was no longer any harmful thing there in the caul- mersed himself in the Jordan seven times, accord-dron.

ing to the word of Elisaie, and his flesh returned

42 And a man passed through from Baith- like the flesh of a small child, and he was cleansed.

sarisa, and he brought to the man of God from the

15 And he returned to Elisaie, he and all his

first products: twenty barley loaves and fruitcakes. camp, and he came and stood and said, "Behold, And he said, "Give it to the people, and let them indeed I know that there is no god in all the earth eat." 43And his attendant said, "Why should I set but only in Israel, and now accept the

blessing this before a hundred men?" And he said, "Give it from your slave." 16And Elisaie said, "The Lord to the people, and let them eat, for this is what the lives, before whom I stand, if I will accept it!" And Lord says, 'They shall eat and leave some behind.' " he urged him to accept, but he refused. 17And 44And they ate and left some behind, according to Naiman said, "And if not, do let there be given to

the word of the Lord.

your slave a load of a pair of mules, and you shall

give me from the red earth, for your slave will no

And Naiman, the commander of the force of

longer make whole burnt offering and sacrifice to

other gods except to the Lord alone. 18And the

5 Syria, was a great man before his master and

was bmarveled at in faceb, because by him the Lord

Lord will have mercy on your slave when my mas-

aHeb = *herbs bl.e. respected*

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4 reigns (KAIGE) 5-6

ter enters into Remman's house to do obeisance to

11 And the mind of the king of Syria was per-

him, and he will rest on my arm, and I will do turbed about this matter, and he called his servants obeisance in Remman's house, when he does obei- and said to them, "Will you not tell me who is besance in Remman's house, and then the Lord will traying me to the king of Israel?" 12And one of his have mercy on your slave in this matter." 19And servants said, "No one, my lord O king, for Elisaie Elisaie said to Naiman, "Go in peace." And he the prophet in Israel tells the king of Israel all the went away from him for debrathaa of the land.

words that you might speak in the chamber of your

20 And Giezi, the lad of Elisaie, said, "Behold, bedroom." 13And he said, "Go, see where this man my master spared Naiman, this Syrian, by not ac- is, and after I send, I will seize him." And they recepting from his hand what he brought. The Lord ported to him, saying, "Behold, he is in Dothaim."

lives, for I will surely run after him and get some- 14And he sent there horse and chariot and a heavy thing from him." 21And Giezi hurried after Naiman. force, and they came by night and surrounded the And Naiman saw him running after him, and he city.

turned around from the chariot to meet him. 22And

15 And the attendant of Elisaie rose early in the

he said, "Peace. My master sent me, saying, 'Behold morning and went out, and behold, a force was all now, there came to me two lads from Mount Ephra- around the city with horse and chariot. And the lad im from the sons of the prophets; do give them a said to him, "O master! What shall we do?" 16And talent of silver and two changes of robes.' " 23And Elisaie said, "Do not be afraid, for those who

are Naiman said, "Accept two talents of silver." And he with us are more than those who are with them."

accepted it in two bags, with two changes of robes, 17And Elisaie prayed and said, "O Lord, open the and put them on two of his lads, and they carried eyes of the lad, and let him see." And the Lord them in front of him. 24And they came into the opened his eyes, and he saw, and behold, the darknessb, and he took from their hands and stored mountain was full of horses, and there was a char-the things in a house, and he dismissed the men.

iot of fire all around Elisaie. 18And they came

25 And he went in and stood near by his mas- down against him. And Elisaie prayed to the Lord ter, and Elisaie said to him, "Where have you come and said, "Do strike this nation with blindness."

from, Giezi?" And Giezi said, "Your slave has not And he struck them with blindness according to gone here or there." 26And Elisaie said to him, the word of Elisaie. 19And Elisaie said to them,

"Did my heart not go with you when the man "This is not the city, and this is not the way; come turned around from the chariot to meet you? Even after me, and I will lead you to the man whom you now you accepted the silver; even now you accept- seek." And he led them to Samaria.

ed the clothing, and shall you receive by him gar-

20 And it happened, as they entered into

dens and olive orchards and vineyards and sheep Samaria, that Elisaie said, "O Lord, do open their and cattle and male servants and female servants? eyes, and let them see." And

the Lord opened their eyes, and they saw, and behold, they were in the middle of the Jordan and cut down trees. 5And behold, the one of the Lord opened their eyes, and they saw, and behold, they were in the middle of the Jordan and cut down trees. 5And behold, the one

eyes, and they saw, and behold, they were in the

and to your offspring forever.” And he went out of middle of Samaria. 21And the king of Israel said, his presence leprous, as if snow.

when he saw them, “Father, striking shall I strike?”

22And he said, “You shall not strike; if you did not

And the sons of the prophets said to Elisaie,

capture them with your sword and your bow,

6 “Seenow,thetheplacewhereweliveinyourpres- would you strike them? Serve up food and water ence is too narrow for us. 2Do let us go to the Jor- before them, and let them eat and drink, and let dan, and let us take from there, one man, one them go to their master.” 23And he served up be-beam, and build for ourselves there to live there.” fore them a great serving, and they ate and drank, And he said, “Go.” 3And the one said, “Kindly and he sent them, and they went to their master.

come with your slaves.” And he said, “I will go.” And lightly armed men of Syria no longer contin-4And he went with them. And they came to the

ued to come into the land of Israel.

Jordan and cut down trees. 5And behold, the one

24 And it happened after this that the son of

was felling the beam, and the iron fell into the Hader, king of Syria, mustered all his camp and water, and he cried out, "O master! And it was bor- went up and besieged Samaria. 25And there was a rowed!" 6And the man of God said, "Where did it great famine in Samaria, and behold, they befall?" And he showed him the place. And he cut off sieged it until a donkey's head was fifty shekels of a stick and threw it there, and the iron floated. silver, and cthe fourth of a kabc of doves' dung was 7And he said, "Raise it for yourself." And he five shekels of silver. 26And the king of Israel was

reached out his hand and took it.

passing by on the city wall, and a woman cried out

8 And the king of Syria was at war with Israel, to him, saying, "Save, O lord king!" 27And he said and he took counsel with his servants, saying, "I to her, "No! May the Lord save you. How can I save will encamp at this certain place, Elmoni." 9And you? Surely not from the threshing floor or from Elisaie sent to the king of Israel, saying, "Take care the wine press?" 28And the king said to her, "What not to pass by this place, because Syria is hidden is it with you?" And she said, "This woman said to there." 10And the king of Israel sent to the place me, 'Give up your son, and we will eat him today, which Elisaie told him. And he avoided it not once and my son, we will also eat him tomorrow.' 29And or twice.

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

4 reigns (KAIGE) 6-8

the second day, 'Give up your son, and let us eat of the king.' 10And they entered and called toward him.' But she hid her son." 30And it happened, the gate of the city and reported to them, saying, when the king of Israel heard the words of the "We entered into the camp of Syria, and behold, woman, that he tore his clothes—and he was passing there is no man nor human voice there but only a king by on the city wall—and the people saw the tied horse and a donkey and their tents as they sackcloth on his flesh underneath. 31And he said, are." 11And the gatekeepers called out and reported "This is what God may do to me, and this is what to the house of the king within. 12And the king got he may add, if the head of Elisaie shall stand firm up at night and said to his servants, "I will now tell upon him today."

you what Syria did to us. They know that we are

32 And Elisaie was sitting in his house, and the hungry, and they went out of the camp and hid in elders were sitting with him. And he sent a man the field, saying, 'They will come out of the city, before his presence. Before the messenger came to and we shall take them alive and enter into the him, he also said to the elders, "Are you aware that city.' " 13And one of his servants answered and this son of the murderer sent someone to take off said, "Do let them take five of the remaining my head? Look, when the messenger comes, shut horses, which were left here; behold, it is for all the the door, and detain him at the door. Is not the departed multitude of Israel, and we shall send sound of his master's feet behind him?" 33He was there and look." 14And they took two mounted on still speaking with them, and behold, a messenger horses, and the king of Israel sent them after the came down to him and said,

“Behold, this trouble king of Syria, saying, “Go, and see.”
15 And they is from the Lord! Why should I wait for the Lord
went after them as far as the Jordan, and behold, any
longer?”

all the way was full of garments and vessels which

Syria had thrown away in their alarm. And the

And Elisaie said, “Hear a word of the Lord;

messengers returned and told the king.

7 this is what the Lord says, About thistime to- 16 And the
people went out and plundered the morrow a measure of
fine flour for a shekel and a camp of Syria. And there was a
measure of fine double measure of barley for a shekel, in
the gates flour for a shekel and a double measure of barley
of Samaria.” 2 And the number-three man, on for a shekel,
according to the word of the Lord.

17

whose hand the king rested on it, answered Elisaie

And the king appointed the number-three man,

and said, “Behold, the Lord will make cataracts in on whose
hand the king rested on it, over the gate, heaven; this thing
will not be, will it?” And Elisaie and the people trampled him
in the gate, and he said, “Behold, you shall see with your
own eyes, died, just as the man of God had spoken, who but
you shall not eat from there.”

spoke when the messenger came down to him.

18

3 And there were four leprous men by the gate

And it happened just as Elisaie had spoken to

of the city, and a man said to his neighbor, "Why the king, saying, "A double measure of barley for a should we sit here until we die? 4If we say, 'Let us shekel and a measure of fine flour for a shekel, and enter into the city,' and the famine is in the city, it will be about this time tomorrow in the gate of and we shall die there, and if we sit here, we shall Samaria." 19And the number-three man answered also die. And now come, and let us fall into the Elisaie and said, "Behold, the Lord makes cataracts camp of Syria; if they keep us alive, we shall also in heaven; this thing will not be, will it?" And Eli-live, and if they put us to death, we shall also die." saie said, "Behold, you shall see with your own 5And they arose in the darkness, to enter into the eyes, but you shall not eat from there." 20And it camp of Syria, and they came into a part of the happened thus, and the people trampled him in camp of Syria, and behold, there was no man the gate, and he died.

there. 6And the Lord caused the camp of Syria to

hear a sound of chariot and a sound of horse and

And Elisaie spoke to the woman whose son he

a sound of a great force, and a man said to his 8 sparked to life, saying, "Get up, and go, you brother, "Now the king of Israel has hired against and your household, and sojourn wherever you us the kings of the Chettites and the kings of Egypt may sojourn, for the Lord has called for a famine to come against us." 7And they arose and fled in upon the land." And indeed it came upon the land the darkness and abandoned their tents and their for seven years. 2And the woman got up and did horses and their donkeys in the camp

as it was and according to the word of Elisaie, and she went, she fled for their own life. 8And these leprous men entered to a part of the camp, and they entered into the alleys seven years. 3And it happened after one tent and ate and drank and carried away from the end of the seven years that the woman returned there silver and gold and clothing and went, and turned from the land of the alleys into the city they came back and entered into another tent and city, and she came to cry out to the king for her took from there and went and hid it.

own house and for her own fields. 4And the king

9 And a man said to his neighbor, "Not in this was speaking to Giezi, the lad of Elisaie the man of manner we are acting. This day is a day of good God, saying, "Do tell me all the great things that news, and we are silent and waiting until the Elisaie did." 5And it happened, while he was morning light, and we will find lawlessness, and telling the king the fact that he sparked to life a now come, and let us enter and report in the house

dead son, that behold the woman whose son Eli-

al.e. *the king*

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4 reigns (KAIGE) 8-9

saie sparked to life was crying out to the king for the Days for the Kings of Iouda? 24And Ioram slept her own house and for her own fields. And Giezi with his fathers and was buried with his fathers in said, "O lord king, this is the woman, and this is the city of Daudid his father, and Ochozias

his son her son whom Elisaie sparked to life.” 6And the reigned in his stead.

king inquired of the woman, and she told him.

25 In the twelfth year of Ioram son of Achaab

And the king appointed one eunuch for her, say- king of Israel, Ochozias son of Ioram became king.

ing, “Return all that was hers and all the produce 26Ochozias was a son of twenty-two years when he of her field from the day that she left the land until became king, and he reigned one year in Ierou-now.”

salem. And his mother’s name was Gotholia,

7 And Elisaie went to Damascus, and Hader’s daughter of Ambri, king of Israel. 27And he walked son, king of Syria, was ill. And they reported to in the way of the house of Achaab and did what him, saying, “The man of God has come here.” was evil in the sight of the Lord, as did the house 8And the king said to Hazael, “Take manaaa in

of Achaab.

your hand, and go to meet the man of God, and

28 And he went with Ioram son of Achaab into

inquire of the Lord through him, saying, ‘Shall I re- battle with Hazael, king of the allophytes, at Rem-cover from this my illness?’ ” 9And Hazael went to moth Galaad, and the Syrians struck Ioram. 29And meet him and took manaaa in his hand and all the King Ioram returned to be healed in Iezrael of the good things of Damascus, a load of forty camels. wounds with which they struck him at Remmoth,

And he came and stood before him and said to Eli- when he fought with Hazael, king of Syria. And saie, "Your son, Hader's son, king of Syria, sent me Ochozias son of Ioram went down to see Ioram to you, saying, 'Shall I recover from this my ill- son of Achaab in Iezrael, because he was ill.

ness?' " 10And Elisaie said, "Go, say to him, 'By life

you shall live, but the Lord showed me that by

And the prophet Elisaie called one of the sons

death you shall die.' " 11And he stood before his 9 of the prophets and said to him, "Gird up face and fixed bhis gaze until shame, and the man your loins, and take the jug of this oil in your of God wept. 12And Hazael said, "Why is it that my hand, and go to Remmoth Galaad. 2And you shall lord weeps?" And he said, "Because I know what enter there and see there lou son of Iosaphat son evil you will do to the sons of Israel; you will dis- of Namessi, and you shall enter and stand him up patch their fortresses by fire and kill their choice from among his brothers and lead him into the men by sword and drive into their infants and rip chamber in the chamber. 3And you shall take the open their pregnant women." 13And Hazael said, jug of oil and pour it on his head and say, 'This is "What is your slave, the dead dog, that he shall do what the Lord says: I have anointed you as king this thing?" And Elisaie said, "The Lord showed me over Israel.' And you shall open the door and flee you reigning over Syria." 14And he departed from and not linger."

Elisaie and went in to his master, and he said to

4 And the lad, the prophet, went to Remmoth

him, "What did Elisaie say to you?" And he said, Galaad. 5And he entered, and behold, the com-

“He told me, ‘By life you shall live.’ ” 15And it hap- manders of the force were sitting, and he said, “I pened the next day that he took the machmac and have a message for you, commander.” And lou dipped it in the water and put it on his face, and he said, “For which one of all of us?” And he said, died. And Hazael reigned in his stead.

“For you, commander.” 6And he got up and en-

16 In the fifth year of Ioram son of Achaab, tered into the house, and he poured the oil on his king of Israel, Ioram son of Iosaphat, king of head and said to him, “This is what the Lord God louda, became king. 17He was a son of thirty-two of Israel says: I have anointed you as king over the years when he became king, and he reigned eight people of the Lord, over Israel. 7And you shall ut-years in Ierousalem. 18And he walked in the way of terly destroy the house of Achaab, your master, the kings of Israel, as did the house of Achaab, for from before me and avenge the blood of my slaves a daughter of Achaab was his wife, and he did what the prophets and the blood of all the slaves of the was evil in the sight of the Lord. 19But the Lord did Lord from the hand of Iezabel 8and from the hand not want to destroy loudad, for the sake of Daudid of the whole house of Achaab, and you shall utter-his slave, since he had said to give a lamp to him ly destroy from the house of Achaab eone urinating and to his sons all the days.

against a walle, both bond and left behind in Isra-

20 In his days Edom revolted from under the el. 9And I will make the house of Achaab like the hand of louda, and they made a king over them- house of Ieroboam son of Nabat and like the selves. 21And Ioram went up to Sior, and all the house of Baasa son of Achia. 10And the dogs shall chariots with him, and it happened, when he devour Iezabel in the

portion of lezrael, and there arose, that he struck Edom, who had surrounded is no one to bury her.” And he opened the door him, and the commanders of the chariots, and the and fled.

people fled to their coverts. 22And Edom revolted

11 And lou came out to the servants of his mas-

from under the hand of louda until this day. Then ter, and they said to him, “Is it peace? Why is it that Lobena revolted at that time. 23And the rest of the this epileptic entered to you?” And he said to them, histories of loram and all that he did, behold, are “You know the man and his babble.” 12And they these things not written in a book of Histories of

said, “Wrong! Do tell us!” And lou said to them,

aHeb = *a present* bLacking in Gk cHeb = *bed-cover* d *loudas* = Ra el.e. *every male*

4 reigns (KAIGE) 9-10

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“Thus and so he spoke to me, saying, ‘This is what

27 And Ochozias, king of louda, saw and fled

the Lord says: I have anointed you as king over Is- on Baithaggan road. And lou pursued after him rael.’ ” 13And when they heard this, they hurried, and said, “And indeed him!” And he struck him in and they took each man his garment and put it the chariot at the ascent of Gai, which is leblaam.

under him on the steps, and they trumpeted. And he fled to Megiddon and died there. 28 And he blew with a horn and said, "Jehu has become king."

his servants put him on the chariot and brought

14 And Jehu son of Jehoshaphat son of Nishan brought him to Jerusalem and buried him in his tomb in the city of David. And Jeroboam, he was the city of David.

guarding at Ramoth Gilead, he and all Israel,

29 And in the eleventh year of Jeroboam, king of

Israel, Hazael, king of Syria, 15 and King Jeroboam, Ochozias became king over Israel.

Jeroboam returned to be healed in Israel of the

30 And Jehu came to Israel, and Jezebel heard,

wounds with which the Syrians struck him, when and she painted her eyes black and adorned her head. He fought with Hazael, king of Syria. And Jehu said, "Head and peeked through the window." 31 And Jehu

"If your soul is with me, let no one go out of the city, and she said, "Is it peace, city escaping to go and tell in Israel." 16 And Jehu Zambri, the murderer of his master?" 32 And he lifted up his face toward the window and saw her and cause Jeroboam, king of Israel, was being healed in said, "Who are you? Come down with me!" And Israel from the arrows with which the Arameans two eunuchs peered down towards him. 33 And he shot him down in Ramoth in the battle with said, "Roll her." And they rolled her, and some of Hazael, king of Syria, for he was powerful and a her blood

was spattered to the wall and to the man of power. And Ochozias, king of Iouda, went with horses, and they trampled on her. 34 And Iou went down to see Ioram.

in and ate and drank, and he said, "Do see to this

17 And the lookout went up on the tower in cursed woman, and bury her, for she is a king's lezrael and saw the cloud of dust of Iou as he drew daughter." 35 And they went to bury her, and they near and said, "I see a cloud of dust." And Ioram found nothing in connection with her other than said, "Take a rider, and send him before them, and the skull and the feet and the palms of her hands.

let him say, 'Is it peace?' " 18 And a horse rider went 36 And they went back and told him, and he said, to meet them, and he said, "This is what the king "The word of the Lord, which he spoke by the says, 'Is it peace?' " And Iou said, "What have you hand of his slave Eliou the Thesbite, saying, 'In the to do with peace? Fall in behind me." And the portion of lezrael the dogs shall devour the flesh of lookout reported, saying, "The messenger came to lezabel, 37 and the carcass of lezabel shall be like them, but he did not come back." 19 And he sent a dung on the surface of the field in the portion of second horse rider, and he came to him and said, lezrael so that they shall not say, It is lezabel.' "

"This is what the king says, 'Is it peace?' " And Iou

said, "What have you to do with peace? Fall in be-

And Achaab had seventy sons in Samaria.

hind me." 20 And the lookout reported, saying, "He 10 And Iou wrote a letter and sent it into came to them, but he did not come back. And he Samaria, to the rulers of Samaria

and to the elders that was bringing was bringing Iou son of Names- and to the guardians of the sons of Achaab, saying, sias, for it happened in perturbation.”

2“And now, whenever this letter comes to you—

21 And Ioram said, “Get ready.” And he got a with you are the sons of your master, and with you chariot ready. And Ioram, king of Israel, went out, are the chariot and the horses and strong cities and and Ochozias, king of Iouda, a man in his chariot, the weapons—3and you shall notice the good and and they went out to meet Iou, and they found him the upright one among the sons of your master, in the portion of Nabouthai the Iezraelite. 22And it and you shall set him on the throne of his father happened, when Ioram saw Iou, that he said, “Is it and fight for the house of your master.” 4And they peace, Iou?” And Iou said, “What peace? The were extremely afraid and said, “Look, the two whoredoms of Iezabel your mother and her sor- kings did not stand before him, and how shall we ceries are still many.” 23And Ioram turned his hands stand?” 5And those over the house and those over to flee and said to Ochozias, “Treachery, Ochozias!” the city and the elders and the guardians sent to 24And Iou filled his hand with his bow and struck Iou, saying, “We are your servants, and whatever

Ioram between his arms, and the arrow came out you say to us, we will do. We will not make a man through his heart, and he bent on his knees. 25And king; we will do what is good in your sight.” 6And Iou said to Badekar his number-three man, “Throw he wrote them a second letter, saying, “If you are him in the portion of field of Nabouthai the for me and you listen to my voice, take the headsc Iezraelite, for I remember, when I and you were of the men of the sons of your master, and bring mounted on teams behind Achaab

his father, and them to me around this time tomorrow in lezrael.”

the Lord took this issue against him, saying, 26‘Sure- And the sons of the king were seventy men. Thesed ly with the blood of Nabouthai and the blood of his as prominent men of the city were ebringing them sons that I saw yesterday, says the Lord, I will also upe. 7And it happened, when the letter came to repay him in this portion, says the Lord.’ And now, them, that they took the sons of the king and do lift him up, and throw him in the portion, in ac- slaughtered them, seventy men, and they put their cordance with the word of the Lord.”

heads in baskets and sent them to him in lezrael.

aHeb = *top* ? b *loudas* = Ra cGk = sg dl.e. *the guardians*
el.e. *rearing them*

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4 reigns (KAIGE) 10-11

8And the messenger came and reported, saying,

the house of Baal, and he said to the slaves of Baal,

“They brought the heads of the sons of the king.” “Search, and see if there is among you any of the And he said, “Lay them in two heaps at the en- slaves of the Lord, but only the slaves of Baal all trance of the gate until morning.” 9And it hap- alone.” 24And he entered to make the sacrifices pened in the morning that he went out and stood and the whole burnt offerings.

in the gateway of the city and said to all the peo-

And Iou arranged for himself eighty men out-

ple, "You are righteous. Behold, I am—I conspired side and said, "A man, whoever is rescued from the against my master and killed him, but who struck men whom I bring into your hands—his life in all these? 10Know aphphoa that there shall fall to place of his life." 25And it happened, as he finished the earth nothing from the word of the Lord, making the whole burnt offering, that Iou said to which the Lord spoke concerning the house of the runners and to the number-three men, "As you Achaab, and the Lord did what he said by the hand enter, strike them; let not a man come out from of his slave Eliou." 11And Iou struck all who were them." And they struck them with an edge of a left in the house of Achaab in Iezrael, and all his sword. And the runners and the number-three prominent men and his acquaintances and his men threw them out, and they proceeded to a city priests, so as not to leave a remnant of him.

of a house of Baal. 26And they brought out the

12 And he set out and went to Samaria. He was stele of Baal and burned it. 27And they pulled in Baithakad of the shepherds, on the way, 13and down the steles of Baal and tore down the house of Iou found the brothers of Ochozias, king of Iouda, Baal and arranged it into latrines to this day.

and said, "Who are you?" And they said, "We are

28 And Iou wiped out Baal from Israel. 29Yet,

the brothers of Ochozias, and we came down for from the sins of Ieroboam son of Nabat, who the peace of the sons of the king and the sons of made Israel sin, Iou did not depart from behind the woman who holds power." 14And he said, them—the golden heifers in Baithel and in Dan.

“Take them alive.” And they took them alive and 30And the Lord said to Iou, “Because of what you slaughtered them at Baithakad, forty-two men; he did well in doing what is right in my sight, and all left not a man of them.

that was in my heart you did to the house of

15 And he went from there and found Ionadab Achaab, fourth sons shall sit for you on the throne son of Rechab on the way to meet him, and he of Israel.” 31But Iou did not take care to walk in the blessed him. And Iou said to him, “Is your heart law of the Lord God of Israel with his whole heart; right with my heart as my heart is with your heart?” he did not depart from upon the sins of Ieroboam And Ionadab said, “It is.” And Iou said, “And if it is, son of Nabat, who made Israel sin.

give me your hand.” And he gave him his hand,

32 In those days the Lord began to cut off

and he brought him up to him on the chariot. partse in Israel. And Hazael struck them within 16And he said to him, “Come with me, and see

every boundary of Israel: 33from the Jordan to the

while I am zealous for the Lord Sabaoth.” And he rising of the sun, all the land of Galaad, of Gaddi sat him down in his chariot. 17And he entered into and of Rouben and of Manasses from Aroer, which Samaria and struck all who were left to Achaab in is by the bank of the wadi Arnon, and Galaad and Samaria until he wiped them out, according to the Basan. 34And the rest of the histories of Iou and all word of the Lord that he spoke to Eliou.

that he did and all his dominance and the collu-

18 And Iou assembled all the people and said sions in which he colluded, are these things not to them, "Achaab was subject to Baal a little, and written in a book of Histories of the Days for the indeed Iou will be subject to him much. 19And Kings of Israel? 35And Iou slept with his fathers, now, all you prophets of Baal summon to me all and they buried him in Samaria, and Iou and his slaves and his priests; let a man not be inspect- son reigned in his stead. 36And the days that Iou ed, for I have a great sacrifice for Baal; every one reigned over Israel in Samaria were twenty-eight who is not inspected shall not live." But Iou acted years.

with trickery in order to destroy the slaves of Baal.

20And Iou said, "Sanctify a solemn festival for

And Gotholia, the mother of Ochozias, saw

Baal." And they proclaimed it. 21And Iou sent in all 11 that her sons had died, she then destroyed Israel, saying, "And now, all the slaves of Baal and all the fseed of the kingdomf. 2And Iou and all his priests and all his prophets, let not one re- ter of King Ioram, sister of Ochozias, took Iou son main, for I am making a great sacrifice; whoever re- of her brother and stole him from among the sons mains shall not live." And all the slaves of Baal and of the king who were being put to death, him and all his priests and all his prophets came; not a man his nurse—in the chamber of the beds—and she was left behind who did not come. And they en- hid him from before Gotholia, and he was not put tered into the house of Baal, and the house of Baal to death. 3And he was with her in the Lord's house, was filled bmouth-to-mouthb. 22And Iou said to hidden for six years, and Gotholia was reigning the man over the house of mesthaalc, "Bring out over the land.

garments for all the slaves of Baal.” And the keep-

4 And in the seventh year Iodae the priest sent

er of the sacred robes brought them out for them. and took
the commanders of hundreds, Chorri 23And Iou and Ionadab
son of Rechab entered into

and Rasim, and brought them to him into the

aHeb = *then* bl.e. *totally* cOr *Mesthaal*: Heb = *wardrobe*
dl.e. *of the fourth generation* eLacking in Gk fl.e. *royal*

family

4 reigns (KAIGE) 11-12

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Lord's house. And he made a covenant of the Lord of the king's house, and they sat him on the throne with them and made them swear in the sight of the of the kings. 20And all the people of the land re-Lord, and Iodae showed them the son of the king. joiced, and the city was quiet, and Gotholia they 5And he commanded them, saying, "This is the

had put to death by sword in the king's house.

thing that you shall do: let one-third of you enter

on the sabbath, and you shall keep watch of the

(11.21)loas was a son of seven years when he

king's house in the gateway, 6and one-third in the 12 became king.

gate of the roads, and one-third at the gate behind

2(12.1) In the seventh year of lou, loas became

the runners, and you shall keep the watch of the king, and he reigned forty years in Ierousalem. And house, 7and two handsa are among you—every his mother's name was Abia of Bersabee. 3(2)And one who goes out on the sabbath—and they shall loas did what was right in the sight of the Lord all keep the watch of the Lord's house for the king, the days that Iodae the priest enlightened him.

8and you, surround the king all round, a man and

4(3) Yet, some of the high places were not removed,

his weapon in his hand. And he who enters into and the people were still sacrificing there and mak-the saderothb shall die.” And hec was with the king ing incense offerings on the high places.

in his going out and in his going in.

5(4) And loas said to the priests, “All the

9 And the commanders of hundreds did all money of the holy things that is brought into the that lodae the wise commanded, and a man took house of the Lord, assessment money—when a his men who were going in on the sabbath with man receives assessment money—all money, those who were going out on the sabbath and en- whatever arises in a man’s heart to bring into the tered to lodae the priest. 10 And the priest gave to Lord’s house, 6(5) let the priests take for themselves, the officers of hundreds the barbed lances and the a man from their sale, and they shall secure the thirdsd of King Daud, which were in the Lord’s bedekf of the house in everything, there wherever a house, 11 and the runners stood, a man and his bedekf is discovered.” 7(6) And it happened in the weapon in his hand, from the right shoulder of the twenty-third year of King loas that the priests had house to the left shoulder of the house, by the altar not strengthened the bedekf of the house. 8(7) And and the house, near the king all round. 12 And he loas the king summoned lodae the priest and the sent out the son of the king and put on him the priests and said to them, “Why is it that you were nezere and the testimony, and he made him king not strengthening the bedekf of the house? And and anointed him, and they clapped with the hand now, do not take money from your sales, because and said, “Let the king live!”

you shall donate it for the bedekf of the house.”

13 And Gotholia heard the noise of the run- 9(8)And the priests agreed not to take money from ning of the people, and she entered into the Lord’s the people and not to strengthen the bedekf of the house to the people. 14And she looked, and be- house.

hold, the king stood near the pillar, according to

10(9) And Iodae the priest took one chest and

the judgment, and the singers and the trumpets by bored a hole on its lid and set it beside iamibing in the king, and all the people of the land rejoicing the house of a man of the Lord’s house, and the and trumpeting with trumpets. And Gotholia tore priests who guard the threshold gave all the money her own clothes and shouted, “Collusion! Collu- that was found in the Lord’s house. 11(10)And it sion!” 15And Iodae the priest commanded the of- happened, when they saw that the money in the ficers of hundreds who watch over the force and chest was much, that the secretary of the king went said to them, “Bring her out from inside the up, and the great priest and they bundled and saderothb, and he who goes in behind her, by counted the money that was found in the Lord’s death he shall be put to death by sword.” For the house. 12(11)And they gave the money that had priest said, “Indeed she should not die in the been prepared into the hands of those doing the Lord’s house.” 16And they laid hands on her, and work of the overseers of the Lord’s house, and they she entered by way of the horses’ entrance of the paid it out to the workers in wood and to the king’s house, and she died there.

builders who were working in the Lord’s house

17 And Iodae made a covenant between the 13(12)and to the wall-builders and to the quarriers Lord and between the king and between the peo- of stone to buy wood and quarried stone to reple, that they should be the Lord's people, also be- strain the bedekf of the Lord's house, for all that tween the king and between the people. 18And all was paid on the house to strengthen it. 14(13)Yet, the people of the land entered into a house of Baal there shall not be made for the Lord's house silver and pulled it down, and his altars and his images doors, nails, saucers and trumpets, any golden ves-they smashed well, and they killed Matthan, the sel and silver vessel, from the money that was priest of Baal, in front of the altars. And the priest brought into the Lord's house, 15(14)for they shall appointed overseers for the house of the Lord. give ith to those doing the work, and they strength-19And he took the commanders of hundreds, both ened the Lord's house with it. 16(15)And they were

Chorri and Rasim, and all the people of the land, not computing the men into whose hands they and they brought down the king from the Lord's were giving the money to give to those doing the house, and he entered by way of the runners' gate

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*

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4 reigns (KAIGE) 12-14

and money for error, whatever was brought into of Israel?
13And loas slept with his fathers, and ler-the Lord's house,

belonged to the priests.

Joash sat upon his throne in Samaria with the

18(17) Then Hazael, king of Syria, went up and sons of Israel.

fought against Gath and seized it in advance for

14 And Eliseus had become sick with his sick-

himself. And Hazael fixed his face to go up against him by which he died. And Joash, king of Israel, Jerusalem.
19(18) And Joash, king of Judah, took all that went down to him and wept on his face and said, "The holy things that Josaphat and Joram and "Father, Father! Chariot of Israel and its horse-Ochozias, his fathers and kings of Judah, had dedicated!" 15 And Eliseus said to him, "Take a bow and arrows, and his own holy things and all the gold arrows," and he took to himself a bow and arrows.

that was found in the treasuries of the Lord's house 16 And he said to the king, "Put your hand on the bow and of the king's house and sent these to Hazael, bow," and Joash put his hand on the bow. And Hazael, king of Syria, and he went up from Jerusalem.

Eliseus laid his hands on the hands of the king. 17 And

20(19) And the rest of the histories of Joash and he said, "Open the window eastward," and he did all that he did, behold, are these things not written? And Eliseus said, "Shoot," and he shot.

in a book of Histories of the Days for the Kings of Israel And he said, "The Lord's arrow of deliverance, and Judah?
21(20) And his slaves arose and bound an arrow of

deliverance in Syria! And you shall strike tire bondb and struck loas in Mallo's house in

Syria in Aphek until completion." 18And Elisaie

Gaalla. 22(21)And lezichar son of lemouath and

said to him, "Take bows," and he took them. And

lezebouth, his son Somer, his slaves, struck him,

he said to the king of Israel, "Strike the ground,"

and he died. And they buried him with his fathers and the king struck three times and stopped.

19

in the city of David and Amessias his son reigned

And the man of God was grieved at him and

in his stead.

said, "If you had struck five times or six times, then

you would have struck Syria until completion, but

In a year, the twenty-third year of loas son

now you will strike Syria three times."

13 of Ochozias, king of louda, loachas son of
20AndElisaiedied,andtheyburiedhim.And lou became king in
Samaria for seventeen years. lightly armed men of Moab
came in the land 2

d

And he did what was evil in the sight of the Lord

when the year came. 21And it happened, when

and went after the sins of Ieroboam son of Nabat, they were burying the man, that behold, they saw who made Israel sin; he did not depart from them. the lightly armed man, and they threw the man in 3And the Lord grew angry with rage in Israel and

the grave of Elisaie, and he went and touched the

gave them into the hand of Hazael, king of Syria, bones of Elisaie, and he revived and stood up on and into the hand of Hader's son, son of Hazael, his feet.

all the days. 4And Ioachas entreated the face of the

22 And Hazael oppressed Israel all the days of

Lord, and the Lord heeded him, for he saw the Ioachas. 23But the Lord had mercy on them and oppression of Israel, that Syria's king oppressed had compassion on them and had regard for them, them. 5And the Lord gave Israel deliverance, and because of his covenant with Abraam and Isaak they went out from under the hand of Syria, and and Iakob, and the Lord did not want to destroy the sons of Israel sat in their coverts as yesterday them, and he did not banish them from his face.

and the day before. 6Yet, they did not depart from

24 And Hazael, king of Syria, died, and Hader's

the sins of the house of Ieroboam, who made Isra- son, his son, reigned in his stead. 25And loas son el sin; they walked in them, and indeed the sacred of loachas returned and took from the hand of grove stood in Samaria. 7For there was not left to Hader's son, son of Hazael, the towns that he had loachas a peoplec, except fifty horsemen and ten taken from the hand of loachas his father in the chariots and ten thousand footmen, for Syria's war. Three times loas struck him and returned the king had destroyed them, and they made them like towns of Israel.

dust for trampling. 8And the rest of the histories of

loachas and all that he did and all his acts of dom-

In the second year of loas son of loachas,

inance, are these things not written in a book of 14 king of Israel, Amessias son of loas, king of Histories of the Days for the Kings of Israel? 9And louda, also became king. 2He was a son of twenty-loachas slept with his fathers, and they buried him five years when he became king, and he reigned with his fathers in Samaria, and loas his son twenty-nine years in Ierousalem. And his mother's reigned in his stead.

name was loadin of Ierousalem. 3And he did what

10 In a year, the thirty-seventh year of loas, king was right in the sight of the Lord, yet not like of louda, loas son of loachas became king over Is- Daid his father; he did according to all things that rael in Samaria for sixteen years. 11And he did what loas his father had done. 4Yet, he did not remove was evil in the sight of the Lord; he did not depart the high places; the people were still sacrificing from all the sin of Ieroboam son of Nabat, who and making incense offerings on the high places.

made Israel sin; he walked in them. 12And the rest 5And it happened, when the royal power was firm-of the histories of loas and all that he did and all ly in his hand, that he struck his slaves who had his acts of dominance which he exercised with struck his father. 6And he did not put to death the Amessias, king of louda, are these things not writ-sons of those who had struck, just as it is written in ten in a book of Histories of the Days for the Kings

the book of the laws of Moyses, as the Lord com-

aLacking in Gk bPossibly *conspiracy* cPerhaps *army* dl.e. *in the spring of the year*

4 reigns (KAIGE) 14-15

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manded, saying, "Fathers shall not be put to death far as the Sea of the Araba, according to the word for sons, and sons shall not be put to death for fa- of the Lord, God of Israel, which he spoke by the thers, but only each one shall be put to death by hand of his slave Ionas son of Amathi, the proph-his own sins."

et who was from Gethchober. 26For the Lord saw

7 He struck Edom in Gaimela—ten thousand— that the humiliation of Israel was very bitter and and seized the Rock in the battle, and he called its that they were few, bound and in want and aban-name Kathoel—until this day.

doned, and there was no one to help Israel. 27And

8 Then Amessias sent messengers to loas son of the Lord had not said that he would wipe out the loachas son of lou, king of Israel, saying, "Come, seed of Israel from under

heaven, and he saved let us be seen by faces.” 9And loas, king of Israel, them by the hand of Ieroboam son of loas.

sent to Amessias, king of louda, saying, “The akana

28 And the rest of the histories of Ieroboam

that was in Lebanon sent to the cedar that was in and all that he did and all his acts of dominance, Lebanon, saying, ‘Give your daughter to my son for what he fought about and how he turned against a wife,’ and the wild animals of the field that were Damascus and Haimath belonging to louda in Is-in Lebanon passed through and trampled down rael, are these things not written in a book of His-the akanaa. 10Wounding you struck Idumea, and tories of the Days for the Kings of Israel? 29And Ier-your heart lifted you up. Be glorified sitting in your oboam slept with his fathers, with the kings of house, and why do you strive in your wickedness? Israel, and Azarias son of Amessias reigned in his And you shall fall, you and loudab with you.”

father’s stead.

11 And Amessias did not listen. And the king of

Israel went up, and he and Amessias, king of

In the twenty-seventh year of Ieroboam,

louda, were seen by faces in Baithsamys, which be- 15 king of Israel, Azarias son of Amessias, king longs to louda. 12And loudab fell from before Isra- of louda, became king. 2He was a son of sixteen el, and a man fled to his covert. 13And loas son of years when he became king, and he reigned fifty-loachas, king of Israel, captured Amessias son of two years in Ierousalem. And his mother’s name loas son of Ochozias, king of louda, in Baith- was Chalia of

Jerusalem. 3 And he did what was said. And he came to Jerusalem and tore down right in the sight of the Lord, according to all in the wall of Jerusalem in the gate of Ephraim as things that Amessias his father had done. 4 Yet, he far as a gate of the corner, four hundred cubits. did not remove any of the high places; the people 14 And he took the gold and the silver and all the were still sacrificing and making incense offerings

vessels that were found in the Lord's house and in on the high places. 5 And the Lord touched the the treasuries of the king's house, and the sons of king, and he was leprous to the day of his death, the comminglingsc, and he returned to Samaria.

and he reigned in a house apthousothd. And

15 And the rest of the histories of Ioas, what he Ioatham, the king's son, was in charge of the did in his dominence, which things he fought about house, judging the people of the land. 6 And the with Amessias, king of Iouda, are these things not rest of the histories of Azarias and all that he did, written in a book of Histories of the Days for the behold, are these things not written in a book of Kings of Israel? 16 And Ioas slept with his fathers and Histories of the Days for the Kings of Iouda? 7 And was buried in Samaria with the kings of Israel, and Azarias slept with his fathers, and they buried him Ieroboam his son reigned in his stead.

with his fathers in the city of Daudid, and Ioatham

17 And Amessias son of Ioas, king of Iouda, his son reigned in his stead.

lived fifteen years after Ioas son of Ioachas, king of

8 In the thirty-eighth year of Azarias, king of

Israel, died. 18And the rest of the histories of Iouda, Zacharias son of Ieroboam became king Amessias and all that he did, are these things not over Israel in Samaria for six months. 9And he did written in a book of Histories of the Days for the what was evil in the sight of the Lord, just as his faKings of Iouda? 19And they conspired a conspiracy thers had done. He did not depart from the sins of against him in Ierousalem, and he fled to Lachis. Ieroboam son of Nabat, who made Israel sin.

And they sent after him to Lachis and put him to 10And Selloum son of Iabis and Keblaam con-death there. 20And they took him up on horses, spired against him, and they struck him and put and he was buried in Ierousalem with his fathers him to death, and Selloum reigned in his stead.

in the city of Daud. 21And all the people of Iouda 11And the rest of the histories of Zacharias, behold, took Azarias—and he was a son of sixteen years— they are written in a book of Histories of the Days and made him king instead of his father Amessias. for the Kings of Israel. 12The word of the Lord it 22He built Ailoth and returned it to Iouda, after

was, that he spoke to Iou, saying, “Fourthe sons the king slept with his fathers.

shall sit for you on the throne of Israel.” And so it

23 In the fifteenth year of Amessias son of Ioa, happened.

king of Iouda, Ieroboam son of Ioa became king

13 And Selloum son of Iabis became king, and

over Israel in Samaria, forty and one year. 24And he in the thirty-ninth year of Azarias, king of Iouda, did what was evil

in the sight of the Lord; he did Selloum reigned a month of days in Samaria.

not depart from any of the sins of Ieroboam son of

14And Manaem son of Gaddi went up from Thar-

Nabat, who made Israel sin. 25He removed the

silah and came to Samaria, and he struck Selloum

border of Israel from the entrance of Haimath as

son of Iabis in Samaria and put him to death.

aHeb = *thornbush* bloudas = Ra cPerhaps *acts of sexual intercourse* dHeb = *of separation* el.e. *of the fourth generation*

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4 reigns (KAIGE) 15-16

15And the rest of the histories of Selloum and his

reigned sixteen years in Ierousalem. And his moth-

conspiracy that he conspired, behold, they are her's name was Ierousa daughter of Zadok. 34And he written in a book of Histories of the Days for the did what was right in the sight of the Lord, accord-Kings of Israel. 16Then Manaem struck Thersa and ing to all that Azariasb his father had done. 35Yet, all that was in it and its territory from Thersa on, he did not remove the high places; the people were because they did not open it to him, and he struck still sacrificing and making incense offerings on the it and ripped open the pregnant women.

high places. He built the upper gate of the Lord's

17 In the thirty-ninth year of Azarias, king of house. 36And the rest of the histories of loatham louda, Manaem son of Gaddi also became king and all that he did, are these things not written in a over Israel for ten years in Samaria. 18And he did book of Histories of the Days for the Kings of what was evil in the sight of the Lord; he did not louda? 37In those days the Lord began to send out depart from any of the sins of Ieroboam son of in louda Raasson, king of Syria, and Phakee son of Nabat, who made Israel sin. 19In his days Phoul, Romelias. 38And loatham slept with his fathers and king of the Assyrians, went up against the land, was buried with his fathers in the city of Daudid his and Manaem gave Phoul a thousand talents of sil- father and Achaz his son reigned in his stead.

ver for his hand to be with him. 20And Manaem

brought out the money againsta Israel, againsta

In the seventeenth year of Phakee son of

every powerful man with strength, to give to the 16 Romelias, Achaz son of loatham, king of king of the Assyrians, fifty shekels for one man. louda, became king. 2Achaz was a son of twenty And the Assyrians' king turned back and did not years when he became king, and he reigned sixteen stay there in the land. 21And the rest of the histo- years in Ierousalem. And he did not faithfully do ries of Manaem and all that he did, behold, are what was right in the sight of the Lord, his God, as these things not written in a book of Histories of Daudid his father did, 3but he walked in the way of the Days for the Kings of Israel? 22And Manaem Ieroboam son of Nabat, king of Israel. And indeed slept with

his fathers, and Phakeias his son reigned he conducted his son into fire, according to the in his stead.

abominations of the nations whom the Lord drove

23 In the fiftieth year of Azarias, king of Iouda, out from before the sons of Israel. 4And he was Phakeias son of Manaem became king over Israel sacrificing and making incense offerings on the in Samaria for two years. 24And he did what was high places and on the hills and under every evil in the sight of the Lord; he did not depart from woodland tree.

the sins of Ieroboam son of Nabat, who made Is-

5 Then Raasson, king of Syria, went up, and

rael sin. 25And Phakee son of Romelias, his num- Phakee son of Romelias, king of Israel, against Ieber-three man, conspired against him and struck rousalem to war, and they were laying siege against him in Samaria in front of the king's house with Achaz but could not wage war. 6At that time Raas-Argob and with Aria, and with him were fifty men son, king of Syria, returned Ailath to Syria and from the four hundred, and he put him to death drove out the Judeans from Ailath, and the and reigned in his stead. 26And the rest of the his- Idumeans came to Ailath and lived there to this tories of Phakeias and all that he did, behold, they day. 7And Achaz sent messengers to Thaglathphel-are written in a book of Histories of the Days for Iasar, king of the Assyrians, saying, "I am your slave the Kings of Israel.

and your son. Come up, and rescue me from the

27 In the fifty-second year of Azarias, king of hand of the king of Syria and from the hand of the Iouda, Phakee son of Romelias became king over king of Israel, who are rising up

against me.” 8And Israel in Samaria for twenty years. 28And he did Achaz took the silver and the gold that was found what was evil in the sight of the Lord; he did not in the treasuries of the Lord’s house and the king’s depart from any of the sins of Ieroboam son of house and sent presents to the king. 9And the As-Nabat, who made Israel sin.

syrians’ king listened to him, and the Assyrians’

29 In the days of Phakee, king of Israel, king went up against Damascus and captured it Thaglathphellasar, king of the Assyrians, came and and exiled itc, and he put Raasson to death.

took Ain and Abelbaithamaacha and Ianoch and

10 And King Achaz went to meet Thaglathphel-

Kenez and Hasor and Galaad and Galilee, all the lasar, king of the Assyrians, in Damascus and saw land of Nephthali, and he exiled them to the Assyr- the altar in Damascus. And King Achaz sent to ians. 30And Hosee son of Ela conspired a conspira- Ourias the priest the likeness of the altar and its cy against Phakee son of Romelias and struck him pattern for its entire construction. 11And Ourias and put him to death, and he reigned in his stead the priest built the altar in accordance with all that in the twentieth year of loatham son of Azarias. King Achaz had sent from Damascus. 12And the 31And the rest of the histories of Phakee and all that king saw the altar and went up on it 13and burnt

he did, behold, they are written in a book of Histo- for smoke his whole burnt offering and his sacri-ries of the Days for the Kings of Israel.

fice and his libation and poured the blood of his

32 In the second year of Phakee son

of

peace items on the altar. 14And the bronze altar
Romelias, king of Israel, loatham son of Azarias,
that was before the Lord he also brought forward
king of Iouda, became king. 33He was a son of
from the front of the house of the Lord, from the
twenty-five years when he became king, and he
one between the altar and from the one between

aPossibly *against the will of* b *Ozias* = Ra cl.e. *its people*

4 reigns (KAIGE) 16-17

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the house of the Lord, and put it near the thigh of them. And
they made partners and engraved to the altar on the
north. 15And King Achaz com- provoke the Lord to anger,
12and they served the manded Ourias the priest, saying,
“Upon the great idols of which the Lord had said to them,
“You altar offer the morning whole burnt offering and shall
not do this thing to the Lord.” 13And the the evening
sacrifice and the whole burnt offering Lord testified in Israel
and in Iouda by the hand of of the king and his sacrifice and
the whole burnt all his prophets, every seer, saying, “Turn
away offering of all the people and their sacrifice and from
your evil ways, and keep my commandments their libation,
and you shall pour on it all blood of and my statutes and all
the law that I commanded whole burnt offering and all blood
of sacrifice, and your fathers, which I sent to you by the

hand of my the bronze altar shall be for me in the morning.” slaves the prophets.” 14But they did not listen, but 16And Ourias the priest did according to every-hardened their back more than the back of their fathing that King Achaz commanded him.

thers. 15And his testimonies that he testified to

17 And King Achaz cut off the borders of the them they did not keep but went after the worth-mechonotha and removed the washbasin from less things and were rendered worthless and after them, and he took down the sea from the bronze the nations that were around them of whom he oxen that were under it and put it on a stone ped- had commanded them not to do in accordance iment. 18And he built the foundation of the seat in with these. 16They forsook the commandments of the Lord’s house, and he turned the outer entrance the Lord, their God, and made for themselves of the king in the Lord’s house from before the As- something cast, two heifers, and made sacred syrians’ king. 19And the rest of the histories of groves and did obeisance to all the host of heaven Achaz, what he did, are these things not written in and served Baal. 17And they conducted their sons a book of Histories of the Days for the Kings of and their daughters into fire, and they were divin- louda? 20And Achaz slept with his fathers and was ing and practicing ornithomancy, and they were buried in the city of Daid, and Hezekias his son sold to do what was evil in the sight of the Lord to reigned in his stead.

provoke him to anger. 18And the Lord became very

angry with Israel and removed them from his face,

In the twelfth year of Achaz, king of louda,

and none was left except louda’s tribe alone.

17 Hosee son of Ela became king in Samaria 19 And indeed loudaf did not keep the com-over Israel for nine years. 2And he did what was mandments of the Lord, their God, but walked in evil in the sight of the Lord, yet not like the kings the statutes of Israel, which they practiced, 20and of Israel who were before him. 3Salamanasar, king theyg rejected the Lord among all the offspring of of the Assyrians, went up against him, and Hosee Israel, and he shook them and gave them into the became his slave and returned to him manaab. hand of those who plundered them until he had 4And the Assyrians' king found injustice in Hosee, banished them from his presence, 21for only Israel

for he had sent messengers to Segor, king of Egypt, was hfrom uponh Daid's house. And they made and brought no manaab to the king of the Assy- Ieroboam son of Nabat king. And Ieroboam drove ians in that year, and the king of the Assyrians be- out Israel from behind the Lord and made them sieged him and bound him in a prison house.

sin great sin. 22And the sons of Israel walked in all

5 And the king of the Assyrians went up in all the sin of Ieroboam that he committed; they did the land and went up against Samaria and laid not depart from it 23until the Lord removed Israel siege against it for three years. 6In the ninth year of from his sight, just as the Lord had spoken by the Hosee the Assyrians' king captured Samaria, and hand of all his slaves the prophets. And Israel was he exiled Israel to the Assyrians and made them exiled from upon its own land to the Assyrians dwell cin Halae and in Habor, at riversc of Gozan until this day.

and Ored of Medes.

24 And the Assyrians' king brought from Bab-

7 And it happened, because the sons of Israel ylon the peoplei from Chountha and from Aia and had sinned against the Lord, their God, who had from Haimath and Seppharouain, and they were brought them up out of the land of Egypt from made to dwell in the cities of Samaria instead of under the hand of Pharao, king of Egypt. And they the sons of Israel, and they took possession of feared other gods 8and walked in the statutes of Samaria and dwelt in its cities. 25And it happened, the nations whom the Lord drove out from before at the beginning of their sittingj, that they did not the sons of Israel, both the kings of Israel, as many fear the Lord, and the Lord sent lions among them, as did it, 9and the sons of Israel, as many as and they were killing among them. 26And they clothed themselves with words, not just against the told the king of the Assyrians, saying, "The nations Lord, their God. And they built for themselves that you exiled and placed instead in the cities of high places in all their towns, from tower for Samaria did not know the judgment of the god of watchers to strong city. 10And they erected for the land, and he sent lions against them, and be-themselves steles and sacred groves on every high hold, they are putting them to death, because they hill and under every woodland tree, 11and there do not know the judgment of the god of the land."

27

they made incense offerings on all high places, just

And the king of the Assyrians commanded, say-

as the nations whom the Lord exiled from before

ing, "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* f *loudas* = Ra

gl.e. *Israel* hl.e. *independent of* iLacking in Gk jl.e. *settlement*

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4 reigns (KAIGE) 17-18

there, and they shall enlighten them about the smashed all the steles and utterly destroyed the sa-judgment of the god of the land." 28And they cred groves and the bronze snake that Moyses had brought one of the priests whom they had exiled made, for until those days the sons of Israel had from Samaria, and he stayed in Baithel, and he was been making incense offerings to it, and he called enlightening them how they should fear the Lord.

it Neesthan. 5He hoped in the Lord God of Israel,

29 And nations by nations were making their and there was no one like him among the kings of own gods, and they put them in the house of the louda after him or among those who were before high places that the Samaritans had made, nations him. 6And he clung to the Lord; he did not depart in their cities, them in which they dwelt, 30and the from behind him but kept his commandments men of Babylon made Sokchothbainith, and the that he had commanded Moyses. 7And the Lord men of Chouth made Nerigel, and the men of was with him; in all that he was doing he under-Haimath made Asimath, 31and the Euites made stood. And he rebelled against the king of the As-Eblazer and Tharthak, and the Seppharouain syrians and was not subject to him. 8He struck the burned up their sons in fire to Adramelech and allophytes as far as Gaza and as far as its territory, Anemelech, gods of Seppharouain. 32And they from a tower of watchers even to a strong city.

were fearing the Lord, and they caused their abom-

9 And it happened in the fourth year of King

inations to dwell in the houses of the high places Hezekias (it was the seventh year of Hosee son of that they had made in Samaria, nation by nation Ela, king of Israel) that Salamanassar, king of the in a city, that in which they dwelt, and they were Assyrians, went up against Samaria and was laying fearing the Lord, and they made for themselves siege against it, 10and he seized it at the end of priests of the high places, and they acted for them three years, in the sixth year of Hezekias (it was the in the house of the high places. 33They were fear- ninth year of Hosee, king of Israel), and Samaria ing the Lord and serving their own gods according was captured. 11And the Assyrians' king exiled to the judgment of the nations, there where he had Samaria to the Assyrians and put them ain Halae exiled them.

and in Habor, at a rivera of Gozan and Oreb of

34 To this day they were acting according to Medes, 12because they did not obey the voice of their judgment. They fear, and they act according the Lord, their God, but transgressed his cov-to their statutes and according to their judgment enant—all that Moyses the slave of the Lord had and according to the law and according to the commanded, and they did not listen and did not commandment that the Lord commanded the act.

sons of Iakob, him whose name he made Israel.

13 And in the fourteenth year of King Hezekias,

35And the Lord had made a covenant with them

Sennacherim, king of the Assyrians, went up

and commanded them, saying, "You shall not fear against the strong cities of Iudah and captured other gods, and you shall not do obeisance to them. 14 And Hezekias, king of Iudah, sent messengers to the Assyrians' king to Lachis, saying, "I will not sacrifice to them, 36 but only to the Lord, who have done wrong; turn away from me; whatever brought you up out of the land of Egypt with great you impose on me I will bear." And the king of the strength and with a high arm, him you shall fear, Assyrians imposed on Hezekias, king of Iudah, and to him you shall do obeisance, and to him you three hundred talents of silver and thirty talents of shall sacrifice. 37 And the statutes and the judgments of gold. 15 And Hezekias gave him all the silver that was in the house and the law and the commandments that he was found in the Lord's house and in the treasures of the king's house. 16 At that time Hezekias cut down the pillars of the king's house. And you shall not fear other gods, 38 and the doors of the Lord's shrine and the door-covenant that he made with you, you shall not forsake. 39 posts that Hezekias, king of Iudah, had gilded and gotten. And you shall not fear other gods, 39 but only gave them to the Assyrians' king. 17 And the Assyrians' king sent Tharshan and Raphis and Rapsakes liver you from all your enemies. 40 And you shall from Lachis to King Hezekias with a heavy force not listen to their judgment that they practice."

against Jerusalem. And they went up and came to

41 But these nations were fearing the Lord, and

Jerusalem and stood by the conduit of the upper

they were subject to their carved images, and in the pool, which is by the way of the fuller's field.

deed the sons and the sons of their sons do to this 18And they shouted to Hezekias, and there came day as their fathers did.

out to him Eliakim son of Chelkias, the household manager, and Somnas, the secretary, and Ioas son

And it happened in the third year of Hosee of Asaph, the recorder.

19 And Rapsakes said to them, "Do say to

18 sonofEla,kingofIsrael,thatHezekiasson

of Achaz, king of Iouda, became king. 2He was a Hezekias: This is what the king, the great king of son of twenty-five years when he became king, and the Assyrians, says: What is this confidence on he reigned twenty-nine years in Ierousalem. And which you rely? 20You said, 'Mere words of lips are his mother's name was Abou daughter of strategy and power for war.' Now then, on whom Zacharias. 3And he did what was right in the sight do you rely, that you rebelled against me? 21Now of the Lord according to all that Dauid his father behold, you have entrusted yourself to this broken had done. 4He removed the high places and reed rod, to Egypt; whatever man is supported on

aOr *at the Halae and Habor, a river* bHeb = *cities*

4 reigns (KAIGE) 18-19

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it, it will also enter into his hand and pierce it. put on sackcloth and entered into the Lord's Thus is Pharao, king of

Egypt, to all who rely on house. 2And he sent Eliakim, the household man-him. 22And since you said to me, 'We rely on the ager, and Somnas, the secretary, and the elders of Lord God,' is not he this one whose high places the priests, clothed in sackcloth, to Esaias the and altars Hezekias removed, and he said to louda prophet son of Amos. 3And they said to him, "This and to Ierousalem, 'You shall do obeisance before is what Hezekias says, This day is a day of distress this altar in Ierousalem'? 23And now, do be joined and of rebuke and of provocation, for sons came to with my master, king of the Assyrians, and I will the point of birth pains, but she who gives birth give you two thousand horses, if you will be able has no strength. 4If somehow the Lord, your God, on your part to put riders on them. 24And how will will hear all the words of Rapsakes, whom his mas- you turn away the face of a single toparch of the ter, king of the Assyrians, sent to mock a living god least of the slaves of my master? And you hoped and to blaspheme with words that the Lord, your for yourself on Egypt for chariots and horsemen. God, heard, you shall also undertake prayer for the 25And now, is it without the Lord that we came up remnant that is found." 5And the servants of King

against this place to destroy it? The Lord said to Hezekias came to Esaias, 6and Esaias said to them, me, 'Go up against this land, and destroy it.' "

"This is what you shall say to your master, 'This is

26 And Eliakim son of Chelkias, and Somnas what the Lord says: Do not be afraid because of the and loas, said to Rapsakes, "Do speak to your ser- words that you heard, with which the lads of the vants in the Syrian language, for we understand it, Assyrians' king blasphemed. 7Behold, I myself am but you shall not speak with us in Judean, and why putting a spirit in him, and he shall hear a message do

you speak within the hearing of the people who and return to his own land, and I will strike him are on the wall?" 27And Rapsakes said to them, down by a sword in his own land.' "

"Did my master send me to speak these words to

8 And Rapsakes returned and found the king of

your master and to you, not to the men sitting on the Assyrians fighting against Lomna, for he had the wall, to eat their own dung and to drink their heard that he had departed from Lachis. 9And he own urine together with you?"

heard concerning Tharaka, king of the Ethiopians,

28 And Rapsakes stood and called out in a loud

saying, "Behold, he went out to fight with you."

voice in Judean and spoke and said, "Hear the words And he returned and sent messengers to Hezekias, of the great king of the Assyrians! 29This is what the saying, 10"Do not let your God, him on whom you king says: 'Do not let Hezekias stir you up with rely upon, stir you up by saying, Ierousalem shall words, for he shall not be able to deliver you out of not be given into the hands of the Assyrians' king.

my hand. 30And do not let Hezekias buoy you up

11Behold, you heard everything that the Assyrians'

with hope in the Lord by saying: Delivering the Lord kings did to all the lands to anathematize them.

will deliver us; this city shall not be given in the

And shall you be rescued? 12Did the gods of the

hand of the Assyrians' king.' 31Do not listen to nations that my fathers destroyed deliver them: Hezekias, for this is what the king of the Assyrians both Gozan and Charran and Raphes and Edem's

says: 'Make a blessing with me, and come out to me, sons, who were in Thasthen? 13Where is the king and a man shall drink his own vine, and a man shall of Haimath and the king of Arphad, and where is eat his own fig tree and drink water from his own cis- Seppharouain, Hana and Aua?"

tern 32until I come and take you to a land like your

14 And Hezekias took the documents from the

own land, a land of grain and wine and bread and hand of the messengers and read them, and he vineyards, a land of olive oil and honey, and you went up to the Lord's house, and Hezekias un-shall live and not die. And do not listen to Hezekias, rolled them before the Lord. 15And he said: "O

for he misleads you by saying, The Lord will deliver Lord God of Israel, who sits on the cheroubin, you us. 33Did the gods of the nations, each by delivering, alone are God in all the kingdoms of the earth; you deliver his own land out of the hand of the Assyr- made heaven and earth. 16Incline your ear, O Lord, ians' king? 34Where is the god of Haimath and and hear; open your eyes, O Lord, and see, and Arphad? Where is the god of Seppharouain? And is hear the words of Sennacherim, which he sent to it that they delivered Samaria out of my hand? mock a living god. 17For truly, O Lord, the Assyr-35Who is there among all the gods of the lands who ians' kings laid waste the nations 18and gave their

delivered their lands out of my hand, that the Lord gods into the fire, for they were no gods but works shall deliver Ierousalem out of my hand?’ ”

of human hands—wood and stone—and they de-

36 And they were silent and answered him not stroyed them. 19And now, O Lord, our God, save a word, for there was the king’s command, saying, us from his hand, and all the kingdoms of the

“You shall not answer him.” 37And Eliakim son of earth shall know that ayou are the Lord, God Chelkias, the household manager, and Somnas, alonea.”

the secretary, and loas son of Asaph, the recorder,

20 And Esaias son of Amos sent to Hezekias,

entered to Hezekias with their clothes torn and re- saying, “This is what the Lord, the God of hosts, ported to him the words of Rapsakes.

the God of Israel, says: I heard what you prayed to

me about Sennacherim, king of the Assyrians.

21

And it happened, when King Hezekias

This is the word that the Lord spoke against him:

Virgin daughter Sion made nothing of you

19 heard it, that he tore his own clothes and

aOr *you alone are the Lord God*

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4 reigns (KAIGE) 19-20

and sneered at you;

angel of the Lord went out and struck one hundred

daughter Jerusalem shook her head at you.

eighty-five thousands in the camp of the Assyrians,

and they rose early in the morning, and behold, all

22

Whom did you mock and revile?

were dead bodies. 36And Sennacherim, king of the

And against whom did you raise your voice

Assyrians, left and went and returned and lived in

and lift your eyes on high?

Nineue. 37And it happened, as he was doing obei-

Against the Holy One of Israel!

sance in the house of Niserach his god, that his

23

By the hand of your messengers you

sons Adramelech and Sarasar struck him with a

mocked the Lord

dagger, and they escaped into the land of Ararat.

and said, 'With the multitude of my

And Asordan his son reigned in his stead.

chariots

I shall ascend to a height of mountains,

In those days Hezekias became sick unto
thighs of Lebanon,

20 death. And Esaias son of Amos, the proph-
and I felled the greatness of its cedar,

et, entered to him and said to him, "This is what
the choicest of its cypresses,

the Lord says: Order your house, for you are dying;
and I came to a melona of its end,

you shall not live." 2 And Hezekias turned his face
forest of hisb Carmel.

to the wall and prayed to the Lord, saying: 3 "Do,

24

I sought the cool air

O Lord, do remember how I walked before you in

and drank foreign waters,

truth and with a full heart and did what is good in

and I made desolate with the sole of my foot

your sight.” And Hezekias wept with a great weep-

all the streams of enclosure.

ing. 4And Esaias was in the middle court, and a

word of the Lord came to him, saying: 5“Turn

25

I shaped it;

back, and you shall say to Hezekias, the leader of

now I brought it,

my people, This is what the Lord, the God of

and it turned into risings of warlike colonies,

Dauid your father says: I heard your prayer; I saw

strong cities.

your tears; behold, I will heal you; on the third day

26

And the inhabitants in them were weak with
you shall go up to the Lord's house. 6And I will
the hand;
add to your days fifteen years. And I will save you
they cowered and were put to shame;
and this city out of the hand of the Assyrians' king,
they became fodder of the field,
and I will hold a shield over this city, for my own
or green pasture,
sake and for the sake of David my slave." 7And he
grass on the housetops,
said, "Let them take a cake of figs and apply it on
and trodden opposite him who stands.'
the festering sore, and it shall cure himd."
8 And Hezekias said to Esaias, "What shall be

And I knew your sitting
the sign that the Lord will heal me, and I shall go
and your exiting and your entering
up to the Lord's house on the third day?" 9And
and your rage against me.

Esaias said, "This is the sign from the Lord, that the
28

Because you grew angry against me
Lord will do the thing that he spoke: Shall the
and your wantonness came up in my ears,
shadow advance ten steps, if it turns ten steps?"

10

and I will put my hooks in your nostrils
And Hezekias said, "It is easy for the shadow to
and a bit in your lips;
lengthen ten steps; no, but let the shadow return
I will turn you back in the way,
ten steps backwards." 11And Esaias the prophet
in that by which you came.

cried to the Lord, and the shadow on the stairs returned backwards ten steps.

29 "And this shall be the sign for you: You shall

12 At that time Marodachbaladan son of Bala-

eat this year what grows of itself, and in the second year, king of Babylon, sent documents and mannae year what springs up, and in the third year, sowing to Hezekias, for he had heard that Hezekias was and reaping and planting of vineyards, and you shall sick. 13 And Hezekias rejoiced over them, and he eat their fruit. 30 And the saved remainder of louda's showed them the whole house of the nechothaf, house shall add root downward and bear fruit up- the silver and the gold, the spices and the precious ward; 31 for from lerousalem a remnant shall go out, oil and the house of the vessels and as much as was and from Mount Sion he who is being returned safe. found in his storehouses; there was nothing that The zeal of the Lord of hosts shall do this.

Hezekias did not show them in his house and in

32 "Not so! This is what the Lord says to the As- all his realm. 14 And Esaias the prophet entered to syrians' king: He shall not enter into this city, and he King Hezekias and said to him, "What did these shall not shoot an arrow there, and a shield shall men say? And from where did they come to you?"

not anticipate it, and he shall not pour out a mound And Hezekias said, "They have come to me from a against it! 33 By the way that he came, by it he shall far country, from Babylon." 15 And he said, "What return, and he shall not enter into this city, says the did they see in your house?" And he said, "They Lord. 34 And I will hold a shield over this

city, for my saw all that is in my house; there was nothing in own sake and for the sake of Daid my slave.”

my house that I did not show them, but also what

35 And it happened, while it was night, that an

is in my storehouses.”

aHeb = *retreat* bPerhaps *its* c*e. enclosure* dLacking in Gk
eHeb = *a present* fHeb = *treasure*

4 reigns (KAIGE) 20-22

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16 And Esaias said to Hezekias, “Hear a word plummet of Achaab’s house, and I will wipe Ierou-of the Lord: 17Behold, days are coming, and all salem as the alabaster jar is wiped, when it is that is in your house and as much as your fathers wiped, and it is turned over on its face. 14And I will stored up until this day shall be taken to Babylon, cast off the remnant of my heritage and give them and no word which the Lord said shall fail. 18And into the hands of their enemies, and they shall be-your own sons, who will come out of you, whom come rapine and plunder to all their enemies, you will father, shall be taken, and they shall be 15forasmuch as they did what is evil in my sight eunuchs in the house of the king of Babylon.” and were provoking me to anger, from the day that 19And Hezekias said to Esaias, “The word of the I brought their fathers out of Egypt, even to this

Lord that he spoke is good; let there be peace in day.”

my days.”

16 And indeed Manasses shed very much inno-

20 And the rest of the histories of Hezekias and cent blood until he had filled Ierousalem bmouth all his dominance and what he made: the fountain to mouthb, besides some of his sins that he made and the conduit and brought water into the city, loudac sin so that they did what was evil in the are these things not written in a book of Histories sight of the Lord.

of the Days for the Kings of Iouda? 21And Hezekias

17 And the rest of the histories of Manasses

slept with his fathers and was buried in the city of and all that he did and his sin that he sinned, are Daud, and Manasses his son reigned in his stead.

these things not written in a book of Histories of

the Days for the Kings of Iouda? 18And Manasses

Manasses was a son of twelve years when he

slept with his fathers and was buried in the garden

21 becameking, and hereigned fifty-five years of his house, in the garden of Oza. And Amon his in Ierousalem. And his mother's name was Hopsi- son reigned in his stead.

ba. 2And he did what was evil in the sight of the

19 Amon was a son of twenty-two years when

Lord, according to the abominations of the nations he became king, and he reigned two years in Ie-whom the Lord drove out from before the sons of Ierousalem. And his mother's name was Mesollam Israel. 3And he turned back

and built the high daughter of Harous from Iteba. 20And he did places that Hezekias his father had pulled down, what was evil in the sight of the Lord, just as Maand he erected an altar to the goddess Baal and nasses his father had done. 21And he walked in all made sacred groves, just as Achaab, king of Israel, the way in which his father walked and served the had done, and did obeisance to all the host of idols that his father served and did obeisance to heaven and was subject to them. 4And he built an them, 22and he abandoned the Lord, God of his altar in the Lord's house, as he had said, "In Ier- fathers, and did not walk in the way of the Lord.

23

ousalem I will put my name." 5And he built an

And the servants of Amon conspired against

altar to all the host of heaven in the two courts of him and put the king to death in his house.

24

the Lord's house. 6And he conducted his sons into

And all the people of the land struck all those

fire, and he was acting as diviner and practicing or- who had conspired against King Amon, and the nithomancy, and he made one who wills and peo- people of the land made Iosias his son king in his ple that know. And he multiplied to do what is evil stead. 25And the rest of the histories of Amon, in the sight of the Lord, to provoke him to anger. what he did, behold, are these things not written 7And he put the carved image of the sacred grove in

in a book of Histories of the Days for the Kings of

the house of which the Lord had said to David and louda?
26 And they buried him in his tomb in the to Salomon his
son, "In this house and in ler- garden of Oza, and losias his
son reigned in his ousalem, which I chose out of all the
tribes of Isra- stead.

el, I will also put my name there forever. 8 And I will

not add to shake the foot of Israel from the land

losias was a son of eight years when he be-

that I gave to their fathers—whoever will observe 22 came
king, and he reigned thirty and one everything that I
commanded, according to every year in Ierousalem. And his
mother's name was commandment that my slave Moyses
commanded ledida daughter of Edeia from Basouroth. 2 And
he them." 9 And they did not listen, and Manasses mis- did
what was right in the sight of the Lord and led them to do
what was evil in the sight of the walked in all the way of
David his father; he did Lord, more than the nations that the
Lord had an- not depart to the right or to the left.

nihilated from before the sons of Israel.

3 And it happened in the eighteenth year of

10 And the Lord spoke by the hand of his slaves King losias,
in the eighth month, that the king sent the prophets, saying,
11 "Forasmuch as Manasses, Saphphan son of Eselias son of
Mesollam, the sec-the king of louda, committed these
abominations, retary of the Lord's house, saying, 4 "Go up to
evil things froma all that the erstwhile Amorrite Chelkias the
great priest, and seal the money that did, and indeed made
louda sin with their idols. was brought into the Lord's house,

which those 12Not so! This is what the Lord, the God of Israel, who guard the threshold collected from the peo-

says, Behold, I am bringing evil upon Ierousalem ple, 5and let them give it into the hand of those and upon louda so that both his ears, of everyone doing the work of those in charge in the Lord's who hears, will echo. 13And I will stretch out over house." And he gave it to those doing the work Ierousalem the measuring line of Samaria and the

who were in the Lord's house, to strengthen the

aPossibly *beyond* bl.e. *totally* c *loudas* = Ra

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4 reigns (KAIGE) 22-23

bedeka of the house, 6to the craftsmen and to the 2And the king went up to the Lord's house, and builders and to the wall-builders, and to buy wood every man of louda and all those who dwelt in le-and quarried stone to strengthen the bedeka of the rousalem with him, and the priests and the proph-house. 7Yet, they were not computing for them the ets and all the people from small and to great, and money that was given to them, for they dealt hon- he read in their hearing all the words of the book estly.

of the covenant that had been found in the Lord's

8 And Chelkias the great priest said to Saphphan house. 3And the king stood by the pillar and made the secretary, "I found a book of the law in the Lord's a covenant before the Lord, to walk behind the house." And Chelkias gave the book to Saphphan, Lord and to keep his commandments and his tesand he read it. 9And he brought it in to King losias timonies and his statutes with all his heart and and

returned word to the king and said, "Your slaves with all his soul, to uphold the words of this covenant melted down the silver that was found in the tablets that were written in this book. And all the

Lord's house and gave it into the hand of those doing people stood firm in the covenant.

the work of those in charge in the Lord's house."

4 And the king commanded Chelkias the great

10 And Saphphan the secretary spoke to the king, say-

priest and the priests of the second order and those

ing, "Chelkias the priest gave me a book." And Saph- who guard the threshold to bring out of the Lord's house read it aloud in the presence of the king.

shrine all the vessels made for Baal and for the sa-

11 And it happened, when the king heard the creed grove and for all the host of heaven, and he words of the book of the law, that he tore his own robes and burned them outside Jerusalem in sackcloth of clothes. 12 And the king commanded Chelkias the Kedron and took their dust to Bethel. 5 And he put priest and Achikam son of Saphphan, and Aho- an end to the chomarime whom kings of Judah Bor son of Michaias and Saphphan the secretary had appointed—and they were making incense of—and Asaias the king's slave, saying, 13 "Go, seek out offerings in the high places and in the cities of Judah the Lord for me and for all of the people and for and those around Jerusalem—and those who all of Judah, concerning the words of this book made incense offerings to Baal and to the sun and that was found, for great is the wrath of the Lord to the moon and to

the mazourothf and to all the that is blazed out against us, because our fathers host of heaven. 6And he brought out the sacred did not obey the words of this book, to do accord- grove from the Lord's house, outside Ierousalem, ing to all that is written against us."

to the Wadi Kedron, and burned it in the wadi and

14 And Chelkias the priest and Achikam and pulverized it into dust and threw the dust of it into Achobor and Saphphan and Asaias went to Holda the grave of the sons of the people. 7And he tore the prophetess, wife of Sellem son of Thekoue son down the house of the kadesimg that were in the of Haraas, keeper of the wardrobe, and she was re-house of the Lord, there where the women were siding in Ierousalem in the masenac, and they spoke weaving chettiinh for the sacred grove. 8And he to her. 15And she said to them, "This is what the brought up all the priests out of the towns of Iouda Lord, the God of Israel, says: Tell the man who sent and defiled the high places, there where the priests you to me, 16This is what the Lord says, Behold, I had made incense offerings from Gabaa and as far am bringing evil on this place and on those who as Bersabee, and he tore down the house of the dwell in it—all the words of the book that the king gates that was at the entrance of the gate of Iesous, of Iouda read, 17because they abandoned me and governor of the city, which were from a man's left were making incense offerings to other gods so that in the gate of the city. 9Yet the priests of the high they provoked me to anger with the works of their places did not go up to the altar of the Lord in le-hands, and my wrath will be blazed out against this rousalem but only ate unleavened bread in the place, and it will not be quenched. 18And to the midst of their brothers. 10And he defiled Tapheth, king of Iouda, who sent you to seek after the Lord, which is in the ravine of Son of Hennom, which this is what you shall say to

him, This is what the was for a man to conduct his son and a man to Lord, the God of Israel, says: As for the words that conduct his daughter to Moloch in fire. 11And he you heard —19because your heart was softened and put an end to the horses that the kings of louda you felt shame from before the Lord, when you had dedicated to the sun, in the entrance of the heard how I spoke against this place and against Lord's house, by the treasury of Nathan, the king's those who dwell in it, that they should become a eunuch, in pharourimi, and he burned the chariot desolation and a curse, and you tore your clothes of the sun with fire. 12And the altars on the roof of and wept before me, and indeed I heard, says the the upper chamber of Achaz, which the kings of Lord. 20Not so! Behold, I am adding you to your fa-louda had made, and the altars that Manasses had thers, and you shall be gathered to your grave in made in the two courts of the Lord's house the peace, and there shall not be seen by your eyes king also tore down and pulled down from there among all the evils that I am—I am bringing on this and threw their dust into the Wadi Kedron. 13And place." And they returned the message to the king.

the king defiled the house that was in front of le-
rousaleem, on the rightj of the Mount of Mosoathk,
which Salomon, king of Israel, had built for As-

And the king sent and gathered to himself

tarte, offense of the Sidonians, and for Chamos, of-

23 alltheeldersofloudaandlerousalem.

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*

4 reigns (KAIGE) 23-24

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fense of Moab, and for Molchol, abomination of that he did,
are these things not written in a book the sons of Ammon.
14And he smashed the steles of Histories of the Days for the
Kings of Iouda?

and utterly destroyed the sacred groves and filled 29But in
his days Pharaoh Nechao, king of Egypt, their sites with
human bones.

went up against the Assyrians' king to the river Eu-

15 And indeed the altar in Baithel, the high phrates. And
Josias went to meet him, but Nechao place that Jeroboam
son of Nabat made, who put him to death in Mageddo when
he saw him.

made Israel sin—and indeed that altar and the 30And his
servants made him ride dead from high place he pulled
down. And he smashed its Mageddo and brought him to
Jerusalem and stones and pulverized them into dust and
burned buried him in his own tomb in the city of David.

the sacred grove. 16And Josias turned aside and And the
people of the land took Joachas son of Josias and anointed him and
made him king instead and took the bones out of the tombs
and instead of his father.

burned them on the altar and defiled it, according

31 loachas was a son of twenty-three years

to the word of the Lord that the man of God spoke, when he became king, and he reigned three when Ieroboam stood in the feast by the altar. And months in Ierousalem. And his mother's name was turning, he lifted his eyes on the tomb of the man Hamital daughter of Ieremias from Lemna. 32And of God who had spoken these words. 17And he he did what was evil in the sight of the Lord, ac-said, "What is that mound that I see?" And the cording to all that his fathers had done. 33And men of the city said to him, "It is the man of God Pharao Nechao removed him into Deblatha in the who came out from louda and invoked these land of Hemath, so that he might not reign in le-words that you invoked against the altar of rousalem, and imposed a penalty on the land, one Baithel." 18And he said, "Leave it; let no man move hundred talents of silver and one hundred talents his bones." And they preserved his bones with the of gold. 34And Pharao Nechao made Eliakim son bones of the prophet who came out of Samaria. of Iosias, king of louda, king over them instead of 19And indeed regarding all the houses of the high Iosias his father, and he turned his name into

places that were in the towns of Samaria, which loakim. And he took loachas and brought him kings of Israel had made to provoke the Lord to into Egypt, and he died there. 35And loakim gave anger—Iosias removed them and did among the silver and the gold to Pharao; yet he taxed the thema all the works that he had done in Baithel. land in order to give the money at the mouthe of 20And he sacrificed all the priests of the high Pharao. They gave the silver and the gold, a man places who were there on the altars and burned the according to his assessment together with the peo-bones of human beings on them. And he returned ple of the land, to give to Pharao Nechao.

to Jerusalem.

36 Joakim was a son of twenty-five years when

21 And the king commanded all the people, he became king, and he reigned eleven years in Jerusalem, saying, "Keep the Passover to the Lord, our God, Jerusalem. And his mother's name was Jedidah just as it is written in the book of this covenant." daughter of Debiah from Ramathaim. 37 And he did 22 For this Passover had not taken place since the days of the judges who were judging Israel and all that his fathers had done.

the days of the kings of Israel and of the kings of

Judah, 23 but only in the eighteenth year of King

In his days Nabuchodonosor, king of

Jehoiachin the Passover to the Lord took place in Jerusalem. 24 Babylon, went up, and Joakim became his slave.

slave for three years, and he turned and rebelled

24 And indeed King Jehoiachin removed those that were against him. 25 And he sent against him the lightly armed men and those that were strong and the theraphim and armed men of the Chaldeans and the lightly armed men and all the offences that were made in the land of Syria and the lightly armed men of the land of Judah and in Jerusalem so that he established Moab and the lightly armed men of the sons of Ammon listened to the words of the law that were written in the book that Chelkias the priest had found in the land of Judah to prevail, according to the word of the Lord. 26 Before him there was no king like that he spoke by the hand of his slaves the prophet, who turned to the Lord with his whole heart etc. 30 Only it was because of

the Lord's wrath and with his whole soul and with his whole against Iudah, to remove him from his sight, by strength, according to all the law of Moyses, and cause of the sins of Manasses, according to all that after him none arose like him.

he had committed, and indeed he shed innocent

26 Yet the Lord did not turn away from the blood and filled Ierousalem with innocent blood, by fierceness of his great wrath, by which his anger and the Lord did not want to be conciliated. 5 And was kindled against Iudah, because of the provocations with which Manasses had provoked him. did, behold, are these things not written in a book 27 And the Lord said, "And indeed I will remove

of Histories of the Days for the Kings of Iudah?

Iudah from my sight, just as I removed Israel, and 6 And Iokim slept with his fathers, and Iokim his I will reject this city that I chose, Ierousalem, and son reigned in his stead. 7 And the king of Egypt the house of which I said, My name shall be there."

did not continue further to come out of his land,

28 And the rest of the histories of Iosias and all

for the king of Babylon had taken all that belonged

a.e. *the houses* bHeb = *passover* cHeb = *images* or *household gods* d *Iudas* = Ra e.e. *command*

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4 reigns (KAIGE) 24-25

to the king of Egypt from the Wadi of Egypt to the the king,
and they overtook him in Araboth Iericho, River Euphrates.

and all his force was scattered from about him. 6And

8 loakim was a son of eighteen years when he they
captured the king and brought him to the king became king,
and he reigned three months in Ie- of Babylon in Deblatha,
and he spoke judgment rousalem. And his mother's name
was Nestha with him. 7And he slaughtered the sons of
Sedekias daughter of Ellanathan from Ierousalem. 9And he
before his eyes and made blind the eyes of Sedekias did
what was evil in the sight of the Lord, accord- and bound
him in fetters and led him to Babylon.

ing to all that his father had done.

8 And in the fifth month, on the seventh of the

10 At that time Nabouchodonosor, king of month—that is
the nineteenth year of Nabou-Babylon, went up to
Ierousalem, and the city came chodonosor, king of Babylon
—Nabouzardan, the under enclosure. 11And
Nabouchodonosor, king of chief cook, since he stood before
the king of Bab-Babylon, entered into the city, and his
servants ylon, came to Ierousalem. 9-10And he burned the
were besieging it. 12And loakim, king of louda, house of the
Lord and the house of the king and all came out against the
king of Babylon, he and his the houses of Ierousalem, and
every house the servants and his mother and his
commanders and chief cook burned. 11And Nabouzardan,
the chief his eunuchs, and the king of Babylon took him in
cook, removed the residue of the people who were the
eighth year of his reign.

left in the city and the fallen men who had cfallen

13 And he carried out from there all the treasures in with the king of Babylon and the rest of the of the Lord's house and the treasures of the king's support. 12But the chief cook left some of the poor house, and he cut up all the golden vessels that Sa- of the land to be vinedressers and gabind.

Iomon, king of Israel, had made in the shrine of the

13 And the bronze pillars that were in the

Lord, according to the word of the Lord. 14And he Lord's house and the mechothe and the bronze exiled Ierusalem and all the commanders and those sea that was in the Lord's house the Chaldeans mighty in power, taking captive ten thousand cap- smashed and carried their bronze to Babylon.

tives, and every craftsman and ahe that encloses, and 14And the cauldrons and the iaminf and the no one remained, except the poor of the land. 15And saucers and the censers and all the bronze utensils, he exiled Ioakim to Babylon, and the mother of the with which they would minister with them, he king and the wives of the king and his eunuchs. And took; 15and the chief cook took the fire-pans and the strong men of the land he led away as a colony the gold and silver saucers, 16two pillars, the one from Ierusalem to Babylon, 16and all the men of sea and the mechothe, which Salomon had power, seven thousand, and the craftsman and ahe made for the Lord's house—there was no weight of that encloses, one thousand. As for all mighty ones the bronze of all the utensils. 17The height of the fit for war, the king of Babylon also led them away as one pillar was eighteen cubits, and on it was the a migration to Babylon. 17And the king of Babylon bronze chotharg, and the height of the chotharg made Maththanias his son king in his stead and was three

cubits; sabachah and pomegranates, all changed his name to Sedekias.

of bronze, were on the chotharg all around. And

18 Sedekias was a son of twenty-one years the second pillar had the same on the sabachah.

when he became king, and he reigned eleven years

18 And the chief cook took Saraias the first

in Ierousalem. And his mother's name was Hami- priest and Sophonias son of the second order and tal daughter of Ieremias. 19And he did what was the three who guard the threshold, 19and from the evil in the sight of the Lord, according to all that city he took one eunuch who had been overseer loakim had done, 20for it was on account of the over the warrior men and five men of ithose who anger of the Lord against Ierousalem and in louda see the face of the kingi who were found in the city, until he drove them away from his presence.

and the secretary of the commander of the force,

And Sedekias rebelled against the king of Bab- who draws out in battle-order the people of the ylon.

land, and sixty men of the people of the land who

were found in the city. 20And Nabouzardan, the

And it happened in the ninth year of his

chief cook, took them and led them away to the

25 reign, in the tenth month, that Nabou- king of Babylon in Deblatha. 21And the king of chodonosor, king of Babylon,

and all his force came Babylon struck them and put them to death in De-against Ierousalem and encamped against it and blatha in the land of Haimath. And loudaj was ex-built a surrounding wall against it all around. 2And iled from upon its own land.

the city came under enclosure until the eleventh year

22 And as for the people who were left behind

of King Sedekias. 3On the ninth of the month the in the land of louda, whom Nabouchodonosor, famine also grew strong in the city, and there was no king of Babylon, had left behind—he also ap-food for the people of the land. 4And the city was pointed over them Godolias son of Achikam son breached, and all the men of war went out by night of Saphan. 23And all the commanders of the force, by way of the gate between the walls; this is the one they and their men, heard that the king of Babylon of the garden of the king, and the Chaldeans were at had appointed Godolias, and they came to the city all around. And heb went by way of the Godolias in Massephath, they and their men: both Araba. 5And the force of the Chaldeans pursued after Ismael son of Nathanias and Ioanan son of Karee

aPossibly *the gilder* bl.e. *the king* cPossibly *deserted to*
dHeb = *plowmen* eHeb = *stands* fHeb = *shovels* gHeb =

capital hHeb = *latticework* il.e. *the king's council* j *loudas* =
Ra

4 reigns (KAIGE) 25

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and Saraias son of Thanemath the Netophathite

27 And it happened in the thirty-seventh year

and Ieremias son of the Machathi. 24And Godolias of the exile of Ieremias, king of Iudah, in the twelfth month swore to them and to their men and said to them, month, on the twenty-seventh of the month, that

“Fear not a passinga of the Chaldeans; stay in the land of the king of Babylon, in the year of his land, and be subject to the king of Babylon, and it reign, lifted up the head of Ieremias, king of Iudah, shall be well with you.” 25And it happened in the and brought him out from his prison house, 28and seventh month that Ieremias son of Nathanias son he spoke with him good things and put his throne of Ieremias of the offspring of the kings came, and above the thrones of the kings who were with him ten men with him, and he struck Godolias, and he in Babylon. 29And he changed his prison clothes died, and the Judeans and the Chaldeans who and would eat food continually before him all the were with him, in Massephath. 26And all the peo- days of his life. 30And his allowance, an allowance ple, from small even to great, and the commanders continually, was given to him from the king’s of the forces set out and entered into Egypt, for house, bby reckoning of a day in its dayb, all the they were afraid from before the Chaldeans.

days of his life.

aPossibly *incursion* bl.e. *each day as prescribed*

1 AND 2 SUPPLEMENTS

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of 1 and 2 Supplements (a translation of the Greek Paraleipomena, the LXX title for the Hebrew books of 1 and 2 Chronicles) is based on Alfred Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935) 752-811. Although this is not a fully-fledged critical edition since its collation base comprises mainly the readings of only three early manuscripts, nevertheless it provides a better running text of the work for translation than does the diplomatic edition of the book in the Cambridge series, which prints the text of one manuscript, noting variants in the critical apparatus.

TRANSLATION PROFILE OF THE GREEK

General Character

The Greek text of this book has been relatively well preserved and derives from a type of Hebrew text fairly close to that represented by the MT. Moreover, the translation technique adopted by the Greek translator was rather literal with the result that its overall profile is to offer a word-for-word representation of the syntactical and morphological structure of the underlying Hebrew for readers of Greek.

As a result, variations in genre of the component parts of the Hebrew text are well reflected in the translation, e.g., speeches, prayers, prophecies, psalms (1 Suppl 16.8–36 and 2 Suppl 6.41–42), etc. Similarly, long sections of 1 Supplements are given over to lists of various sorts (genealogies, city lists, census lists, officials, clerical orders, warriors, etc.) occupying 1 Supplements 1–9 and 23–27 in particular. Here, too, the Greek parallels the very staccato structure of the Hebrew, as in the following example from 6.46, where the verb of giving expressed in vv. 40 and 42 has been omitted in the interests of brevity.

MT: r#(Myr(. . . thq ynblw

LXX: kai\ toi=j ui9oi=j Kaaq . . . po/leij de/ka.

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 dy (hand) in the prepositional phrase dy l(, 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: Klmh ydy l(

LXX: e0xo/mena tou= basile/wj

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 Myrcm as Ai1guptoj (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 Mestram (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 #xn ry(to render po/lewj Naaj (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: Mtw#l dywd hb))lw

LXX: ou0k h0qe/lhsen Daid *tou= piei=n au0to/*

NETS: Daid 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 Daid's desire, which would generally be conveyed by the infinitive alone in order to parallel the use of the preposition -l 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 e0n ("in") on its Hebrew counterpart -b, as in 1 Suppl 13.8, where the simple use of the dative case would be more idiomatic: MT: twrnkbw Myry#bw LXX: *e0n yaltw?doi=j kai\ e0n kinu/raij*

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: wydb(dybw dywd dyb

LXX: e0n xeiri\ Daid kai\ e0n xeiri\ pai/dwn au0tou

NETS: by the hand of Daid 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 skeuoforoj; 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: wylk)#nl) LXX: tw~ 1raointi ta\ skeu/h au0tou

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 e0ggastrimu/qoj of the Hebrew term bw) 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 a0po/gonoj to render the Hebrew dlwn (“descendant”), although in v. 4 the narrower term ui9o/j (“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 $\#)r$ has connotations both of primordially and primacy. This dual semantic ground is well expressed by the equivalent $a0rx-hgoi/$ 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 $a1rxwn$ (“ruler,” “commander”). The same judgment applies to another reflex of that Hebrew root, $N\#)r$, at 18.17, referring to officials in the king’s immediate vicinity, which is rendered by the technical term $dia/doxoj$, as, in addition to the widespread sense of “successor,” it also 344

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bears the meaning of “substitute,” “deputy.” Another very felicitous lexical choice is the employment of the classical compound adjective $filoge/wrgoj$ (“devoted to agriculture”) at 2 Suppl 26.10 to render the Hebrew phrase $hmd) bh$). Encountered in the works of such Attic authors as Xenophon and Aristo-phanes, 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 $loab$ and $Dauid$ regarding the conduct of a census of Israel. At 1 Suppl 21.3 $loab$ 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 $de,/$ 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 r#), which obviates the need for a verbal clause by utilizing the parallel Greek articular construction, as follows: LXX: τοῖς λαοῖς τοῖς ἐν αὐτῷ; 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: hwbyb l(m r#) wl(mb lw)# tmyw

LXX: ἀπεθανεν Saoul ἐν ταῖς ἀνομίαις αὐτοῦ, αἰ[ὶ] νόμοις ἠσένη 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: rwbg

LXX: γι/γαι *kunhgo/j* 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, Alimazonei=j, occurring at 22.1.

MT: wkh hnqm ylh) Mgw

LXX: kai/ ge skhna\j kth/sewn, tou\j Amazonei=j, e0ce/koyan

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 Daud'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: hrgmb r#yw

LXX: die/prisen pri/osin

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: Myt#lp hnxm t) twkhl

LXX: tou= pata/cai th\n parembolh\n tw~n a0lofu/lwn

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: Myklmh t)c t(l hn#h tbw#t t(l yhyw

LXX: kai\ e0ge/neto e0n tw~0peio/nti e1tei e0n th=| e0co/dw? tw~n basile/wn
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: l)#ry t) twnml

LXX: tou= a0riqmh=sai to\n Israhl

NETS: to count Israel

NRSV: to count *the people of Israel*

loab, 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 loab is to bring, and so NRSV specifies this.

MT: yl) w)ybhw

LXX: kai\ e0ne/gkate pro/j me

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:)bch lyx-t) b)wy ghnw

LXX: kai\ h1gagen lwab *pa=san th\n du/namin* th=j stratia=j

NETS: *and* loab led out *the entire force of the army*

NRSV: Joab led out the army

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Selected words and phrases

The Hebrew term *ynb* closely followed by the Greek (*ui9oi/te/kna*), 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: dwrmn-t) dly #wkw

LXX: *kai* Xouj e0ge/nnhsen to\n Nebrwd

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: l)r#yb wmxln Myt#lpw

LXX: kai\ a0llo/fuloi e0pole/mhsan pro\j Israhl

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: wylk)#n l) lw)# rm)w

LXX: kai\ ei]pen Saoul tw?~ 1raointi ta\ skeu/h au0tou

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: d(lg #yby lk w(m#yw

LXX: kai\ h1kousan pa/ntej oi9 katoikou=ntej Galaad

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: lw)# tmyw

LXX: kai\ a0pe/qanen Saoul

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: Mrpsm t) h(d)w

LXX: kai\ gnw&somai to\n a0riqmo\n au0tw~n

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: d)m)ry

LXX: e0fobei=to sfo/dra

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: Mhyhl) tyb

LXX: e0n oi1kw? qeou= au0tw~n

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 rbd "word."

MT: hwhy rbd l(

LXX: (kata\ to\n lo/gon tou= kuri/ou

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: ##w ## wiyt(bc)w

LXX: kai\ da/ktuloi au0tou= e4c kai\ e3c

NETS: and his digits were six and six

NRSV: *six fingers on each hand, and six toes on each foot*

Frequently, idiomatic expressions of time are employed more expansively than their literal sense would suggest, as, for example, in the phrase “yesterday and the third day” encountered at 1 Suppl 11.2, which clearly envisages a period of some years during which David led the Israelite army under Saoul’s reign, a point that the NRSV translators duly highlight.

MT: Mw#l#-Mg lwmt Mg

LXX: e0xqe\j kai\ tri/thn

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.

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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 N+# 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: l)r#y l(N+# dm(yw

LXX: kai\ e1sth dia/boloj e0n tw?~ Israhl

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, and Daisan's sons: Hemeron and Eseban and 3Henoah, Mathousala, Lamech, 4Noe, Noe's

Iethran and Charran. 42And Osar's son: Balaan

sons: Sem, Cham, Iapheth.

and Zoukan and Iokan. Daisan's sons: Os and

5 Iapheth's sons: Gamer, Magog, Madai, Ioyan, Arran.

Elisa, Thobel, Mosoch and Thiras. 6And the sons of

43 And these are their kings: Balak son of Beor,

Gamer: Aschanaz and Riphath and Thorgama. and the name of his city was Dennaba. 44And 7And the sons of Ioyan: Elisa and Tharsis, Kitians

Balak died, and Iobab son of Zara, from Bosorra,

and Rhodians.

became king in his stead. 45And Iobab died, and

8 And Cham's sons: Chous and Mestram, Hasom from the land of the Thaimanites became Phoud and Chanaan. 9 And Chous' sons: Saba and king in his stead. 46 And Hasom died, and Hadad Heuilat and Sabatha and Regma and Sebekatha, son of Barad, who struck down Madiam in the and Regma's sons: Saba and Oudadan. 10 And plain of Moab, became king in his stead, and his Chous became the father of Nebrod; he was the city's name was Geththaim. 47 And Hadad died and first to be a giant hunter on the earth.

Samaa from Masekka became king in his stead.

48

17 Sons of Sem: Ailam and Assour and Arphax-

And Samaa died, and Saoul from Rooboth on

ad, 24 Sala, 25 Eber, Phalek, Ragau, 26 Serouch, Na- the River became king in his stead. 49 And Saoul chor, Thara, 27 Abraam.

died, and Balaennon, Achobor's son, became king

28 Now Abraam's sons: Isaak and Ismael. in his stead. 50 And Balaennon son of Achobor 29 Now these are the generations of Ismael's first-died, and Hadad son of Barad became king in his

born: Nabaioth and Kedar, Nabdeel, Mabsan, stead, and the name of his city was Phogor. 51 And 30 Masma, Idouma, Masse, Choddad, Thaiman,

Hadad died.

31 Iettour, Naphes and Kedma. These are Ismael's

And Edom's chiefs were: chief Thamana, chief

sons. 32 And Chettoura's sons, Abraam's concu- Gola, chief lethet, 52 chief Elibamas, chief Elas, bine, and she bore him Zembran, Iexan, Madan, chief Phinon, 53 chief Kenez, chief Thaiman, chief Madiam, Sobak, Soe. And Iexan's sons: Saba and Mabsar, 54 chief Megediel, chief Eram; these were Daidan. 33 And Madiam's sons: Gaipha and Opher chiefs of Edom.

and Henoah and Abida and Eldaa. All these were sons of Chettoura.

These are the names of Israel's sons: Rouben,

34 And Abraam became the father of Isaak, and 2 Symeon, Leui, Iouda, Issachar, Zaboulon, Isaak's sons: Esau and Iakob. 35 Esau's sons: Eliphaz 2 Dan, Ioseph, Benjamin, Nephthali, Gad, Aser.

and Ragouel and Ieoul and Ieglom and Kore. 3 Ioudas' sons: Er, Aunan, Selon, three. They were 36 Eliphaz' sons: Thaiman and Omar, Sophar and

born to him by the daughter of Saua, the Canaan-

Gootham and Kenez, and Amalek by Thamna. Ite, and Er, Iouda's firstborn, was wicked before the 37 And Raguel's sons: Nacheth, Zare, Some and

Lord, and he killed him. 4 And Thamar, his daugh-

Moze.

ter-in-law, bore him Phares and Zara. Ioudas' sons

38 Seir's sons: Lotan, Sobal, Sebegon, Ana, were five in all.

Deson, Osar, Daison. 39And Lotan's sons: Chorri

5 Phares' sons: Harson and Hiemouel. 6And

and Haiman and Ailath and Namna. 40Sobal's Zara's sons: Zambri and Aithan and Haiman and sons: Golam, Manachath, Gaibel, Sob and Onam. Chalchal and Dara, five in all. 7And Charmi's sons: Sebegon's sons: Aia and Ana. 41Ana's sons: Daison,

Achar the blocker of Israel, who transgressed over

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that which was devoted. 8And Aithan's sons: Eleasa. 40And Eleasa became the father of Soso-Azaria.

mai, and Sosomai became the father of Saloum.

9 And Heseron's sons, who were born to him: 41And Saloum became the father of Iechemias, and Irameel and Ram and Chaleb and Aram. 10And Iechemias became the father of Elisama.

Aram became the father of Aminadab, and Ami-

42 And Chaleb's sons, Ieremeel's brother:

nadab became the father of Naasson, ruler of the Marisa his firstborn; he was father of Ziph, and house of Ioudas. 11And Naasson became the father Marisa's sons, father of Chebron. 43And Chebron's of Salmon, and Salmon became the father of Boos. sons: Kore and Thapous and Rekom and Semaa.

12And Boos became the father of Obed, and Obed

44And Semaa became the father of Raem, father of

became the father of lessai. 13And lessai became lerkaan, and lerkaan became the father of Samai.

the father of his firstborn Eliab; second was Ami- 45And his son was Maon, and Maon was father of nadab; third was Samaa; 14fourth was Nathalael; Baithsour. 46And Gaipha, Chaleb's concubine, fifth was Raddai; 15sixth was Asom; seventh Daid. bore Harran and Mosa and Gezoue, and Harran 16And their sister: Sarouia and Abigaia. And

was the father of Gezoue. 47And Iadai's sons:

Sarouia's sons: Abessa and Ioab and Asael, three in Ragem and Ioatham and Gersom and Phalet and all. 17And Abigaia bore Amessa, and Amessa's fa- Gaipha and Sagaph. 48And Chaleb's concubine ther was Iothor the Ismaelite.

Mocha bore Saber and Tharchna. 49And she bore

18 And Chaleb son of Hesion had children by Sagaph, father of Marmena and Saou, father of his wife Gazouba and by Ierioth. And these were Machabena and father of Gaibaa, and Chaleb's her sons: Ioasar and Sobab and Orna. 19And daughter was Ascha. 50These were Chaleb's sons.

Gazouba died, and Chaleb took to himself Eph-

Hor's sons, firstborn of Ephratha: Sobal, father

rath, and she bore him Hor. 20And Hor became of Kariathiarim, 51Salomon, father of Baithlaem, the father of Ouri, and Ouri became the father of Harim, father of Baithgedor. 52And Sobal's sons, fa-Beseleel.

ther of Kariathiarim, were Haraa, Hesi, Ham-

21 And after that Heseron went in to the manith,
53Emospheos, lair's city, Haithalim and daughter of Machir,
father of Galaad. And he took Miphithim and Hesamathim
and Hemasaraim; her, and he was sixty years old, and she
bore him from these came the Sarathites and the
Esthaolites.

Segoub. 22And Segoub became the father of lair,
54Salomon's sons: Baithlaem, Netophathi, Ataroth and he
had twenty-three cities in Galaad. 23And of loab's house
and half of Manathi, Hesarei. 55Pa-Gedsour and Aram took
lair's villages from them, ternal families of scribes living in
labes: Thargathi-Kanath and its villages, sixty cities. All
these be- im, Samathiim and Sokathiim; these are the
Kinities longed to the sons of Machir, father of Galaad. who
came from Mesema, father of Rechab's house.

24And after Heseron died, Chaleb went in to

Ephratha, and Abia was Heseron's wife, and she

And these were Daud's sons who were born

bore him Aschod, father of Thekoe.

3 to him in Chebron: the firstborn Amnon by

25 And the sons of Ieremeel, Heseron's first- Achinaam the
lezraelite; the second Daniel by Abi-born, were Ram the
firstborn and Baana and Aran gaia the Carmelite; 2the third
Abessalom, son of and Asom his brother. 26And Ieremeel
had a sec- Mocha daughter of Tholmai king of Gedsour; the
ond wife, and her name was Atara, and she was fourth
Adonia, son of Haggith; 3the fifth Saphatia mother of Ozom.
27And the sons of Ram, Iere- by Abital; the sixth Iethraam
by Agla his wife. 4Six meel's firstborn, were Maas and Iamin
and Akor. were born to him in Chebron, and he reigned

28And Ozom's sons were Samai and Iadae, and there seven years and six months. And he reigned

Samai's sons: Nadab and Abisour. 29And Abisour's thirty-three years in Ierousalem. 5And these were wife's name was Abichail, and she bore him born to him in Ierousalem: Samaa, Sobab, Nathan Achabar and Molid. 30Nadab's sons: Salad and and Salomon, four by Bersabee daughter of Amiel, Aphphaim, and Salad died without having chil- 6and Ibaar and Elisama and Eliphalet 7and Nage dren. 31 And Aphphaim's sons: Isemiel, and and Naphag and Ianoue 8and Elisama and Eliada Isemiel's sons: Sosan, and Sosan's sons: Achlai. and Eliphalet, nine. 9All these were Daud's sons, 32And Iadae's sons: Achisamai, Iether, Ionathan, besides the sons of concubines, and Themar, their

and Iether died without having children. 33And sister.

Ionathan's sons: Phaleth and Ozaza. These were

10 Salomon's sons: Roboam, Abia his son, Asa

the sons of Ieremeel. 34And Sosan did not have his son, Iosaphat his son, 11 Ioram his son, sons but daughters, and Sosan had an Egyptian Ochozia his son, Iosias his son, 12Amasias his son, servanta, and his name was Iochel. 35And Sosan Azaria his son, Ioathan his son, 13Achaz his son, gave his daughter as wife to Iochel his servanta, Hezekias his son, Manasses his son, 14Amon his and she bore him Eththi. 36And Eththi became the son, Iosias his son. 15And Iosias's sons: Ioanan his father of Nathan, and Nathan became the father of firstborn, the second Ioakim, the third Sedekia, the Zabed. 37And Zabed became the father of Aphalel, fourth Saloum. 16And Ioakim's sons: Iechonias his and Aphalel became the father of Obed. 38And son, Sedekias his son. 17And Iechonia-asir's sons: Obed became

the father of Ieou, and Ieou became Salathiel his son; 18 Melchiram and Phadaias and the father of Azarias. 39 And Azarias became the father of Sanesar and Iekemia and Hosama and Denethi.

the father of Chelles, and Chelles became the father of

19 And Salathiel's sons: Zorobabel and Semei, and

aOr *slave*

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Zorobabel's sons: Mosollamos and Hanania and houses of Beprath habakb to the house of Esoba.

Salomith their sister 20 and Hasoube and Ool and 22 And Ioakim and men of Chozeba and Ioas and Barachia and Hasadia and Asobaesd, five. 21 And Saraph, who lived in Moab. And he turned them Hanania's sons: Phalletia and Isaia his son, Rapha- away chabederin athoukiinc. 23 They were potters ia his son, Orna his son, Abdia his son, Sechenia who lived in Nataim and Gadera. And with the his son. 22 And Sechenia's son: Samaia, and Sama- king they prevailed in his kingdom and lived there.

ia's sons: Chattous and Ioel and Mari and Noadia

24 Symeon's sons: Namouel and Iamin, Iarib,

and Saphath, six. 23 And Noadia's sons: Elithenan Zare, Saoul; 25 Salem his son, Mabasam his son, and Hezekia and Ezrikam, three. 24 And Elithenan's Masma his son, 26 Hamouel his son, Saboud his sons: Hodouia and Eliasib

and Phalaia and Akoun son, Zakchour his son, Semei his son. 27And Semei and Ioanan and Dalaia and Anani, seven.

had sixteen sons and three daughters, but their

brothers did not have many sons, and none of

And loudas' sons: Phares, Harson and Charmi

their paternal families multiplied like the sons of

4 and Hor, Soubal 2and Raia his son, and

loudas. 28And they lived in Beersabee and Sama

Soubal became the father of Ieth, and Ieth became and Molada and Hesersoual 29and in Balaa and the father of Achimi and Laad. These are the gen- Boasom and Thoulad 30and Bathouel and Herma erations of Sarathi. 3And these were Aitam's sons: and Seklag 31and Baithmarchaboth and half of Iezrael and Ragma and labas, and their sister's Sosim and the house of Baroumseorim; these were name was Heselebbon. 4And Phanouel, father of their cities until King Daud. 32And their villages: Gedor, and Azer, father of Hosan. These were the Aitam and Enremmon and Thokkan and Aisan, sons of Hor, Ephratha's firstborn, father of Baith-five cities. 33And all their villages were round these laem. 5And Saour, father of Thekoe, had two wives, towns as far as Baal. This was their possession and Haoda and Thoada. 6And Haoda bore him Ocha- their register.

zam and Hephad and Thaiman and Astheran:

34 And Mosobab and Iemoloch and Iosia son

these were all Haoda's sons. 7And Thoada's sons: of Amasia 35and Ioel (and he was a son of Isabia) Sareth and Saar and

Ethnan. 8And Kos became the son of Saraia son of Asiel
36and Elioenai and Iaka-father of Enob and Sabeba and the
offspring of ba and lasouia and Asaia and Ediel and Ismael
and Rechab his brother, son of Hiarim. 9And Igabes Banaia
37and Zouza son of Sephei son of Allon was honored above
his brothers, and his mother son of Iedia son of Samari son
of Samaias. 38These called his name Igabes, saying: "I bore
him as were they that passed through in the names of
gabesa." 10And Igabes called on the God of Israel, rulers in
their generations, and in the houses of saying, "If blessing
you would bless me and en- their families they multiplied
into a multitude.

39

large my borders and your hand be with me, you

And they traveled until coming to Gerara to the

shall also produce knowledge so as not to humble east of
Gai in search of pastures for their cattle.

40

me." And God supplied everything he sought.

And they found rich and good pastures, and the

11And Chaleb, father of Ascha, became the father

land before them was broad, and there was peace

of Machir, and he was the father of Assathon. and quiet, for
some of the sons of Cham had lived 12And Assathon
became the father of Bathrephan

there formerly. 41And these, registered by name,

and Phessee and Thana, father of the city of Naas, came in the days of Hezekias, king of Ioudas, and brother of Eselon the Kenezi; these were the men they struck down their houses and the Mineans of Repha. 13And Kenez's sons: Gothoniel and Sara- whom they found there, and they anathematized ia, and Gothoniel's sons: Hathath. 14And Manathi them until this day and dwelt in their place, became the father of Gophera, and Saraia became cause there were pastures there for their cattle.

42

the father of Ioab, father of Ageaddair, because

And some of them, five hundred men of the

they were artisans. 15And Chaleb's sons, son of sons of Symeon went to Mount Seir, and Phalettia Iephone: Era, Ala and Noom, and Ala's sons: and Noadia and Raphaia and Oziel, sons of Iesi, Kenez, 16and his son: Geseel, Ameachi and Zapha were their commanders. 43And they struck down and Zaira and Eserael. 17And Esri's sons: Iether, the remainder of those that remained of Amalek Morad and Apher and Ialon, and Iether became and lived there till this day.

the father of Maron and Semai and Mareth, father

of Esthemon. 18And his wife (that is Hadia) bore

And Rouben's sons, Israel's firstborn—because

Iared, father of Gedor, and Haber, father of So- 5 he was the firstborn, but he gave his blessing Chon, and Iekthiel, father of Zano, and these are to his son Ioseph son of Israel, when he climbed the sons of Gelia daughter of Pharaoh, whom into his father's bed, and he was not reckoned in

Mored took. 19And sons of Hidouia's wife, sister of the genealogy as firstborn, 2because loudas was Nachem. And Dalia, father of Keila and Semeion, powerful in strength also among his brothers and father of Ioman. And Naem's sons, father of Keila: one from him became a leader, and the blessing Agarmi and Esthemoe Machathi. 20And Semion's was Ioseph's—3Rouben's sons, Israel's firstborn: sons: Amnon and Rana, son of Anan and Thilon, Henoch and Phallous, Harson and Charmi. 4Ioel's and Isei's sons: Zoath and sons of Zoath. 21Sons of sons: Semei and Banaia his son, and Goug's sons, Selom son of loudas: Er, father of Lecha, and son of Semei: 5his son Micha, his son Recha, his Laada, father of Maresa, and the generations of the son Baal, 6his son Beera whom Thaglathphalnasar,

aHeb = *pain* bHeb = *linen workers* cHeb = *ancient records?*
 dl.e. *Iakob*

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king of Assour, exiled. He was the ruler of those of came the father of Phinees; Phinees became the fa-Rouben. 7And his brothers in his paternal family ther of Abisou. 31(5)Abisou became the father of in their registers according to their generations: Bokai; Bokai became the father of Ozi. 32(6)Ozi loel the ruler and Zacharia 8and Balek son of became the father of Zaraia; Zaraia became the fa-Ozouz son of Sama son of loel; he lived in Aroer ther of Mariel. 33(7)And Mariel became the father and at Nabau and Beelmaon, 9and toward the east of Amaria, and Amaria became the father of Achi-he lived as far as the beginnings of the wilderness tob. 34(8)And Achitob became the father of Sadok, this side of the river Euphrates, because their cattle and Sadok became the father of Achimaas.

were many in the land of Galaad. 10And in the days
35(9)And Achimaas became the father of Azarias, of Saoul
they waged war on those adjacent, and and Azarias became
the father of Ioanas. 36(10)And people who live in tents fell
in their hands, even all Ioanas became the father of Azarias;
he was a priest in the east of Galaad.

in the house that Salomon built in Ierousalem.

11 Gad's sons lived opposite them in Basan, as 37(11)And
Azaria became the father of Amaria, and far as Selcha.
12Ioel was the firstborn and Sapham Amaria became the
father of Achitob, 38(12)and the second and Iani the scribe
in Basan. 13And their Achitob became the father of Sadok,
and Sadok be-brothers according to their paternal houses
were: came the father of Salom. 39(13)And Salom became
Michael, Mosollam and Sebee and Ioree and the father of
Chelkias, and Chelkias became the fa-lachan and Zoue and
Obed, seven. 14These were ther of Azaria. 40(14)And
Azarias became the father sons of Abichail son of Houri son
of Idai son of of Saraia, and Saraias became the father of
Galaad son of Michael son of Isai son of Iouri son Iosadak.
41(15)And Iosadak went into exile with of Zaboucham 15son
of Abdiel son of Gouni, ruler loudas and Ierousalem at the
hand of Nabou-of a paternal house. 16They were living in
Galaad, chodonosor.

in Basan and in their villages, and all the surround-

ing area of Saron as far as its limit. 17The register of

all was in the days of loatham, king of loudas, and 6
(16)Sons of Leui: Gedson, Kaath and Merari.

2(17)And these are the names of Gedson's

in the days of Ieroboam, king of Israel.

sons: Lobeni and Semei. 3(18)Kaath's sons were:

18 Sons of Rouben and Gad and the half-tribe Amram and Issaar, Chebron and Oziel. 4(19)Me-of Manasses: some sons of power, men bearing rari's sons were: Mooli and Omousi. And these are shields and dagger and drawing a bow and skilled the paternal families of Leui according to their pa-in warfare, forty-four thousand seven hundred and ternal families: 5(20)for Gedson, for Lobeni his sixty going out to the battlefront. 19And they son: leeth his son, Zemmas his son, 6(21)loach his would wage war with the Hagarenes and the son, Addi his son, Zara his son, lethri his son.

Itourites and Naphisites and Nadabites. 20And 7(22)Kaath's sons: Aminadab his son, Kore his son, they prevailed over them, and the Hagarites and all Asir his son, 8(23)Elkana his son and Abiasaph his their coverts were given into their hands, because son, Asir his son, 9(24)Thaath his son, Ouriel his they called upon God in the battle and he heard son, Ozia his son, Saoul his son. 10(25)And Elka-them, because they hoped in him. 21And they cap- na's sons: Amasi and Achimoth, 11(26)Elkana his tured their belongings, fifty thousand camels and son, Souphi his son and Naath his son, 12(27)Eliab two hundred and fifty thousand sheep, two thou- his son, Idaer his son, Elkana his son.

sand donkeys, and one hundred thousand souls of 13(28)Samouel's sons: the firstborn one Sani and men, 22because many casualties fell, because the Abia. 14(29)Merari's sons: Mooli, Lobeni his son, war was from God, and they lived in their place Semei his son, Oza his son, 15(30)Somea his son, until the exile.

Haggia his son, Asai his son.

23 And the members of the half-tribe of Ma-

16(31) And these are the ones whom David

nasses lived in the land from Basan to Baalermon put in hands of singers in the house of the Lord in and Sanir and Mount Haermon, and they multi- the place of rest of the ark, 17(32)and they minis-plied in Lebanon. 24And these were the chiefs of tered with instruments before the tent of the house their paternal house: Opher and Isei and Eliel and of witness until Salomon had built the Lord's Esdriel and Iermia and Hodouia and Iediel, men house in Ierousalem, and they stood according to strong in power, men of reputation, rulers of their their rule at their ministrations. 18(33)And these are ancestral houses. 25And they transgressed against the ones who stood and their sons from among their fathers' God and whored after the gods of the the sons of Kaath: Haiman, the harp-singer, son of peoples of the land, whom God had removed from Ioel son of Samouel 19(34)son of Elkana son of before them. 26And the God of Israel stirred up the Edad son of Eliel son of Thie 20(35)son of Souph spirit of Phaloch, king of Assour, and the spirit of son of Elkana son of Meth son of Amasias Thaglathphalnasar, king of Assour, and he deport- 21(36)son of Elkana son of Ioel son of Azaria son of ed Rouben and Gaddi and the half-tribe of Manas- Saphania 22(37)son of Thaath son of Asir son of ses and led them to Chalach and Chabor and up to Abiasaph son of Kore 23(38)son of Issaar son of the river Gozan until this day.

Kaath son of Leui son of Israel.

24(39)And his

27(6.1) Sons of Leui: Gedson, Kaath and Mera- brother Asaph who stood on his right: Asaph son ri. 28(2)And

Kaath's sons: Amram and Issaar, Che- of Barachia son of Samaa 25(40)son of Michael son bron and Oziel. 29(3)And Amram's sons: Aaron of Maasia son of Melchia 26(41)son of Athani son and Moyses and Mariam, and Aaron's sons: Nadab of Zarai son of Adia 27(42)son of Aithan son of and Abioud, Eleazar and Ithamar. 30(4)Eleazar be-Zamma son of Semei 28(43)son of Echa son of Ged-352

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son son of Leui. 29(44)And the sons of Merari, their

Anar and its surrounding lands and leblaam and

brother on the left, were: Aithan son of Kisai son of

its surrounding lands to the rest of Kaath's sons,

Abdi son of Maloch 30(45)son of Hasebi son of

paternal family by paternal family.

Amessia son of Chelkias 31(46)son of Amasai son

56(71) And to Gedson's sons: Golan of Basan

of Bani son of Semmer 32(47)son of Mooli son of and its surrounding lands and Aseroth and its sur-Mousi son of Merari son of Leui. 33(48)And their rounding lands from the paternal families of the brothers according to their paternal houses were half-tribe of Manasses. 57(72)And from Issachar's the Leuites dedicated to every work of ministration tribe: Kedes and its surrounding lands and Deberi in the tent of the house of God.

and its surrounding lands 58(73)and Dabor and its

34(49) And Aaron and his sons were aburning surrounding lands and Anam and its surrounding incense on the altar of whole burnt offerings and lands. 59(74)And from Aser's tribe: Masal and its on the altar of incense at every work, holy of holy surrounding lands and Abaran and its surrounding things, and to make atonement for Israel according lands 60(75)and Ikak and its surrounding lands and to all that Moyses, servant of God, had command- Roob and its surrounding lands.

ed. 35(50)And these are the sons of Aaron: Eleazar

61(76) And from Nephthali's tribe: Kedes in

his son, Phinees his son, Abisou his son, Galilee and its surrounding lands and Chamoth 36(51)Bokai his son, Ozi his son, Zaraia his son, and its surrounding lands and Kariathaim and its 37(52)Mariel his son, Amaria his son, Achitob his

surrounding lands. 62(77)To the rest of Merari's

son, 38(53)Sadok his son, Achimaas his son.

sons: Remmon and its surrounding lands and

39(54) And these are their settlements in their Thachchia and its surrounding lands from villages in their districts: to the sons of Aaron, to Zaboulon's, 63(78)and from across the Jordan to the Kaathi lineage—because the lot fell to them—lericho to the west of the Jordan: Bosor in the 40(55)and they gave them Chebron in the land of

wilderness and its surrounding lands and Iasa and

loudas and its surrounding lands around

it. its surrounding lands from Rouben's tribe

41(56)And they gave the city's plains and its villages

64(79)and Kademoth and its surrounding lands and

to Chaleb son of Iephonne. 42(57)And they gave Mophaath and its surrounding lands. 65(80)And Aaron's sons the cities of places of refuge, Chebron from Gad's tribe: Ramoth Galaad and its surrounding lands and Lobna and its surrounding lands and Selna surrounding lands and Maanaim and its surrounding and its surrounding lands and Esthamo and its lands 66(81)and Hesebon and its surrounding lands surrounding lands 43(58)and Ieththar and its surrounding and Iazer and its surrounding lands.

rounding lands and Dabir and its surrounding

lands 44(59)and Asa and its surrounding lands and

And to Issachar's sons: Thola and Phoua and

Atta and its surrounding lands and Basamys and its

7 Iasoub and Semeron, four.²And Thola's sons:

surrounding lands, 45(60)and from the tribe of

Ozi and Raphaia and Ieriel and Iemou and

Beniamin Gabee and its surrounding lands and

Iebasam and Samouel, rulers of their paternal

Galemeth and its surrounding lands and Agchoch houses. Thola had strong ones in power in their and its surrounding lands: all their cities were thir- generations; their number in

Dauid's days was teen cities according to their paternal families.

twenty-two thousand six hundred. 3And Ozi's

46(61) And to the rest of Kaath's sons from sons: lezria, and lezria's sons: Michael and Obdia their paternal families: ten cities by lot from the and loel and lesia, five, all of them rulers. 4And half-tribe of Manasses. 47(62)And to Gedson's sons with them according to their generations according to their paternal families: thirteen cities according to their ancestral houses were thirty-six thousand strong ones to be lined up for war, since they thali's tribe, from Manasses' tribe in Basan. multiplied wives and sons. 5And their brothers in 48(63)And to Merari's sons: twelve cities by lot according to their paternal families from Rouben's strong ones in power: eighty-seven thousand; that tribe, from Gad's tribe and Zaboulon's tribe. was their total number.

49(64)And the sons of Israel gave the Leuites the cit-

6 Benjamin: Bale and Bachir and Iadiel, three.

7

ies and their surrounding lands. 50(65)They also

And Bale's sons: Asebon and Ozi and Oziel and

gave by lot those cities that he called by name from

Ierimoth and Ouri, five, strong ones in power,

the tribe of Ioudas' sons and from the tribe of rulers of the paternal houses. And their number Symeon's sons.

was twenty-two thousand thirty four.

8 And

51(66) And some of the paternal families of Bachir's sons: Zamarias and Ioas and Eliezer and Kaath's sons also received cities of their districts Elithenan and Amaria and Ierimoth and Abiou from Ephraim's tribe. 52(67) And they gave him the and Anathoth and Gemeeth: these were all Bachir's cities of places of refuge, Sychem and its surroundings, 9 and their number according to their generating lands in the hill country of Ephraim and Gazer tions, rulers of their paternal houses and strong and its surrounding lands 53(68) and Iekmaam and ones in power: twenty thousand two hundred.

10

its surrounding lands and Baithoron and its sur-

And Iadiel's sons: Balaan, and Balaan's sons:

rounding lands 54(69) and Eglam and its surrounding- laous and Benjamin and Aoth and Chanana and ing lands and Gethremmon and its surrounding Zaithan and Ramessai and Achisaar. 11 All these lands 55(70) and out of the half-tribe of Manasses:

were sons of Iadiel who were chiefs of the paternal

aOr *fumigating*

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families, strong ones in power, seventeen thousand 2Noa the fourth and Raphe the fifth. 3And Bale two hundred, who would go out in strength to had sons: Ader and Gera and Abioud 4and Abisoué fight. 12And Shapphin and Apphin, and Raom's and Nooma and Achia 5and Gera and Sopharphak sons: his son Aer.

and Hoim. 6These are Aod's sons: they were rulers

13 Nephthali's sons: lasiel and Goni and Issier of paternal families for those living in Gabee, but and Salom, sons of Balaa.

they exiled them to Manachathi. 7And Nooma and

14 Manasses' sons: Aseriel, to whom his Syrian Achia and Gera, that is Iglaam, and he became the concubine gave birth: she bore Machir, father of father of Naana and Achichod. 8And Saarem had Galaad. 15And Machir took a wife for Amphin and sons in the plain of Moab after he had sent away Mamphin, and his sister's name was Moocha, and Osim and Baada his wife. 9And he had sons by his the name of the second was Salpaad, and Salpaad wife Hada, Iobab and Sebia and Misa

and

had daughters. 16And Machir's wife Moocha bore Melcham
10and laos and Sabia and Marma: these a son and called his
name Phares and his brother's were rulers of paternal
families. 11And he was fa-name Soros; his son was Oulam.
17And Oulam's ther of Abitob and Alphaal, by Hosim. 12And
Al-sons: Badan, These were the sons of Galaad son phaal's
sons: Obed, Messaam, Semmer—the latter of Machir son of
Manasses. 18And his sister built Ono and Lod and its
villages—13and Beriga Malecheth bore Isadek and Abiezer
and Maela. and Sama: these were rulers of the paternal
fami-19And Semira's sons were: laaim and Sychem and lies
for those living in Ailam, and they drove out

Lakei and Aniam.

the inhabitants of Geth. 14And his brother: Sosek

20 And Ephraim's sons: Sothala and Barad his and Iarimoth
15and Zabadia and Orer and Oded son and Thaath his son,
Eleada his son, Nomee his 16and Michael and Iespha and
locha, Bariga's sons.

son, 21Zabed his son, Sothele his son and Ezer and 17And
Zabadia and Mosollam and Hazaki and Elead. And men of
Geth, those born on the land, Habar 18and Isamari and
lezlia and lobab, El-killed them, because they descended to
take their phaal's sons. 19And lakim and Zechri and Zabdi
cattle. 22And Ephraim their father grieved for many 20and
Elioenai and Salthi and Elieli 21and Adaia days, and his
brothers came to comfort him. 23And and Baraia and
Samarath, Samai's sons. 22And Is-he went in to his wife,
and she conceived and bore phan and Obed and Eleel
23and Abadon and a son, and he called his name Baraga,
because "He Zechri and Hanan 24and Hanania and Ambri

and came in my house in the midst of troubles.” 24And Ailam and Anathothia 25and Athin and Iepheria in those remnants he also built Lower and Upper and Pheliel, Sosek’s sons. 26And Samsaria and Baithoron. And Ozan’s sons: Seera 25and Raphe Saaria and Ogotholia 27and Iarasia and Elia and his sons; Raseph and Thale his sons, Thaen his son. Zechri, sons of Iraam. 28These were rulers of pater-26To Laadan, his son: Amioud his son, Elisama his nal families, rulers according to their generations;

son, 27Noum his son, Iesoue his son. 28And their they lived in Ierousalem.

possessions and their dwelling: Baithel and its vil-

29 And Gabaon’s father lived in Gabaon, and

lages, Naaran to the east, Gazer to the west and its his wife’s name was Maacha. 30And her firstborn villages and Sychem and its villages as far as Gaian, son was Abadon, and Sour and Kis and Baal and and its villages, 29and up to the borders of Ma- Ner and Nadab 31and Gedour, and his brother and nasses’ sons, Baithsaan and its villages, Thaanach Zachour and Makaloth. 32And Makaloth became and its villages and Balad and its villages, Maged- the father of Semaa, for these also lived opposite do and its villages, Dor and its villages; in these the their brothers in Ierousalem with their brothers.

sons of Ioseph son of Israel lived.

33And Ner became the father of Kis, and Kis be-

30 Aser’s sons: Iemna and Isoua and Isou and came the father of Saoul, and Saoul became the fa-Beriga and Sore, their sister. 31And Beriga’s sons: ther of Ionathan and Melchisoue and Aminadab Chaber and Melchiel; he became

the father of and Asabal. 34And Jonathan's sons: Meribaal, and Berzaith. 32And Chaber became the father of Meribaal became the father of Michia. 35And Iaphalet and Samer and Chotha and Sola, their sis- Michia's sons: Phithon and Melchel and Theree ter. 33And Iaphalet's sons: Phesechi, Bamael and and Achaz. 36And Achaz became the father of loia-Asith; these were Iaphalet's sons. 34And Semmer's da, and loiada became the father of Galemath and sons: Achiouraoga and Hoba and Aram 35and Ban- Asmoth and Zambri, and Zambri became the fa-eelam. His brothers were Sopha and Imana and ther of Maisa. 37And Maisa became the father of Selles and Amal. 36Sopha's sons: Chouchi, Ha-Baana; Raphaia was his son, Elasa his son, Esel his narphar and Soual and Bari and Imare, 37Sobal son. 38And Esel had six sons, and these are their and Od and Semma and Salisa and Iethran and names: Ezrikam his firstborn and Ismael and Sara-Beera. 38And Iether's sons: Iphina and Phaspha ia and Abdia and Hanan; these were all Esel's sons.

and Ara. 39And Ola's sons: Orech, Aniel and 39And his brother Asel's sons: Ailam his firstborn Rasia. 40All these were Aser's sons, all of them and Iais the second, Eliphalet the third. 40And rulers of paternal families, select strong ones in Ailam's sons were strong men in power, stretching power, rulers, leaders; their number for fighting the bow and multiplying sons and sons' sons, one in the battle line, their number was twenty-six hundred and fifty; these were all from the sons of thousand men.

Beniamin.

8 AndBeniaminbecame thefatherofBale his

And all Israel, their registration: and these are

firstborn and Asbel the second, Aara the third,

9 written in the Book of the Kings of Israel and

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of loudas, with those taken into exile to Babylon on them, and they had charge of the keys to open the by their lawless acts. 2And those who first lived in temple doors morning by morning.

their possessions in the cities: Israel, the priests,

28 And some of them were in charge of the

the Leuites and those assignedb.

utensils of ministration, for they will carry them in

3 And some of the sons of loudas and of the by number and carry them out by number. 29And sons of Benjamin and of the sons of Ephraim and some of them were appointed over the vessels and Manasses lived in Ierousalem: 4Gothi son of Am- over all the holy utensils and over the fine flour, mioud son of Amri son of the sons of Phares son the wine, the oil, the incense and the spices. 30And of loudas. 5And of Seloni: Asaia his firstborn and some of the priests' sons were perfumers of his sons. 6And from the sons of Zara: liel and their unguents and for the spices. 31And Mattathias, one brothers, six hundred and ninety. 7And from the of the Leuites (this one was the firstborn of Salom sons of Benjamin: Salo son of Mosollam son of the Korite), was in a position of trust over the tasks Odouia son of Sanaa 8and Ibanaa son of Iraam, of sacrifice relating to the great priest's frying-pan.

and these were the sons of Ozi son of Machir and 32And Banaias the Kaathite, one of their brothers, Massalem son of Saphatia son of Ragouel son of was in charge of the loaves of presentation to pre-Banaia 9and their brothers according to their gen- pare them sabbath by sabbath.

erations, nine hundred and fifty-six; all the men

33 And these are the harp-singers, rulers of the

were rulers of paternal families according to their Leuites' paternal families—appointed classes, for paternal houses.

day and night they were in their posts at their tasks.

10 And of the priests: Iodae and Ioarim and 34These were rulers of the Leuites' paternal fami-lachin 11and Azaria son of Chelkias son of Mosol- lies, chiefs according to their generations; they lam son of Sadok son of Maraioth son of Achitob, lived in Ierousalem.

leader of the house of God, 12and Adaia son of

35 And Iiel, father of Gabaon, lived in Gabaon,

Iraam son of Paschor son of Malchia and Maasaia and his wife's name was Moocha. 36And his first-son of Abdiel son of Iediou son of Mosollam son born son was Abadon, and Sir and Kis and Baal of Maselmoth son of Emmer 13and their brothers, and Ner and Nadab 37and Gedour and his brother rulers of paternal houses, one thousand seven and Zacharia and Makelloth. 38And Makelloth be-hundred and sixty strong in power for the work of came the father of Samaa. And they lived in le-ministration of the house of God.

rousaleem in the midst of their brothers with their

14 And of the Leuites: Samaia son of Hasob brothers. 39And Ner became the father of Kis, and son of Esrikam son of Hasabia, from the sons of Kis became the father of Saoul, and Saoul became Merari, 15and Bakbakar and Ares and Galal and the father of Ionathan and Melchisoué and Ami-Manthanas son of Micha son of Zechri son of nadab and Isbaal. 40And Maribaal was Ionathan's Asaph, 16and Abdia son of Samia son of Galal son son, and Maribaal became the father of Micha.

of Idithon and Barachia son of Ossa son of Elkana, 41And Micha's sons: Phaithon and Malach and who lived in the villages of Netophati.

Tharach. 42And Achaz became the father of Iada,

17 The gatekeepers: Salom and Akoub and Tal-

and Iada became the father of Galemeth and Gaz-

man and Aiman, and their brothers: Salom was the moth and Zambri, and Zambri became the father ruler. 18And until thisc they are at the king's gate in of Masa. 43And Masa became the father of Baana: the east; these are the gates of the camps of the sons Raphaia was his son, Eleasa his son, Esel his son.

of Leui. 19And Salom son of Kore son of Abiasaph 44And Esel had six sons, and these are their names: son of Kore and his brothers in his father's house, the Esdrikam his firstborn, Ismael and Saria and Abdia Korites, were over the tasks of ministration, guarding and Hanan: these were Esel's sons.

the watches of the tent, and their fathers had been

over the Lord's camp, guarding its entrance. 20And

And allophyles fought against Israel, and

Phinees, Eleazar's son, was leader over them in for- 10 they fled from before allophyles, and casu-mer times, and these men were with him: 21Zacharias alties fell on Mount Gelboue. 2And allophyles pur-son of Masalami, gatekeeper of the door of the tent of sued after Saoul and after his sons, and allophyles witness. 22All those selected for the gates at the gates struck Ionathan and Aminadab and Melchisoue, were two hundred and twelve; these were in their Saoul's sons. 3And the war was heavy on Saoul, courts, their register. Daudid and Samouel the seer ap- and the archers found him with their arrows and pointed them to their positions of trust. 23And these pains, and he was hurt by the arrows. 4And Saoul and their sons were in charge of the gates in the house said to the one bearing his arms, "Draw your of the Lord, in the house of the tent, to guard it. 24The sword, and stab me with it so that these uncircum-gates were according to the four winds: at east, sea, cised do not come and make sport of me." But the north, south. 25And their brothers in their courts one carrying his arms was not willing, because he were to come in every seven days, from time to time, was very afraid, and Saoul took his sword and fell along with them, 26because four mighty ones of the on it. 5And the one carrying his arms saw that gates are in a position of trust. The Leuites had juris- Saoul was dead, and he too fell on his sword and diction over the shrine-carriers' chambers and over died. 6And Saoul and his three sons died that day, the treasuries of the house of God. 27And they will and all his house died together. 7And every man of encamp round the house of God, for the watch fell 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*

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and that Saoul and his sons had died, and they field was full of barley, and the people had fled abandoned their cities and fled. And allophyles from before allophytes. 14And he stood in the came and lived in them.

middle of the plot and saved it and struck down

8 And it happened on the next day, and allo- the allophytes, and the Lord brought about a great phytes came to plunder the casualties, and they deliverance.

found Saoul and his sons fallen on Mount Gel-

15 And three of the thirty commanders went

boue. 9And they stripped him and took his head down into the rock to reach Daid in the cave of and his equipment and sent them to the sur- Odollam, and the allophytes' encampment had rounding land of allophytes, to announce the been pitched in the valley of the giants. 16And good news to their idols and the people. 10And Daid was then in the enclosing, and the main they put his equipment in the house of their god, body of the allophytes was then in Baithleem.

and they put his head in the house of Dagon. 17And Daid desired and said, "Who will bring me 11And all those living in Galaad heard what allo-water to drink from the cistern in Baithleem by the

phytes had done to Saoul and Israel. 12And every gate?" 18And the three broke through the allo-mighty man arose from Galaad and took Saoul's phytes' encampment and

drew water from the cistern and the bodies of his sons and carried them there in Bethlehem by the gate and took it and came to Hebron, and they buried their bones under the oak to David. But David did not want it, in order to be in Hebron, and they fasted seven days.

drink it, and poured it out to the Lord. 19 And he

13 And Saul died in his acts of lawlessness, said, "May God be merciful to me, to do this thing.

which he had done lawlessly against the Lord, and shall I drink these men's blood by means of their coming to the Lord's word, since he had not kept lives? For they brought it with their lives." And he refused it, because Saul had made inquiries at the ventriloquist to find out, and the prophet Samuel had men did.

answered him. 14 And he did not seek the Lord,

20 And Ithai's brother, Abner—he was chief of

and he killed him and transferred the kingdom to the three—he drew his sword against three hundred men of Ishai.

dred casualties at one time, and he was the most

famous among the three; 21 of the three he was

11 And all Israel came to David in Hebron, more renowned than the two, and he was their saying, "See, we are your bones and your

chief, and as far as the three he would not come.

flesh. 2 And yesterday and the third day when Saul

22 And Banaias was Iodae's son, son of a

was king, you were the one to lead Israel out and mighty man; many are his deeds on behalf of in, and the Lord your God said to you, "You will Kabasael. He struck down the two Ariel of Moab, shepherd my people Israel, and you will be a and he went down and struck the lion in the pit on leader over Israel." 3And all elders of Israel came to a winter's day. 23And he struck the Egyptian man, the king in Chebron, and King Daudid made a cov- a highly visible man five cubits tall, and in the enant with them at Chebron before the Lord. And Egyptian's hand there was a spear like a part of a they anointed Daudid as king over Israel according weavers' loom, and Banaias went down against to the Lord's word through the hand of Samouel.

him with a rod and snatched the spear from the

4 And the king went, and men of Israel, to le- Egyptian's hand and killed him with his spear.

24

rousalem (that is Iebous), and there were the

This Banaias, Iodae's son, did, and by this he has

Iebousites who inhabited the land. 5Now the in- a name among the three mighty ones. 25He was habitants of Iebous said to Daudid, "You will not more renowned than the thirty, but he did not gain come in here." And Daudid anticipated them by the stature of the three. And Daudid appointed him seizing the enclosing of Sion (that is the city of over his paternal family.

Daudid). 6And Daudid said, "Anyone who first

26 And the mighty ones of the forces: Asael

strikes a Iebousite will be a commander and a gen- brother of Iobab, Eleanan son of Dodo from Baitheral.” And Iobab son of Sarouia went up first and Ialem, 27 Sammoth the Hadi, Chelles the Pheloni, 28

was made a commander. 7 And Daudid established

Orai son of Ekkes the Thekoi, Abiezer the

himself in the enclosing. Therefore he called it the Anathothi, 29 Sobochai the Hasothi, Eli the Achoi, city of Daudid. 8 And he built the city all around, 30 Moorai the Netophathi, Cholod son of Nooza and he waged war and took the city. 9 And Daudid the Netophathi, 31 Aithi son of Ribai from a hill of kept going as he went and became great, and the Benjamin, Banaias the Pharathoni, 32 Houri from Lord Almighty was with him.

Nachaligaas, Abiel the Garabeththi, 33 Azmoth the

10 And these are the chiefs of the mighty men, Beeremi, Eliaba the Salaboni, 34 Bennaias, Hosom who were with Daudid, those supporting him in his the Gennouni, Ionathan son of Sola the Harari, 35

reign with all of Israel to reign according to the

Achim son of Sachar the Harari, Elphal son of

Lord’s word for Israel. 11 And this is the number of Our, 36 Hophar the Mochorathi, Achia the Pheloni, 37

Daudid’s mighty men: Iesebaal son of Hachamani,

Heserai the Charmali, Naarai son of Azobai,

38

first of the thirty. He drew his sword once against

loel brother of Nathan, Mebaar son of Hagari,

39

three hundred casualties at one time.

Selek the Ammoni, Nachor the Berthi, who bore

12 And after him was Eleazar son of Dodai the the arms of
loab son of Sarouia, 40Ira the Ietheri, Achochi. He was
among the three mighty men. Gareb the Ietheri, 41Ourias
the Chetti, Zabet son of 13He was with Daid in
Phasodomin, and the al-Achlia, 42Adina son of Saiza the one
of Rouben, a

Iophyles gathered there for battle. And a part of the

commander and thirty with him, 43Hanan son of

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Moocha and Iosaphat the Baithani, 44Ozia the As-
21(20)When he went to Soklag, some from Manas-tarothi,
Samma and Iiel, sons of Choathan the ses approached him,
Edna and Iozabath and Iodiel Arari, 45Iediel son of Sameri
and Ioazae his broth- and Michael and Iosabeth and
Elimouth and Se-er the Ieasi, 46Eliel the Mii and Iaribi and
Iosia his Iathi; chiefs of a thousand of Manasses they were.

son, Elnaam and Iethema the Moabite, 47Aliel and
22(21)And they fought with Daid against Geddour, Obed
and Iesiel the Misabia.

for they were all mighty in strength and leaders in the army, in the force, 23(22) because day by day

And these are the ones who came to David

they would come to David, forming an immense

12 at Soklag, while he was still constrained force, like a divine force.

from before Saul son of Kis, and these were

24(23) And these are the names of the com-

among the mighty men helping him in war 2 and commanders of the army who came to David in Che- with bow, on the right and on the left. And there were, to turn the kingdom of Saul over to him were slingers with stones and arrows. Of Saul's cording to the word of the Lord. 25(24) Sons of brothers from Benjamin: 3 the commander was Iudai, six thousand shield bearers and spear bear- Achiezer, and Ioas son of Asma the Gebothite and others and eight hundred mighty in pitched battle.

Ioel and Iophalet sons of Asmoth and Berchia and 26(25) Of the sons of Simeon, seven thousand and Ioel the Anathothi 4 and Samaias the Gabaonite, one hundred, mighty in strength in pitched battle.

mighty among the thirty and over the thirty, 5 Ier- 27(26) Of the sons of Leui, four thousand six hundred and Ieziel and Ioanan and Ioabab the Dred, 28(27) and Ioadae was leader for Aaron and Gadarithi, 6(5) Eliazai and Iarimouth and Baalia with him three thousand seven hundred, 29(28) and and Samaria and Saphatia the Charaiphite, 7(6) Elka- Sadok was a young man mighty in strength, and Na and Iesouni

and Ozriel and Ioazar and Iesboam there were twenty-two rulers of his ancestral house.

the Korites 8(7) and Elia and Zabadia sons of Iraam, 30(29) And out of the sons of Benjamin, the broth-sons of Gedor.

ers of Saoul, three thousand, even though the ma-

9(8) And from Gaddi there split off to join jority of them remained loyal to guarding Saoul's Dauid from the wilderness, strong mighty men in house. 31(30) And from the sons of Ephraim, twen-the line of battle, bearing shields and spears, and ty thousand eight hundred, mighty in strength, their faces were a lion's face, and they were swift as men renowned in their paternal houses. 32(31) And gazelles on the mountains in speed. 10(9) Azer was from the half-tribe of Manasses, eighteen thou-the commander, Abdia the second, Eliab the third, sand, who were selected by name to make Dauid 11(10) Masemanne the fourth, Iermia the fifth, king. 33(32) And from the sons of Issachar, knowing

12(11) Eththi the sixth, Eliab the seventh, 13(12) Ioan-

understanding regarding the times, knowing what

nan the eighth, Eliazer the ninth, 14(13) Iermia the Israel should do regarding their magistracies, tenth, Machabannai the eleventh. 15(14) These men two hundred and all their brothers with them.

from the sons of Gad were commanders in the 34(33) And from Zaboulon, proceeding to the battle army: one small one against a hundred and a great of war with all their military equipment, fifty thou-one against a thousand. 16(15) These are those who sand to aid Dauid unwaveringly. 35(34) And a thou-crossed the Jordan in the first month, and

it was sand rulers from Nephthali and thirty-seven thou-
filled to its entire walled edge, and they chased out sand
together with them with shields and spears.

all the inhabitants of the valleys from east to west.
36(35)And twenty-eight thousand eight hundred 17(16) And
some of the sons of Benjamin and from the Danites, drawn
up for war. 37(36)And of loudas came to Daid's assistance.

18(17)And

forty thousand from Aser, coming out to assist in

Daid went out to meet them and said to them, "If war.
38(37)And one hundred and twenty thousand you have
come to me in peace, may my heart be from Rouben and
Gaddi and from the half-tribe of like itself for you, but if in
order to betray me to

Manasses from the other side of the Jordan with all

my enemies, not in atruth of handa, may the God their
military equipment.

of our fathers see and decide." 19(18)And a spirit in-

39(38) All these were warriors arrayed in battle

vested Amasai, commander of the thirty, and he order with
irenic spirit, and they came to Chebron, said:

to make Daid king over all Israel. And the rest of

"Go forward—and your people,

Israel was of one mind to make Daid king.

40(39)

Dauid son of Iessai.

And they were there three days, eating and

Peace, peace to you.

drinking, for their brothers made provision for

And peace to those who help you,

them. 41(40)And their neighbors as far away as Issa-

because your God has helped you.”

char and Zaboulon and Nephthali brought them

And Dauid received them and appointed them of- food, flour, fruitcakes, raisins, wine and oil, calves ficers of the forces.

and sheep in abundance on camels and donkeys

20(19) And some of Manasses came over to and mules and on oxen, as there was gladness in Dauid when the allophytes came against Saoul for Israel.

battle. And he did not help them, because bthere

happened in council fromb the commanders of

And Dauid consulted with the officers of

the allophytes, saying, “By means of the heads of 13 thousands and officers of hundreds, with those men he will return to his master Saoul.”

every commander. 2And Dauid said to the whole

aPerhaps *fair combat* bPossibly *a council took place among*

cAntecedent unclear, possibly *times*

1 supplements 13-15

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assembly of Israel, "If it seems good to you and it will give them into your hands." 11And he went up finds favor with the Lord, our God, let us send to Baalpharasin, and Daid struck them down word to those of our brothers who are left all over there. And Daid said, "God has cut down my enthe land of Israel, and with them are the priests, emies by my hand like cutting through water."

the Leuites in the cities of their possession, and Therefore he called the name of the place Cutting-they will come together to us, 3and let us transfer through Pharasine. 12And they abandoned their the ark of our God to us, since they have not gods there, and Daid said that they burn them sought it since the days of Saoul." 4And all the as-with fire.

sembly stated that this should be done, since the

13 And allophytes added yet and again raided

plan seemed right in the view of all the people.

in the valley of the giants. 14And Daid again in-

5 And Daid assembled all Israel from the bor- quired by God, and God said to him, "You shall ders of Egypt and as far as the entrance of Hemath, not go after them. Turn back from them, and con-to bring the ark of God from the city of

larim. front them near the pear trees. 15And it shall be 6And
Dauid brought it up, and all Israel went up

when you hear the sound of the rustling of the

to Dauid's city, which was in loudas, to bring up tops of the
pear trees, then you will go out to bat-from there the ark of
God the Lord, sitting on the tle, for God has gone out before
you to strike down cheroubin, of hima by whose name it is
called. the camp of the allophytes." 16And he did as God
7And they set the ark of God on a new cart from

had commanded him and struck down the camp

the house of Aminadab, and Oza and his brothers of the
allophytes from Gabaon to Gazara. 17And directed the cart.
8And Dauid and all Israel were Dauid's name was in all the
land, and the Lord put playingb before God with all their
might and with the fear of him into all the nations.

harp-singers and with cinyrasc and with nablasc,

with drums and with cymbals and with trumpets.

And he made houses for himself in Dauid's

9 And they came to the threshing floor, and 15 city. And he
prepared the place for the ark Oza stretched out his hand to
hold the ark, be- of God and made a tent for it. 2Then Dauid
said, cause the ox was tilting it. 10And the Lord raged "It is
not fit for anyone to lift the ark of God, save with anger
against Oza and struck him down on the Leuites, as the Lord
has chosen them to lift the the spot for stretching out his
hand to the ark, and Lord's ark and to minister to him
forever. 3And he died there before God. 11And Dauid was
vexed Dauid assembled all Israel in Ierousalem, to bring that
the Lord had struck a striking out at Oza, and up the ark of

the Lord to the place he had prepared called that place Oza's Striking Out, to this day. for it. 4And Daud gathered the sons of Aaron and 12And Daud was afraid of God that day, saying, the Leuites. 5Of the sons of Kaath: Ouriel the chief

"How shall I bring the ark of God closer to me?" and his brothers, one hundred and twenty. 6Of the 13And Daud did not transfer the ark closer to him

sons of Merari: Asaia the chief and his brothers,

to Daud's city but diverted it to the house of Abed- two hundred and fifty. 7Of the sons of Gersam: dara the Geththite. 14And the ark of God sat in loel the chief and his brothers, one hundred and Abeddara's house for three months. And God fifty. 8Of the sons of Elisaphan: Samaias the chief blessed Abeddaram and all that he had.

and his brothers, two hundred. 9Of the sons of

Chebron: Eliel the chief and his brothers, eighty.

10

And Chiram, king of Tyre, sent messengers

Of the sons of Oziel: Aminadab the chief and his

14 to Daud and cedar wood and masons for brothers,onehundredandtwelve.

walls and carpenters for woodwork, to build a

11 And Daud summoned the priests Sadok

house for him. 2And Daud knew that God had es- and Abiathar and the Leuites Ouriel, Asaia, loel, tablished him

over Israel, because his kingdom Samaia, Eliel, Aminadab.
12And he said to them, was increased in loftiness for the sake of his people “You are the rulers of the paternal families of the Israel.

Leuites; be sanctified, you and your brothers, and

3 And Daudid took more wives in Ierousalem, bring up the ark of the God Israel to where I have and again sons and daughters were born to Daudid. prepared for it, 13because when you were not 4And these are the names of them that were born,

around earlier our God cut into us, as we did not

whom he had in Ierousalem: Samaa, Isobaam, Na- seek by means of a ruling.” 14And the priests and than, Salomon 5and Ibaar and Elisae and Eliphalet Leuites were sanctified to bring up the ark of Isra-6and Nage and Naphag and lanouou 7and Eli-

el’s God. 15And the sons of the Leuites took the ark

samae and Balegdæ and Eliphalet.

of God with carrying-poles on them, as Moyses

8 And allophytes heard that Daudid had been commanded with a divine word according to pre-anointed king over all Israel, and all the allophytes scription.

went up to search out Daudid. And Daudid heard

16 And Daudid said to the rulers of the Leuites,

and went out to confront them. 9And allophytes “Install their brothers, the harp-singers, with in-came and raided in the

valley of the giants. 10And struments of songs, with nablasd and cinyrasc and Daudid inquired of God, saying, "If I go up against cymbals, to articulate upward with a sound of the allophytes, will you also give them into my gladness." 17And the Leuites appointed loel's son hands?" And the Lord said to him, "Go up, and I

Haiman; of his brothers there was Asaph son of

a.l.e. *the Lord's* bl.e. *sporting* c = Heb *kinnor* = *lyre* d = Heb *nebel* = ten or twelve stringed instrument eHeb = *bursting out*

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1 supplements 15-16

Barachia, and from the sons of Merari, his broth-

7 On that day at that time Daudid at first stipu-

ers, Aithan son of Kisaiou. 18And with them were lated that they praise the Lord, by the hand of their brothers, the seconds, Zacharias and Oziel Asaph and his brothers.

and Semiramoth and liel and Oni and Eliab and 8

Acknowledge the Lord; call on him by his

Banaia and Maasaia and Mattathia and Eliphalia

name;

and Makenia and Abdedom and liel and Ozias, the

make known his practices among
gatekeepers, 19 and the harp-singers, Haiman,
peoples.

Asaph and Aithan, to produce sound with bronze 9

Sing to him, and sing hymns to him;

cymbals, 20Zacharias and Oziel, Semiramoth, Iiel,

tell to all his wonderful things, which the

Oni, Eliab, Masaias and Banaias with nablasa on

Lord has done.

alaimothb, 21and Mattathias and Eliphalias and 10

Praise in his holy name.

Makenias and Abdedom and Iiel and Ozias to

When a heart seeks his good pleasure, it

support them with cinyrasc amasenithb, 22and

shall be glad.

Chonenias, chief of the Leuites, chief of the singers, 11

Seek the Lord, and be strong;

because he was intelligent. 23And Barachias and

seek his face continually.

Elkana were gatekeepers of the ark, 24 and Sobnia 12

Be mindful of his wonderful things, which

and Iosaphat and Nathanael and Amasai and

he did,

Zacharia and Banai and Eliezer the priests were

miracles and judgments of his mouth,

trumpeting with the trumpets before the ark of 13

O offspring of Israel, his servants,

God. And Abdedom and Iia were gatekeepers of

sons of Iakob, his chosen ones.

the ark of God.

25 And there was Daud and the elders of Isra- 14

The Lord himself is our God;

el and the officers of thousands, who advanced to

in all the earth are his judgments,

lead the ark of the Lord's covenant up from Abde- 15

since he is mindful of his covenant forever,

dom's house with gladness. 26 And it happened,

his word that he commanded for a

when God strengthened the Leuites as they were

thousand generations,
carrying the ark of the Lord's covenant, that they 16
which he pledged to Abraam,
sacrificed seven calves and seven rams. 27And
and his oath to Isaak.

Dauid was girded with a linen garment, and all the 17
He established it for Iakob as an ordinance,
Leuites, as they carried the ark of the Lord's cov-
for Israel as an everlasting covenant,
enant, and the harp-singers, and Chonenias the 18
saying, "To you I will give the land of
chief of the singers that sing, and Dauid had on a

Chanaan

linen garment. 28 And all Israel brought up the ark
as a parcel for your inheritance.”

of the Lord’s covenant with declamation and with
the sound of sopherd and with trumpets and with 19

When they became very few in number,

cymbals, sounding with nablasa and with cinyrasc.

as they were diminished and lived as

29 And the ark of the Lord’s covenant came,

resident aliens in it,

and it reached the city of Daudid, and Melchol, 20

they also advanced from nation to nation

Saoul’s daughter, peeped out of the window and

and from kingdom to another people.

saw King Daudid dancing and sporting, and she de- 21

He allowed no man to dominate them,

spised him in her heart.

and he rebuked kings for their sake:

22

“Do not touch my anointed ones,

And they brought in the ark of God and set

and among my prophets do no harm.”

16 in the middle of the tent that David had

pitched for it, and they offered whole burnt offer- 23

Sing to the Lord, all the earth;

ings and of deliverance before God. 2 And David

declare his deliverance from day to day,

finished offering whole burnt offerings and of de- 25

because great is the Lord and highly praised;

liverance and blessed the people in the Lord’s

he is terrible to all the gods,

name. 3 And he distributed to every man in Israel— 26

because all the gods of the nations are idols,

from man even to woman—one baker’s loaf of

but our God made the sky.

bread and a sweet cake.

27

Glory and commendation are before him,

4 And he appointed some of the Levites as

strength and boasting in his place.

ministers before the ark of the Lord's covenant,
proclaiming both to acknowledge and to praise 28

Give to the Lord, O paternal families of the
the Lord, God of Israel; 5Asaph was the leader, and
nations;

acting as his second was Zacharias, Iiel, Semira-
give to the Lord glory and strength.

moth, Iiel, Mattathias, Eliab and Banaïas and 29

Give to the Lord the glory of his name;

Abdedom and Iiel, with instruments, nablasa and
take gifts, and bring them before him.

Cinyrasc and Asaph sounding with cymbals 6and

And do obeisance to the Lord in his holy

the priests Banaïas and Oziel with trumpets con-
courts.

tinually before the ark of God's covenant.

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* e.e. *oath*

1 supplements 16-18

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let the earth be firmly founded and not
be a leader over my people Israel. 8And I was with
be shaken.

you in every place to which you went and utterly

31

Let the sky be glad and the earth rejoice,
destroyed all your enemies from before you and
and let them say among the nations that
made for you a name like the name of the great
the Lord is king.

ones on the earth. 9And I will appoint a place for

32

The sea shall roar together with its fullness,
my people Israel and will plant them, and they will
and the tree of the field and everything
encamp on their own and will no longer be con-

in it.

cerned, and injustice will not add to humiliate

33

Then the wood of the forest will be glad

them as at the outset. 10And from the days I ap-

before the Lord,

pointed judges over my people Israel I also laid

because he came to judge the earth.

low all your enemies.

34

Acknowledge the Lord, for it is good,

And I shall make you grow, and the Lord will

because his mercy is forever.

build you a house. 11And it shall be, when your

days are fulfilled and you lie down with your fa-

35And say,

thers, also I will raise up your seed after you, he

“Save us, O God of our salvation,

who shall be from your belly, and I will establish

and deliver us from the nations,

his kingdom. 12It is he who shall build me a

to praise your holy name

house, and I will set up his throne forever. 13I will
and boast in your praises.

be a father to him, and he shall be a son to me.

36

Blessed be the Lord God of Israel from

And I will not withdraw my mercy from him as I
everlasting to everlasting.”

withdrew it from those before you. 14And I will

And all the people shall say, “Amen!”

confirm him in my house and in his reign forever.

And they praised the Lord.

And his throne shall be established forever. 15In

37 And they left there Asaph and his brothers

accordance with all these words and all that vision

before the ark of the Lord’s covenant to minister

Nathan spoke to Daud,

before the ark continually what was required from

16 And King Daud went and sat before the

day to day. 38And Abdedom and his brothers were Lord and said, "Who am I, Lord God, and what is sixty-eight, and Abdedom son of Idithon and my house, that you have loved me forever? 17And Hossa became gatekeepers. 39And at they left a Sadok this was a small thing before you, God, and you the priest and his brothers the priests before the have spoken about your servant's house from afar, Lord's tent in Bama, which is in Gabaon, 40to offer and you looked upon me as a vision of a human whole burnt offerings to the Lord on the altar of being and exalted me, Lord God. 18What shall whole burnt offerings continually in the morning David add to you to glorify? And you know your and evening and according to all that is written in slave. 19And according to your heart you have the Lord's law, which he commanded upon the done all this greatness. 20Lord, no one is like you, sons of Israel by the hand of Moyses, God's atten- and there is no one but you according to all that dant. 41And with him were Haiman and Idithon we have heard with our ears. 21And there is no naand the rest chosen by name to praise the Lord, for tion on the earth like your people Israel, as God di-his mercy is forever. 42And with them were trum- rected it to redeem it as a people for himself, to pets and cymbals to sound and instruments for place upon it his great and illustrious name to God's songs; Idithon's sons were for the gate.

drive out nations from before your people whom

43 And all the people went, each to his house, you redeemed from Egypt. 22And you gave your and David returned to bless his house.

people Israel to yourself as a people forever, and

you, Lord, became their God.

And it happened, when Daudid settled in

23 “And now, Lord, let the word you spoke to

17 his house, Daudid also said to the prophet your servant and concerning his house be con-Nathan, “Look, I am living in a house of cedar, and firmed forever, 24 when they say, ‘Lord, Lord the ark of the Lord’s covenant is under skins.” Almighty, God of Israel, and the house of your ser-2And Nathan said to Daudid, “Do all that you have

vant Daudid established before you!’ 25For you,

in mind, because God is with you.”

Lord, have opened your servant’s ear to build him

3 And it happened in that night, and a word of a house. Therefore your servant found it possible the Lord came to Nathan, saying: 4Go, and tell to pray in your presence. 26And now, Lord, you are Daudid my servant: Thus said the Lord, You shall the selfsame God and have spoken these good not build me a house to live in it, 5because I have things regarding your slave. 27And now you have not lived in a house since the day I brought up Is- begun in order to bless your servant’s house for it rael until this day, and I was in a tent and in a lodg- to be before you forever, because you, Lord, have ing. 6In all the areas I traversed in all Israel, when blessed it. And bless it forever!”

speaking did I speak to one tribe of Israel to shep-

herd my people, saying, You have not built me a

And it happened after these things that

house of cedar? 7And now thus you will say to my 18 Daid
struck the allophytes and put them slave Daid: This is what
the Lord Almighty says: I to flight and seized Geth and its
villages from the took you from the fold from behind the
flocks to

hand of allophytes.

aLacking in Gk

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1 supplements 18-20

2 And he struck Moab, and Moab were David's tile and sent them away. 5And they came to report servants, bearing gifts.

to David concerning the men, and he sent to meet

3 And David struck Hadraazar, king of Souba them, because they had been severely dishonored.

Hemath, when he was advancing to put his hand And the king said, "Sit in Iericho until your beards on the river Euphrates. 4And David took in ad- regrow, and return."

vance of them a thousand chariots and seven thou-

6 And the sons of Ammon saw that David's

sand horses and twenty thousand infantry men. people had been disgraced, and Hanan and the And David hamstringed all the chariot-horses but sons of Ammon sent a thousand silver talents to left one hundred chariot-horses of them. 5And the hire for themselves chariots and cavalry from Syrian came from Damascus to help Hadraazar, Mesopotamian Syria and Syrian Moocha and from king of Souba. And David struck down twenty-two Soba. 7And they hired thirty-two thousand chari-thousand men of the Syrian. 6And David put a gar- ots and the king of Mocha and his people, and rison in Syria opposite Damascus, and they be- they came and encamped before Maidaba, and the came David's servants, bearing gifts. And the Lord sons of Ammon

mustered from their cities and kept saving David in all he went through. 7 And he came to do battle. 8 And David heard and sent Joab. David took the gold collars, which were on and all his army of mighty men. 9 And the sons of Hadraazar's servants, and brought them to Jerou- Ammon came out and are taking up position for salem. 8 And from the metabechaa and from battle by the gateway of the city, and the kings who Hadraazar's select cities David took very much had come encamped by themselves in the plain.

bronze; with it Salomon made the bronze sea and

10 And Joab saw that they had lined up against the pillars and the bronze vessels.

him on both sides in the van and at the rear. And

9 And Thoa, king of Hemath, heard that David he selected from every youth of Israel, and they had struck the whole force of Hadraazar, king of took up position against the Syrian. 11 And he gave Souba, 10 and he sent his son Hidouram to King the rest of the people in the hand of his brother David to ask him the terms for peace and to bless Abessa, and they formed up opposite the sons of him for waging war on Hadraazar and striking Ammon. 12 And he said, "If the Syrian is too strong him, because Thoa had been a man at war with for me, then you will be my relief, and if the sons Hadraazar, and bhe sentb all the silver and gold of Ammon are too strong for you, then I will save vessels. 11 And David dedicated these to the Lord you. 13 Be manly, and let us show our strength for along with the silver and gold that he had taken our people and for the cities of our God, and the from all the nations, from Idumea and Moab and Lord will do what is right in his eyes." 14 And Joab from the sons of Ammon and from the allophytes and the

people with him lined up for battle against and from Amalek.

the Syrians, and they fled before him. 15And the

12 And Abessa son of Sarouia struck down Id- sons of Ammon saw that the Syrians had fled; then umea in the Valley of Salt, eighteen thousand men. they too fled from before loab and from before 13And he put garrisons in the valley, and all the

Abessa his brother, and they came into the city.

Idumeans became Daud's servants. And the Lord And loab came into Ierousalem.

kept saving Daud in all he went through.

16 And the Syrian saw that Israel had routed

14 And Daud reigned over all Israel and was him, and he sent messengers, and they brought executing judgment and justice to all his people. out the Syrian from the other side of the river, and 15And loab son of Sarouia was over the army, and

Sophach, commander in chief of Hadraazar's

Iosaphat son of Achiloud was recorder. 16And force, was at their head. 17And it was reported to Sadok son of Achitob and Achimelech son of Abi- Daud, and he gathered all Israel and crossed the athar were priests, and Sousa was scribe, 17and Ba- Jordan and came against them and lined up naias son of Iodae was over Chereththi and against them. And the Syrian is in formation op-Pheleththi, and Daud's sons were the king's fore- posite Daud and fought him. 18And the Syrian most deputies.

fled from before David, and David killed seven thousand chariots of the Syrian and forty thou-

And it happened after these things, Naas,

sand infantry, and he killed Sophach, the com-

19 king of Ammon's sons, died, and his son Mander in chief of the force. 19 And Hadraazar's Hanan became king in his stead. 2 And David said, servants saw that they had been defeated from be-

"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 he will in order to help the sons of Ammon.

David's servants came to the land of Ammon's

sons to console him. 3 And the rulers of Ammon

And it happened in the following year, at

said to Hanan, "Surely not to honor your father 20 the marching out of the kings, and loab led before you has David sent to you men to console? out the entire force of the army, and they ravaged Is it not in order to investigate the city to spy out the country of the sons of Ammon. And he came the land that his servants have come to you?" 4 And and besieged Rabba, and David sat in Jerusalem.

Hanan seized David's servants and shaved them And loab struck down Rabba and razed it. 2 And and removed half of their cloaks as far as the man-David took the crown of Molchol, their king, from

aHeb = *from Tibhath?* bLacking in Gk cl.e. *charioteers*

1 supplements 20-21

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his head, and its weight was found to be a gold tal- deed fall into the Lord's hands, because his com-ent, and in it was a precious stone, and it was on passion is plentiful. And I will not fall into the Daid's head. And he brought out the booty of the hands of men."

city, a very great amount. 3And he led out the peo-

14 And the Lord brought on death in Israel,

ple who were in it, and hea sawed with saws and and of Israel seventy thousand men fell. 15And with iron adzes. And so Daid did to all the sons God sent forth an angel to lerousalem to destroy it of Ammon. And Daid and all his people returned utterly. And as he destroyed it utterly, the Lord saw to lerousalem.

and relented over the calamity and said to the ut-

4 And it happened after this, and there was terly destroying angel, "Let it be enough for you.

again war in Gazer with the allophytes. Then Stay your hand." And the angel of the Lord stood Sobochai the Housathi struck down Saphou, one in the threshing floor of Orna the lebousite. 16And of the sons of the giants, and humbled him. 5And Daid raised his eyes and saw the angel of the Lord there was again war with the allophytes. And El-standing between the earth and between the sky, lanan son of lair struck down Leemi brother of Go- and his sword drawn in his hand, stretched out liath the Geththite, and the

wood of his spear was over Jerusalem. And David and the elders, like part of a loom of weavers. 6And there was war clothed in sackcloth, fell on their faces. 17And again in Geth, and there was a massive man, and David said to God, "Was it not I who said that they his digits were six and six, twenty-four, and he was count among the people? And it is I who was sina descendant of giants. 7And he defied Israel and ning; doing wrong I did wrong. And these sheep, Jonathan son of Samaa, David's brother, struck what have they done? Lord God, let your hand be him down. 8These were born to Rapha in Geth. All against me and against my father's house and not four were giants, and they fell by the hand of against your people for destruction, Lord."

David and by the hand of his servants.

18 And an angel of the Lord said to Gad to say to David to go up and erect an altar to the Lord on And a slanderer stood in Israel and incited the threshing floor of Orna the Iebousite. 19And

21 David to count Israel. 2And King David David went up according to the word of Gad, said to Iobab and to the commanders of the force, which he had spoken in the Lord's name. 20And

"Go, count Israel from Bersabee and as far as Dan, Orna turned and saw the king, and four of hisc and bring to me, and I shall know their number." sons were with him methachabind. And Orna was 3And Iobab said, "May the Lord add to his people as

winnowing wheat. 21And David came to Ornan,

they are a hundred fold, and may the eyes of my and Orna left the threshing floor and did obei-lord the king see. All servants to my lord! Why sance to Daudid with his face to the ground. 22And does my lord seek this? Lest it be counted as a sin Daudid said to Orna, "Give me your site of the to Israel!" 4But the king's word prevailed against threshing floor, and I will build on it an altar to the loab, and loab went out and went throughout the Lord. Give ite to me for goodly silver, and the territory of Israel and came to Ierousalem. 5And plague will abate from the people." 23And Orna loab gave the count of the review of the people to said to Daudid, "Take it for yourself, and let my lord Daudid, and all Israel was one million one hundred the king do what is good before him. See, I have thousand men having drawn a dagger, and loudas given the oxen as a whole burnt offering and the was four hundred and eighty thousand men hav-plough and the carts for wood and the grain for a ing drawn a dagger. 6And he did not count Leui sacrifice. I have given it all." 24And King Daudid said and Benjamin among them, because the king's to Orna, "No, because buying I am buying with word overpoweredb loab.

goodly silver, because I will not take for the Lord

7 And it appeared wicked before God concern- what is yours, to offer a whole burnt offering to the ing this matter, and he struck Israel. 8And Daudid Lord for nothing." 25And Daudid gave Orna six said to God, "I have sinned greatly, because I did hundred shekels of gold by weight for his site.

26

this deed. And now do take away your servant's

And Daudid built there an altar to the Lord and

evil, for I have gone far astray.” 9And the Lord offered whole burnt offerings and for deliverance.

spoke to Gad, David’s seer, saying: 10“Go, and And he shouted to the Lord, and he heeded him speak to David and say, ‘Thus says the Lord: Three with fire from the sky on the altar of the whole things I am raising up against you. Choose one of burnt offering, and it consumed the whole burnt them for yourself, and I will do it to you.’ ” 11And offering. 27And the Lord spoke to the angel, and he Gad came to David and said to him, “Thus says the put his sword back into its sheath.

Lord, ‘Choose for yourself: 12either three years of

28 At that time, when David saw that the Lord

famine or that you flee three months from before had heeded him on the threshing floor of Orna the your enemies and that your enemies’ dagger de- lebousite, he also sacrificed there. 29And the Lord’s stroy utterly, or the Lord’s sword and death on the tent, which Moyses had made in the wilderness, land for three days, while an angel of the Lord is and the altar of whole burnt offerings at that time also destroying utterly in all Israel’s inheritance.’ were in Bama in Gabaon. 30And David was not Now then, consider how I am to answer a word to able to go before itf to inquire of God, because he the one who sent me.” 13And David said to Gad, made haste from before the sword of the angel of “All three are extremely difficult for me. I will in-

the Lord.

aPossibly *they* i.e. *the people* bPerhaps *numbered* cI.e. *Orna’s* dHeb = *hiding themselves* eI.e. *the site f the altar*

1 supplements 22-23

22 And Daid said, "This is the house of the your hearts and your souls to seek for the Lord, Lord God, and this is the altar for whole

your God, and rise and build a holy precinct for

burnt offering for Israel."

the Lord, your God, to bring the ark of the Lord's

2 And Daid said to gather all the guests in the covenant and God's holy vessels into the house land of Israel, and he appointed them as quarry- that is being built for the Lord's name."

men, to quarry dressed stones to build a house for

God. 3 And Daid prepared a lot of iron for the

And Daid was an old man and full of

nails of the doorways and of the gates, and the 23 days, and he made Salomon his son king clamps and bronze in abundance beyond weigh- over Israel in his stead.

ing, 4 and cedar logs without number, for the Sido-

2 And he gathered all the rulers of Israel and

nians and Tyrians were bringing cedar logs to the priests and the Leuites. 3 And the Leuites, thirty Daid in abundance. 5 And Daid said, "Salomon, years old and upward, were counted, and their my son, is a tender lad, and as for the house—in number by their head came to thirty-eight thou-order that he may build it to the Lord unto lofty sand men. 4 Of these twenty-four thousand were

magnificence, unto fame and unto reputation taskmasters over the tasks of the Lord's house, and throughout the earth, I shall make preparations for six thousand were scribes and judges, 5and four it." And Daud prepared in abundance before his thousand were gatekeepers, and four thousand death.

praising the Lord with instruments that he made to

6 And he called Salomon his son and com- praise the Lord. 6And Daud divided them in class-manded him that he should build the house for es by the sons of Leui: Gedson, Kaath and Merari, the Lord, God of Israel. 7And Daud said to Sa- 7and by Parosom, by Edan and by Semei. 8Edan's lomon, "Child, I had it in mind to build a house sons: liel the chief and Zethom and loel, three.

for the name of the Lord God. 8And a word of the 9Semei's sons: Salomith and Hiiel and Haidan, Lord came to me, saying, 'You have shed blood in three. These were rulers of the paternal families of abundance and have waged great wars; you shall Edan. 10And by the sons of Semei: leth and Ziza not build a house to my name, because you have and loas and Beria: these were Semei's sons, four.

shed much blood before me upon the earth. 9Be- 11And leth was the chief and Ziza the second. And hold, a son is being born to you; he shall be a man loas and Beria did not multiply sons, and they be-of repose, and I will give him repose from all the came a paternal house and one enrollment.

enemies on every side, because his name shall be

12 Kaath's sons: Ambram, Issaar, Chebron,

Salomon, and I will bestow peace and quiet on Is- Oziel, four.
13Amram's sons: Aaron and Moyses.

rael in his days. 10He shall build a house for my And Aaron was set apart to consecrate the holy of name, and he will be a son to me, and I will be a holies, he and his sons forever to offer incense be-father to him, and I shall set right the throne of his fore the Lord, to minister and to pray to his name kingdom in Israel forever.' 11And now, my son, the forever. 14And Moyses was a man of God: his sons Lord will be with you and will make you prosper, were acalled intoa the tribe of Leui. 15Moyses' sons: and you will build a house for the Lord, your God, Gersam and Eliezer. 16Gersam's sons: Soubael the as he has spoken concerning you. 12Only, may the chief. 17And Eliezer had sons: Raabia the chief.

Lord grant you wisdom and understanding and And Eliezer did not have other sons, but Raabia's strengthen you over Israel both to watch over and sons were increased in heightb. 18Issaar's sons: Sa-to do the law of the Lord your God. 13Then he will lomoth the chief. 19Chebron's sons: Idoud the make you prosper, if you take care to do the ordi-chief, Amadia the second, Oziel the third, Ikemias nances and the judgments, which the Lord com- the fourth. 20Oziel's sons: Michas the chief and manded Moyses for Israel. Be manly, and be Isia the second.

strong; do not be afraid or terrified. 14And behold,

21 Merari's sons: Mooli and Mousi. Mooli's

I, in accordance with my indigence, have prepared sons: Eleazar and Kis. 22And Eleazar died and had for the Lord's house one hundred thousand talents no sons, only daughters, and Kis' sons, their broth-of gold and one million talents of silver and ers, married them. 23Mousi's sons:

Mooli and Eder bronze and iron without measure, because there is and larimoth, three.

in abundance, and timber and stones I prepared.

24 These were the sons of Leui according to

And add to these! 15And with you there will be a their paternal houses, the rulers of their paternal host of people doing tasks: craftsmen and stone- families according to their enrollment according masons and workmen in wood and every person to the number of their names by head, those skilled in every kind of work. 16In gold, in silver, in twenty years old and upward who performed the bronze and in iron —there is without number. tasks of ministration in the house of the Lord, Arise, and act, and the Lord be with you.”

25because Daudid said, “The Lord God of Israel

17 And Daudid commanded all the rulers of Is- has given his people repose and has made his rael to assist his son Salomon: 18“Is not the Lord abode in Ierousalem forever.” 26And the Leuites with you? And he has given you repose on every were not carrying the tent and all its articles for its side, for he has given in your hands the inhabitants ministration, 27because in Daudid’s last words was of the land, and the land has become subdued be- the number of Leui’s sons from twenty years old fore the Lord and before his people. 19Now give and upward, 28for he appointed them for the

aPossibly *reckoned among* bOr *grandeur*

1 supplements 23-25

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hand of Aaron to minister in the Lord's house their father, as the Lord God of Israel had com-over the courts and the shrine-carriers' chambers manded.

and over the purification of all the holy things

20 And for the rest of the sons of Leui: for the

and over the tasks of ministering to the house of sons of Ambram, Soubael; for the sons of Soubael, God, 29with regard to the loaves of presentation, Iadia; 21for Raabia, the chief Isias, 22and for Issari, with regard to the flour of the sacrifice and with Salomoth; for the sons of Salomoth,

Iath.

regard to the unleavened cakes and with regard to 23Iediou's sons: Amadia the second, Iaziel the the frying-pan and with regard to the mixed of- third, Iokom the fourth. 24Oziel's sons: Micha; fering and with regard to every measure, 30and to Micha's sons: Samer. 25Micha's brother: Isia; Isia's stand in the morning to praise to acknowledge sons: Zacharia. 26Merari's sons: Mooli and Mousi, the Lord, and likewise at evening, 31and to be in sons of Ozia, sons of Bonni. 27Merari's sons: of charge of all the whole burnt offerings presented Ozia—his sons were Isoam and Zakchour and to the Lord on the sabbaths and on the new Abdi. 28Mooli had Eleazar and Ithamar. And Elea-moons and on the feasts according to number, zar died, and he had no sons. 29Of Kis—Kis' sons: according to the judgment upon them, always to Iramael. 30And Mousi's sons: Mooli and Eder and the Lord. 32And they shall keep the watches of Iarimoth. These were the sons of the Leuites ac-the tent of witness and the watches of the sons of cording to their paternal houses. 31And they also Aaron, their brothers, to

minister in the Lord's took lots like their brothers, sons of Aaron, before house.

the king and Sadok and Achimelech and the rulers of the paternal families of the priests and of the

And the sons of Aaron had divisions:

Leuites. Patriarchs of Haraab they were, as were his

24 Aaron's sons: Nadab and Abioud, Eleazar youngerbrothers.

and Ithamar. 2And Nadab and Abioud died before

their father and had no sons. And Eleazar and Ith-

And Daid the king and the commanders

amar, Aaron's sons, officiated as priests. 3And 25 of the force assigned the sons of Asaph and Daid and Sadok of the sons of Eleazar and Haiman and Idithon to their tasks as bthose that Achimelech of the sons of Ithamar divided them make pronouncementsb with cinyrasc and with according to their enrollment, according to their nablasd and with cymbals. And their number by ministration, according to their paternal houses. head, as they worked at their tasks, was: 2Asaph's 4And Eleazar's sons were found to be more nu-sons: Zakchour and Ioseph and Nathanas and merous as chiefs of the mighty ones than Ithamar's Erael, sons of Asaph next to Asaph the prophet, sons, and he divided them up: sixteen as rulers of next to the king. 3For Idithon, Idithon's sons: paternal houses to the sons Eleazar and eight to Godolia and Souri and Isaia and Semei and the sons of Ithamar, according to their paternal Hasabia and Mattathias, six, striking up on the houses. 5And he divided

them by lot, these with cinyrac, after their father Idithon, acknowledge-these, for they were officers of the holy things and ment and praise to the Lord. 4For Haimani, officers of the Lord among the sons of Eleazar and Haiman's sons: Boukias and Manthanas and among the sons of Ithamar. 6And Samaias son of Azarael and Soubael and Ierimoth and Hananias Nathanael, the scribe, one of Leui, recorded them and Hanani and Eliatha and Godollathi and in the presence of the king and of the officers. And Romemthi-od and lesbakasa and Mallethi and there was Sadok the priest and Achimelech son of Hotheri and Meazoth. 5All these were sons of Abiathar and rulers of the paternal families of the Haiman, who struck up for the king with divine priests and of the Leuites, aone by onea for a pater- words to exalt his horn. And God gave Haiman nal house for Eleazar and aone by onea for Itha- fourteen sons and three daughters. 6All these sang mar.

hymns in the Lord's house with their father with

7 And the first lot came out for Iarib, and the cymbals and with nablasd and with cinyrasc—near second for Ideia, 8the third for Charem, the fourth the king and Asaph and Idithon and Haimani.

for Seorim, 9the fifth for Melchia, the sixth for Mi- 7And their number was aftere their brothers, they amin, 10the seventh for Kos, the eighth for Abia,

having been trained to sing to the Lord, everyone

11the ninth for Iesou, the tenth for Sechenia, 12the intelligent: two hundred and eighty-eight. 8And eleventh for Eliasib, the twelfth for Iakim, 13the they too cast lots for classes, both small and great thirteenth for Hochchophpha, the fourteenth for of masters and apprentices.

Isbaal, 14th the fifteenth for Belga, the sixteenth for

9 And the first lot of his sons and those of his

Emmer, 15th the seventeenth for Chezir, the eighth- brothers came out for Asaph, for Ioseph: Godolia; tenth for Haphesse, 16th the nineteenth for Phetaia, the second was Enia, his brothers and his sons, the twentieth for Ezekel, 17th the twenty-first for twelve; 10th the third was Zakchour, his sons and his Iachin, the twenty-second for Gamoul, 18th the twen- brothers, twelve; 11th the fourth was Iesdri, his sons ty- third for Dalaia, the twenty-fourth for Maasai. and his brothers, twelve; 12th the fifth was Nathanias, 19 This is their enrollment according to their min- his sons and his brothers, twelve; 13th the sixth was istraton to enter the house of the Lord according Boukias, his sons and his brothers, twelve; 14th the to their appointment through the hand of Aaron seventh was Iseriel, his sons and his brothers,

a.l.e. *one each* bPossibly *choristers*

c = Heb *kinnor* = *lyre* d = Heb *nebel* = ten or twelve stringed instrument ePerhaps *next after*

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1 supplements 25-27

twelve; 15th the eighth was Iosia, his sons and his north four in the day, on the south four in the day, brothers, twelve; 16th the ninth was Manthanias, his and at the esephinb two. 18As deputies, and at the sons and his brothers, twelve; 17th the tenth was west there were four, and for the path two deputies.

Semei, his sons and his brothers, twelve; 18th the 19 These were the divisions of the gatekeepers for eleventh was

Azaria, his sons and his brothers, the sons of Kore and the sons of Merari.

twelve; 19the twelfth was Hasabia, his sons and his

20 And the Leuites, their brothers, had charge

brothers, twelve; 20the thirteenth was Soubael, his of the treasuries of the Lord's house and had sons and his brothers, twelve; 21the fourteenth was charge of the treasuries of the dedicated things: Mattathias, his sons and his brothers, twelve; 22the 21Ladan's sons, sons belonging to Ladan the Ger-fifteenth was Ierimoth, his sons and his brothers, soni, rulers of the paternal families belonging to twelve; 23the sixteenth was Hananias, his sons and Ladan the Gersoni, liel.

his brothers, twelve; 24the seventeenth was les-

22 And liel's son: the brothers Zethom and loel

bakasa, his sons and his brothers, twelve; 25the were in charge of the treasuries of the Lord's house.

eighteenth was Hanani, his sons and his brothers, 23For Ambram and Issaar: Chebron and Oziel.

twelve; 26the nineteenth was Mellethi, his sons 24And Soubael the son of Gersam the son of Moy-and his brothers, twelve; 27the twentieth was ses, leader in charge of the treasuries. 25And his Eliatha, his sons and his brothers, twelve; 28the brother Eliezer had sons Raabias and losaias and twenty-first was Hethir, his sons and his brothers, Ioram and Zechri and Salomoth. 26Salomoth him-twelve; 29the twenty-second was Godollathi, his self and his brothers were in charge of all the treasons and his brothers, twelve; 30the twenty-third suries of the holy things, which King Daid and

was Meazoth, his sons and his brothers, twelve; the rulers of the paternal families, the officers of 31the twenty-fourth was Romemthi-od, his sons thousands and the officers of hundreds and the

and his brothers, twelve.

commanders of the force, had sanctified. 27Hec

had taken them from the wars and from the spoils

In reference to the divisions of the gates:

and dedicated some of them so as not to delay the

26 forKoreim'ssons,MosollamiasonofKore, construction of the house of God. 28And over all of the sons of Abiasaph. 2And Mosollamia had the holy things of Samouel the prophet and of sons: Zacharias the firstborn, Idiel the second, Saoul the son of Kis and of Abenner the son of Ner Zabadias the third, Iethnouel the fourth, 3Olam and of Ioab the son of Sarouia—everything they the fifth, Ioanan the sixth, Elioenai the seventh. had dedicated was through the hand of Salamoth 4And Abdedom had sons: Samaia the firstborn, and his brothers.

Ioab the second, Ioab the third, Sochar the

29 For Issari: Chonenai and his sons were for

fourth, Nathanael the fifth, 5Amiel the sixth, Issa- external duty for Israel, to function as scribes and char the seventh, Phollathi the eighth, because to judge. 30For Chebroni: Hasabias and his broth-God blessed him. 6And to his son Samaia were ers, able-bodied sons, one thousand seven hun-born sons of the firstborn Rosai into his father's dred in charge of the enrollment of Israel across house, because

they were able. 7Samaia's sons: the Jordan on the west with regard to every minis-Gothni and Raphael and Obed and Elzabad and tration of the Lord and work of the king. 31Of Che-Achiou, able sons, Eliou, Sabchia and Isbakom. broni: loudias the chief of those of Chebroni ac-8All these were of the sons of Abdedom, they and cording to their generations by paternal families.

their brothers and their sons, men working might- In the fortieth year of his reign, they were inspectily at their activity, who were all together sixty-two ed, and an able man was found among them in from Abdedom. 9Mosollamia also had sons and lazer of Galaaditis, 32and his brothers, able-bodied brothers, eighteen able men. 10And Hosa of the sons, two thousand seven hundred rulers of pater-sons of Merari had sons who kept office, because nal families. And King David appointed them over he was not the firstborn, but his father made him Roubeni and Gaddi and the half-tribe of Manasses chief 11of the second division. Tablai was the third; with regard to every ordinance of the Lord and Zacharias was the fourth; all these, sons and broth- word of the king.

ers to Hosa, were thirteen.

12 For these were the divisions of the gates, for

And as for Israel's sons according to their

the chiefs of the mighty men, classes as their 27 number, rulers of paternal families, officers brethren, to minister in the house of the Lord. of thousands and officers of hundreds and scribes, 13And they cast lots, small and great alike, accord-those ministering to the people and for every word

ing to their paternal houses for a gateway and gate- of the king according to divisions, for every matter waya. 14And

the lot for those on the east fell to of the one entering and exiting, from month to Salamia and Zacharia; loas' sons threw lots for month for all the months of the year—one divi-Melchia, and the lot came out for the north. 15For sion was twenty-four thousand.

Abdedom was on the south, opposite the house of

2 And lesboam the son of Zabdiel was in

esephinb. 16In reference to a second one: for Hosa charge of the first division of the first month, and was westward, after the gate of the shrine-carrier's in his division were twenty-four thousand. 3He chamber on the ascent, watch opposite watch. was from the sons of Phares, a commanderd of all 17On the east there were six during the day, on the

the commanders of the force for the first month.

a.l.e. *each of the gateways* bHeb = *stores* c.l.e. *David* d.l.e. *lesboam*

1 supplements 27-28

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4And Dodia the Echochi was in charge of the divi-

the soil, was Esdri the son of Choloub. 27And over

sion of the second month, and twenty-four thou- the estates was Semei the one from Rama, and over sand were in his division, as commanders of the the stores that were in the estates for wine was force. 5The third for the third month was Banaias Zachri the son of Sephni. 28And over the olive the son of Iodae, the priest, the chief, and twenty- groves

and over the mulberry trees that were in the four thousand were in his division. 6Banaias him- valley was Balanas the Gedorite, but over the stores self was stronger than the thirty and in charge of of oil was loas. 29And over the cattle in the pas-the thirty. And his son Amizabath was in charge of tures that were in Asidon was Satrais the Saronite, his division. 7The fourth for the fourth month was and over the cattle that were in the valleys was Asael brother of loab and his son Zabdias and his Sophat the son of Adli. 30Now over the camels was brothers, and there were twenty-four thousand in Obil the Ismaelite, but over the donkeys was ladias his division. 8The fifth for the fifth month was the the one from Merathon. 31And over the sheep was leader Samaoth the lesrae, and there were twenty- laziz the Hagarite. (31)All these were guardians over four thousand in his division. 9The sixth for the King Daud's possessions.

sixth month was Odouias the son of Ekkes the

32 And Ionathan, Daud's uncle, was a coun-

Thekoite, and there were twenty-four thousand in selor; a person of understanding and a scribe he his division. 10The seventh for the seventh month was, and liel the son of Hachamani was with the was Chelles of the ones from Phallous of the sons king's sons. 33And Achitophel was the king's coun-of Ephraim, and there were twenty-four thousand selor, and Chousi was aFirst Frienda of the king.

in his division. 11The eighth for the eighth month 34And after this Achitophel, next was Iodae the son was Sobochai the Hisathi, belonging to Zarai, and of Banaias and Abiathar. And loab was the king's there were twenty-four thousand in his division. commander in chief.

12The ninth for the ninth month was Abiezer, the

one from Anathoth from the land of Benjamin,

And David assembled at Jerusalem all the

and there were twenty-four thousand in his division. 28 rulers of Israel, rulers of the judges and the sion. 13The tenth for the tenth month was Meera, rulers of the classes, who watched over the king's the one from Netouphat belonging to Zarai, and person, and officers of the thousands and officers there were twenty-four thousand in his division. of the hundreds and the treasurers and those over 14The eleventh for the eleventh month was Bana-his property and the men of substance and the ias, the one from Pharathon of the sons of Ephra- warriors in the army. 2And David stood in the im, and there were twenty-four thousand in his di- midst of the assembly and said, "Hear me, my vision. 15The twelfth for the twelfth month was brothers and people. It was in my heart to build a Choldai the Netophati belonging to Gothoniel, house of repose for the ark of the covenant of the and there were twenty-four thousand in his divi- Lord and a station for the feet of our Lord, and I sion.

prepared the materials for the encamping. 3And

16 And over the tribes of Israel: for Rouben the God said, 'You shall not build me a house for my leader was Eliezer the son of Zechri; for Symeon, name to be called upon it, because you have been Saphatias the son of Maacha; 17for Leui, Hasabias a person of war and have spilled blood.' 4And the the son of Kamouel; for Aaron, Sadok; 18for Lord God of Israel opted for me from all my fa-loudas, Eliab of David's brothers; for Issachar, ther's house to be king over Israel forever. And in Ambri the son of Michael; 19for Zaboulon, Sama- loudas he chose the royal palace and my father's ias the son of Abdiou; for Nephthali, Ierimoth the house out of the house of loudas, and among my son of Esriel; 20for

Ephraim, Hose the son of father's sons he wanted me, that I be king over all Oziou; for the half-tribe of Manasses, Ioel the son Israel. 5And of all my sons (for the Lord has given of Phadaia; 21for the half-tribe of Manasses in me many sons) he opted for my son Salomon, that Galaad, Iaddai the son of Zabdiou; for the sons of he should sit on the throne of the Lord's kingdom Benjamin, Asiel the son of Abenner; 22for Dan, over Israel. 6And God said to me, 'It is Salomon Azarael the son of Ioram. These were the patriarchs your son who shall build my house and my court, of the tribes of Israel. 23And Daudid did not take because I have opted for him to be a son to me and their number, from those twenty years old and I will be a father to him. 7And I will set right his below, because the Lord had said that Israel would kingdom forever, if he holds firm to keeping my multiply like the stars in the sky. 24And Ioab the commandments and my judgments, as this day.'

son of Sarouia began to number among the peo- 8And now in front of all the Lord's assembly and ple, but he did not finish, and wrath occurred in the ears of our God, keep and seek all the com-upon Israel meanwhile and the number was not mandments of the Lord our God in order that you entered in the Book of Histories of the Days of may inherit the good land and bequeath it to your King Daudid.

sons after you forever.

25 And over the king's treasuries was Asmoth

9 "And now, Salomon, my son, know the God

the son of Odiel, and over the treasuries in the of your fathers, and be subject to him with com-open country and in the villages and in the home- plete heart and willing spirit, for the Lord searches steads and in the towers was Ionathan

the son of all hearts and knows every notion. If you seek him, Oziou. 26Now over the work on the land, tilling

he will let you find him, but if you abandon him,

aOr *first friend*

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1 supplements 28-29

he will abandon you completely. 10See, though, thousands and the officers of hundreds and the that the Lord has chosen you to build him a house overseers of the works and the king's stewards as a holy precinct. Be strong, and act."

showed zeal. 7And they gave for the tasks connect-

11 And Daid gave Salomon his son the plan of ed with the Lord's house five thousand talents of the shrine and of its houses and of its zakchoa and gold and ten thousand gold coins and ten thou-of the upper chambers and of the inner store- sand talents of silver and eighteen thousand tal-rooms and of the house of atonement 12and the ents of bronze and one thousand one hundred tal-plan, which he had in his spirit, of the courts of the ents of iron. 8And those with whom stone was Lord's house and of all the shrine-carriers' cham- found gave it for the stores of the house of the Lord bers around that pertain to the stores of the Lord's through the hand of Iiel the Gersoni. 9And the house and of the stores of the sacred things 13and people were glad at the zeal that was shown, be-of the lodgings of the classes of the priests and cause they had shown zeal for the Lord with a full Leuites pertaining to every work of ministration of heart, and King Daid was gladdened greatly.

the Lord's house and of the stores of the liturgical

10 And King Daud blessed the Lord before the

vessels for service in the Lord's house. 14And bhe assembly, saying, "Blessed are you, Lord God of Is-gave himb the weightc of their weight, both of the rael, our father from age even unto age. 11Yours, gold and the silver. 15And he gave him the weight Lord, is the greatness and the power and the boast of the lampstands and of the lamps. 16He likewise and the victory and the strength, because you have gave him the weight of the tables of presentation— dominion over everything in the sky and on the of each gold table and likewise of those of silver— earth. Every king and nation quakes from before 17and of the meat hooks and libation bowls and of you. 12From you are riches and honor. You rule

the gold saucers, and the weight of the gold and over all, Lord, the ruler of all rule, and in your silver vessels, kephphoured of each weight. 18And hand are strength and dominance, and it is in your he showed him the weight of the altar of incense of hand, Almighty one, to make all things great and refined gold and the plan of the chariot of the strong. 13And now, Lord, we acknowledge you and cheroubin with their wings outstretched in flight praise the name of your boasting.

and screening the ark of the Lord's covenant.

14 "And who am I, and who are my people, that

19 Daud gave all these to Salomon in writing we have been able to show zeal for you like this? —

by the Lord's hand, according to his surpassing un- because all things are yours and of your own have derstanding, to activate the plan.

we given you, 15because we are resident aliens be-

20 And Daudid said to Salomon his son, "Be fore you and live as resident aliens, like all our fa-strong, and be manly, and act; do not be afraid or thers. Our days on earth are like a shadow, and terrified, because the Lord, my God, is with you and there is no endurance. 16Lord, our God, all this will not fail you nor will he desert you until you abundance that I have made ready that a house to finish all the work of ministration of the house of your holy name be built is from your hand, and all the Lord. 21And behold, the classes of the priests things belong to you. 17And I knew, Lord, that you and the Leuites for every ministry in the house of are the one who tests hearts, and you love righ-God, and with you in every activity is also every teousness. In simplicity of heart I have shown zeal willing person with skill in every craft, and the for all these things, and now I have seen your peo-rulers and all the people, for all your demands!"

ple found here showing zeal for you with gladness.

18Lord, God of our fathers Abraam and Isaak and

And King Daudid said to all the assembly,

Israel, keep these things forever in the thought of

29 "Salomon, my son, one whom the Lord yourpeople'sheart, anddirecttheirheartstoward has chosen for him, is young and tender, and the you. 19And grant to Salomon my son a good heart task is great, for the construction is not for a to do your commandments and your testimonies human but for the Lord God. 2With all my might and your ordinances and to bring to conclusion the I have prepared, for a divine house, gold, silver, construction of your house."

bronze, iron, wood, stones soome—and in pleni-

20 And Daudid said to all the assembly, “Bless

tude—and precious and variegated stones and the Lord, your God,” and all the assembly blessed every costly stone and much marble. 3Moreover, the Lord, God of their fathers, and bowed their since I was well pleased in the house of God, I have knees and did obeisance to the Lord and the king.

21

the gold and silver, which I have amassed for my-

And on the ftomorrow of the first dayf Daudid sac-

self, and see, I have bestowed it on the house of my rificed sacrifices to the Lord and offered whole God for grandeur, apart from what I had made burnt offerings to God, a thousand calves, a thou-ready for the house of the holy things: 4three thou- sand rams, a thousand lambs and their libations sand talents of gold that is from Souphir and seven and sacrifices in abundance for all Israel. 22And thousand talents of fine silver, for the temple walls they ate and drank before the Lord on that day to be overlaid with them 5through the hand of with joy.

craftsmen. Now who is zealous to fill his hands

And they made Daudid’s son Salomon king a sec-

today for the Lord?”

ond time and anointed him as king to the Lord

6 And the rulers of the paternal families and and Sadok to the priesthood. 23And Salomon sat the rulers of the sons of Israel and the officers of

on the throne of his father Daud and prospered,

aHeb = ? bLacking in Gk cPossibly *standard* dHeb = *bowls*
eHeb = *onyx?* fl.e. *the next day*

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and all Israel obeyed him. 24The rulers and the ripe old age, full of days, with wealth and honor, men of substance and all the sons of King Daud and Salomon his son became king in his stead.

his father were subordinate to him. 25And the Lord 29Now the rest of the histories of King Daud, the magnified Salomon over and above before all Isra- earlier and the later, are written in the Histories of el and gave him royal majesty the like of which Samouel the Seer and in the Histories of Nathan had never happened to any king before him.

the Prophet and in the Histories of Gad the Seer,

26 And Daud son of Iessai reigned over Israel 30concerning all his reign and his prowess—and 27for forty years, seven years in Chebron and thir-the times that befell him and Israel and all the

ty-three in Ierousalem. 28And he passed away at a

kingdoms of the earth.

2 SUPPLEMENTS

1 And Salomon son of Daud prevailed over his 16 And the export of Salomon's horses was from kingdom, and the Lord his God was with him

Egypt, and the price of the king's merchants; they and magnified him highly.

would buy to trade. 17 And they would go up and

2 And Salomon spoke to all Israel, to the off- bring back from Egypt one chariot for six hundred cers of thousands and the officers of hundreds and shekels of silver and a horse for one hundred and the judges and all the rulers before Israel, to the fifty. And thus they would bring for all the kings of rulers of the paternal families. 3 And Salomon, and the Chettites and kings of Syria by their hands.

all the assembly with him, went to the high 18(2.1) And Salomon said that he would build a ground that is in Gabaon, there where God's tent house for the Lord's name and a house for his of witness was, which Moyses, servant of the Lord, reign.

had made in the wilderness. 4 But Daud had carried God's ark up from the city of Kariathiarim, for

(2) And Salomon gathered seventy thousand

he had prepared a tent for it in Ierousalem. 5 And 2 men and eighty thousand stonecutters in the the bronze altar, which Besaleel son of Ourias son hill country, and the supervisors over them were of Hor had made, was there before the Lord's tent, three thousand six hundred.

and Salomon and the assembly sought it out.

2(3) And Salomon sent to Chiram, king of Tyre,

6And there Salomon offered on the bronze altar in

saying, "As you dealt with my father David and

the tent before the Lord and offered on it a thou- dispatched
to him cedars to build a house for him sand whole burnt
offerings.

to dwell in, 3(4)behold, I, his son, also am building

7 In that night God appeared to Salomon and a house for
the name of the Lord, my God, to ded-said to him, "Ask what
I should give you." 8And icate it to him to offer incense
before him and pre-Salomon said to God, "You have done
great mercy sentationa always and to present whole burnt
of-with David my father and have made me king in ferings
always, in the morning and evening and on his stead. 9And
now, Lord God, let your name be sabbaths and on new
moons and on the feasts of confirmed over David my father,
because it is you the Lord, our God; this is upon Israel
forever.

who have made me king over a people as numer- 4(5)And
the house, which I am building, is great, ous as the dust of
the earth. 10Now grant me wis- for great is our God
compared with all the gods.

dom and understanding, and I will go out and will 5(6)And
who will be able to build him a house?—

go in before this people, because who will judge because
the sky and the sky of the sky cannot bear this great people

of yours?” 11And God said to Sa- his glory. And who am I to build him a house?—

lomon, “Since this was in your heart and you have except to offer incense before him. 6(7)And now not asked for wealth of possessions nor glory, nor send me a skilled man and one who knows how to have you asked for the life of your opponents and work in gold and in silver and in bronze and in for many days, and you have asked for wisdom and iron and in purple and in scarlet and in blue, one understanding for yourself in order to judge my who understands to engrave engraving, with the people, those over whom I have made you king, skilled men who are with me in loudas and in le-12I grant you wisdom and understanding, and I rousalem, whom my father Dauid provided.

will give you both wealth and possessions and 7(8)And send me cedar wood and juniper and pine glory, as there has been none like you among the from Lebanon, for I know how your slaves know kings before you, and after you it shall not be so.” about cutting wood from Lebanon. See, your ser-13And Salomon came from Bama in Gabaon to

vants will be with my servants. 8(9)They will go to

lerousalem from before the tent of witness and prepare me timber in abundance, for the house I ruled over Israel.

am about to build will be great and glorious.

14 And Salomon gathered together chariots 9(10)And see, I have given the workmen, those cut-and horsemen, and he had one thousand four ting wood, grain as food in payment to your ser-hundred chariots and twelve thousand horsemen. vants twenty thousand korsb, even twenty thou-And he stationed them in the chariot cities, and sand korsb of barley and twenty thousand the people were with the

king in Jerusalem. measures of wine and twenty thousand
measures 15And the king placed gold and silver in Jerusalem.

Jerusalem like stones and the cedars in Judea, like

10(11) And Chiram, king of Tyre, said in writing

mulberry trees that are in the plain in abundance.

and dispatched to Salomon, "In his love for his

al.e. *of showbread* bHeb 1 kor = 220 liters

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people the Lord has granted you as king over fashioned a
work of two cheroubin out of wood, them." 11(12)And
Chiram said, "Blessed be the Lord, and he gilded them with
gold. 11And the cher-God of Israel, who made the heaven
and the earth, oubin's wings were twenty cubits in length,
and who gave King David a wise son and one who un- the
one wing was five cubits, touching the wall of derstands
discretion and understanding, who will the house, and the
other wing was five cubits, build a house to the Lord and a
house for his reign. touching the wing of the other cheroub.
12And the 12(13) "Now I have sent you a skilled man and
wing of the onee cheroub was five cubits, touching one
endowed with understanding, Chiram my fa- the wall of the
house and the other wing was five ther—13(14)his mother
was of the daughters of cubits, touching the wing of the
other cheroub.

Dan, and his father was a Tyrian man—since he 13And the
wings of the cheroubin extended twen-knows how to work in
gold and in silver and in ty cubits. And they stood on their

feet, and their bronze and in iron, in stone and wood and to faces were toward the house. 14And he made the weave in purple and in blue and in linen and in veil out of blue and purple and scarlet and linen scarlet and to engrave engravings and to visualize and wove cheroubin into it.

any design, whatever you give him, together with

15 And he made two pillars in front of the

your skilled men and the skilled men of Daid my house, thirty-five cubits in height, and their tops lord, your father. 14(15)And now, let him send to five cubits. 16And he made serserothf in the dabirg his servants the grain and the barley and the oil and placed them on the tops of the pillars, and he and the wine of which my lord spoke. 15(16)And made one hundred pomegranates and set them on we on our part shall cut wood from Lebanon to the chains. 17And he erected the pillars in front of meet your entire need and will transport it on rafts the shrine, one on the right and the other on the to the sea of Joppe, and you will transport it to le- left, and he called the name of the one on the right rousalem.” 16(17)And Salomon gathered all the Uprightness and the name of the one on the left

men, the guests, in the land of Israel after the cen- Strength.

sus, which his father Daid had conducted of

them, and they were found to be one hundred and

And he made the bronze altar, twenty cubits

fifty-three thousand and six hundred.

4 in lengthand twentycubitsin widthand ten

17(18) And of them he made seventy thousand cubits in height. 2And he made the molten sea, into porters and eighty thousand into stonecutters ten cubits in diameter, circular all round, and it and three thousand six hundred taskmasters over was five cubits in height, and its circumference the people.

was thirty cubits. 3And under it was a representation of bull calves. They encircled it on all sides, And Salomon began building the Lord's house ten cubits; they surrounded the washbasin in a

3 in Jerusalem, on the mountain of Hamoria, circle. They cast the bull calves of two kinds in where the Lord had appeared to David, his father, their casting 4by which they made them, twelve in the place that David had prepared in the thresh- bull calves, and three faced north, and three faced ing floor of Orna the lebousite. 2And he began west, and three faced south, and three faced east, building in the second month of the fourth year of and the sea was on top of them, and their hind his reign. 3And this is how Salomon began build- quarters were toward the inside. 5And its thick- ing the house of God. The length in cubits, athe ness was a handbreadth, and its rim was like the original measurea, was sixty cubits and the width rim of a cup, carved with lily buds; it held three twenty cubits. 4And there was an ailamb in front of thousand measures. And he completed it. 6And the house, the length con face ofc the width of the he made ten washbasins and set five of them on house was twenty cubits, and its height was one the right and five on the left to rinse the utensils hundred and twenty cubits. And he gilded it inter- for the whole burnt offerings in them and wash nally with pure gold. 5And he lined the great house

them clean in them. And the sea was for the outside with cedar wood and gilded it with pure priests to wash in it.

gold and engraved palms on it and chains. 6And he

7 And he made the gold lampstands, ten ac-

adorned the house with precious stones for splen- cording to their prescription, and placed them in dor and with gold—gold that was from Pharouaim. the shrine, five on the right and five on the left.

7

8

And he gilded the house and the walls and the

And he made ten tables and placed them in the

gateways and the ceilings and the doorways with shrine, five on the right and five on the left. And he gold and engraved cheroubin on the walls.

made one hundred gold saucers. 9And he made

8 And he made the house of the holy of holies: the court of the priests and the great court and its length con face ofc width was twenty cubits, and doors for the court and their doorways, overlaid the breadth was twenty cubits, and he gilded it with bronze. 10And he placed the sea at the corner with pure gold—ontod the cheroubin—as much as of the house on the right, facing eastward.

six hundred talents of gold. 9And the weight of the

11 And Chiram made the meat hooks and the

nails—the weight of one was fifty shekels of gold. fire-pans and the hearth for the altar and all its And he gilded the upper chamber with gold.

utensils. And Chiram finished producing all the

10 And in the house of the holy of holies he

work which he did for Salomon the king in the

a.l.e. the so-called long cubit bHeb = *porch* cPerhaps corresponding to dPossibly including e.l.e. *second* fHeb = *chains* gHeb = *inner chamber*

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house of God, 12two pillars and on them golatha the dabirf but were not visible outside. And they for the chotharethb on the tops of the two pillars have been there until this day. 10There was nothing and two lattice works to cover the tops of the in the ark except for two tablets, which Moyses chotharethb, which were on the tops of the pillars, placed in Choreb, with which things the Lord 13and four hundred golden bells on the two lattice made a covenant with the sons of Israel when they works and two sorts of pomegranates on one of came out of the land of Egypt.

the lattice works to cover the two golatha of the

11 And it happened, when the priests exited

chotharethb, which were above the pillars. 14And from the holy precincts—seeing that all the priests he made the ten mechonothc, and he made the present had sanctified themselves, they were not washbasins on the mechonothc

15and the one sea arranged according to their divisions,
12(and the and the twelve bull calves beneath it 16and the
Leuites, all harp-singers belonging to the sons of tripodsd
and pails and cauldrons and meat hooks Asaph, to Haiman,
to Idithoun and to sons of and all their utensils, which
Chiram had made and them and brothers of them, draped in
linen gar-brought to King Salomon in the house of the Lord,
ments with cymbals and nablasg and cinyrash)—as of pure
bronze. 17The king cast them in the neigh- they stood
facing the altar and with them one hun-borhood of the
Jordan in the ethickness of the dred and twenty priests
trumpeting with their lande in the house of Sokchoth and
between Sir- trumpets, 13that there was one sound in their
datha. 18And Salomon made all these utensils in trumpeting
and in their doing harp-singing and in great abundance,
because the weight of bronze did their acclaiming to
acknowledge and praise the not fail.

Lord and as they raised a sound with trumpets and

19 And Salomon made all the utensils of the cymbals and
instruments of songs, and they said: Lord's house and the
gold altar and the tables (and

"Acknowledge the Lord, because it is good,

on them were loaves of presentation) 20and the

because his mercy is forever."

lampstands and the lamps of light as prescribed And the
house was filled with a cloud of the Lord's and in front of the
dabirf, of pure gold—21and glory. 14And the priests could
not stand to minis-there were their snuffers and their lamps
—and the ter from before the cloud, for the Lord's glory had
saucers and the censers and the fire-pans, of pure filled the
house of God.

gold. 22 And the inner door of the house toward the holy of holies, to the doors of the house of the Lord. Then Salomon said: "The Lord said that he would build a house for you, a shrine, of gold.

6 I would encamp in thick darkness. 2 And I have built a house for your name, sacred to you and to your people. And all the activity was concluded, which Salomon said: "The Lord said that he would be ready for you to encamp in forever."

5 Salomon had conducted in the house of the Lord.

3 And the king turned his face and blessed all the people of Israel.

And Salomon brought in the holy things of the assembly of Israel, and all the assembly of Israel, the silver and the gold, and he and all the people of Israel stood by. 4 And he said: "Blessed be the Lord, God of Israel, who spoke with his mouth to David your father and has fulfilled it with his hands, saying: 'From the day when I brought my people up out of Egypt, I did not choose a city out of all paternal families of the sons of Israel in which to build a house for my name, and I did not choose for a man to be from the city of David (that is Sion). 3 And they ascribe leadership over my people Israel. 6 And I have chosen Salomon—every man of Israel—before

my father and has fulfilled it with his hands, saying: 'From the day when I brought my people up out of Egypt, I did not choose a city out of all paternal families of the sons of Israel in which to build a house for my name, and I did not choose for a man to be from the city of David (that is Sion). 3 And they ascribe leadership over my people Israel. 6 And I have chosen Salomon—every man of Israel—before

2 Then Salomon assembled the elders of Israel and all the rulers of the tribes, the leaders of the tribes of Israel, and he said to them: "The Lord said to me: 'From the day when I brought my people up out of Egypt, I did not choose a city out of all paternal families of the sons of Israel in which to build a house for my name, and I did not choose for a man to be from the city of David (that is Sion). 3 And they ascribe leadership over my people Israel. 6 And I have chosen Salomon—every man of Israel—before

the king on for Jerusalem for my name to be there, and I have the feast (it was the seventh month). 4And all the chosen for David to be over my people Israel.'

7

elders of Israel came, and all the Levites took the

And it was in my father David's heart to build a

ark. 5And they carried the ark and the tent of witness for the name of the Lord, God of Israel, 8

ness and all the holy vessels in the tent, and the

and the Lord said to my father David, 'Seeing that

priests and the Levites carried it. 6And King Solomon it was in your heart to build a house for my name, Solomon and all the gathering of Israel and the fear of you have done well that it was in your heart. 9Never and their gathered ones were sacrificing calves thereafter, it is not you who will build the house, and sheep in front of the ark, which shall not be because your son, who will come from your loins, numbered and which shall not be assessed because it is he who will build the house for my name.'

10

cause of their abundance. 7And the priests brought

And the Lord established his word, which he

the ark of the Lord's covenant into its place in the temple, and I have taken the place of my father David of the house in the holy of holies under David and sat down on the throne of Israel, as the throne under the wings of the cherubim.

8And the cher- Lord spoke, and I have built the house for the
oubin extended their wings over the place of the name of
the Lord, God of Israel, 11and I have set ark, and the
cheroubin concealed the ark and its there the ark in which is
the Lord's covenant, carrying-poles from above. 9And the
poles project- which he made with Israel."

ed outwards and the ends of the carrying-poles

12 And he stood facing the Lord's altar in the

could be seen from the holy precincts in front of

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 larva, if the
enemy oppresses them against their cit-bronze platform and
had set it in the midst of the ies in accordance with every
blow and every suffer-temple court, its length five cubits
and its width ing 29and if every prayer and every petition
arises five cubits and its height three cubits, and he stood
from every person and all your people Israel, if a on it and
fell to his knees before all the assembly person knows his
infection and his infirmity and of Israel—and he spread out
his hands heaven- spreads out his hands to this place,
30you will also ward 14and said, "Lord, God of Israel, there
is no hear from the sky, from your ready habitation, and god
like you in heaven or on the earth, who keeps you will grant

expiation and will give a man a covenant and mercy for your servants who walk according to his ways, as you know his heart, for you before you wholeheartedly. 15 What you kept for alone know the heart of the sons of men, 31 that your servant David my father what you spoke to they should fear your ways all the days they are here when making utterance—you both spoke alive on the face of the land, which you gave us with your mouth and fulfilled it with your fathers.

hands—it is as this very day. 16 And now, Lord, God

32 “And every stranger, who is not of your peo-

of Israel, keep for your servant, for my father ple Israel and may come from a far off land be-David, what you said when you told him, ‘No man cause of your great name and your powerful hand sitting on the throne of Israel will fail you from be- and your arm held high, and they come and pray fore me, if only your sons keep their way to walk in in this place—33 you will also hear them from the my law, as you have walked before me.’

sky, from your ready habitation, and you will act

17 “And now, Lord, God of Israel, let your utter- according to all that the stranger calls to you so once indeed be confirmed, which you spoke to your that all the peoples of the earth may know your servant David—18 because if a god will truly dwell name both to fear you, as your people Israel, and with men on the earth, if the sky and the sky of the to know that your name has been called upon this sky will not be enough for you, what then is this house, which I have built.

house, which I have built? 19 And look upon the

34 “If your people go out to war against their

prayer of your servant and on my petition, Lord enemies in the way you send them and pray to you God, to hear the petition and the prayer, which your according to the direction of this city, which you servant prays before you today, 20that your eyes be have chosen for it, and of the house, which I have open toward this house day and night, toward this built for your name, 35you will also hear their pe-place, which you said that your name would be titon and their prayer from the sky and act on called upon there, to hear the prayer, which your their plea of right—36because they will sin against servant prays toward this place. 21And you will hear you (for there is no person who will not sin), and the petition of your servant and your people Israel, you will strike them and hand them over before whatever they pray toward this place, and as for you, enemies, and their captors will take them captive you will hear in the place of your dwelling from the into a land of enemies, to a land far or near, 37and sky and will hear and be merciful.

if they turn back their heart in their land, there

22 “If a man sins against his fellow and takes where they have been transported, and if they do upon himself an imprecation to imprecate him indeed repent and petition you in their captivity, and he goes and imprecates before the altar in this saying, ‘We have sinned; we have done wrong; we house, 23you shall also hear him from the sky and have acted lawlessly,’ 38and they turn back toward act and judge your slaves to repay the unjust and you with all their heart and soul in the land of repay his ways on his head, to acquit the righteous their captors and pray in the direction of their in order to repay him according to his righteous- land, which you gave to their fathers, and of the ness.

city, which you chose, and of the house, which I

24 “And if your people Israel are shattered be- have built for your name, 39you will also hear their fore the enemy, if they have sinned against you and prayer and their petition from the sky, from your repent and acknowledge your name and pray and ready habitation, and you will make judgments petition before you in this house, 25you shall also and be compassionate to your sinning people.

hear from the sky and be compassionate on the 40Now, Lord, do let your eyes stand open and your sins of your people Israel and return them to the ears alert to the petition from this place, 41and land, which you gave to them and their fathers.

now:

26 “When the sky is sealed up and there is no

“Arise, Lord God, to your repose,

rain because they will have sinned against you, and

you and the ark of your strength.

they will pray to this place and will praise your

May your priests, Lord God, clothe

name and will turn from their sins, because you

themselves in salvation,

will have humbled them, 27you will also hear from

and let your sons be glad in good things.

the sky and be compassionate on the sins of your 42

Lord God, do not avert your face from your
servants and your people Israel, because you will
anointed;
make clear to them the good way in which they

remember your mercies toward David
will walk in it, and you will grant rain on your
your slave.”

land, which you gave to your people as an inheritance.

And when Salomon finished praying, the fire

28 “If there is famine on the land, if there is 7 also
descended from the sky and consumed death, blight and
jaundice, grasshopper and locust

the whole burnt offerings and the sacrifices, and

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2 supplements 7-8

the Lord’s glory filled the house. 2And the priests establish
the throne of your kingdom as I appoint-were unable to
enter into the Lord’s house at that ed for David your father,
saying, ‘For you a man as time, because the Lord’s glory
filled the house. ruler in Israel shall not be removed.’

3And all the sons of Israel saw the fire descend,

19 “And if you turn away and abandon my or-

and the glory of the Lord was on the house and dinances
and my commandments, which I have they fell face down
on the ground on the pave- given before you, and go and
serve other gods and ment and did obeisance and were

praising the do obeisance to them, 20I will also remove you Lord.

from the land that I gave them, and this house,

“Because it is good;

which I consecrated for my name, I will turn it

because his mercy is forever.”

away from before me and render it an illustration

4 And the king and all the people were sacrific- and a tale among all the nations. 21And as for this ing victims before the Lord. 5And Salomon sacri- lofty house—everyone who passes it by will be ficed the sacrifice: twenty-two thousand calves and startled and say, ‘For what reason did the Lord do one hundred and twenty thousand fatlings. And this to this land and this house?’ 22And they will the king and all the people dedicated the house of say, ‘Because they abandoned the Lord, God of God. 6And the priests stood in their posts, and the their fathers, who led them out of the land of Leuites with instruments for songs to the Lord of Egypt and adopted other gods and did obeisance King Daud to acknowledge before the Lord—be- to them and were subject to them, therefore he has cause his mercy is forever —with hymns of Daud brought upon them all this harm.’ ”

through their hand, and the priests trumpeted

with the trumpets opposite them, and all Israel

And it happened, after twenty years in which

stood.

8 Salomon built the Lord's house and his own

7 And Salomon consecrated the middle of the house, 2 also the cities that Chiram gave Sa-court that is in the house of the Lord, because there Iomon—Salomon built them and settled there the he had made whole burnt offerings and the fatty sons of Israel.

parts of the victims for deliverance, because the

3 And Salomon went to Haimath Soba and

bronze altar Salomon had made he could not cprevailed overc it. 4And he built Thedmor in the equip to receive whole burnt offerings and the wilderness and all the fortified cities, which he manaaa and the fatty parts.

built in Hemath. 5And he built Upper Baithoron

8 And Salomon made the feast at that time for and Lower Baithoron, fortified cities—walls, gates seven days, and all Israel with him, an exceedingly and bolts there were—6and Baalath and all the for-large assembly from the entrance of Haimath and tified cities that belonged to Salomon and all the as far as the Wadi of Egypt. 9And he made a con- cities for his chariots and the cities for his horse-cluding ceremony on the eighth day, because he men, and all that Salomon desired according to his had observed for seven days the dedication of the desire to build in Ierousalem and in Lebanon and altar as a feast. 10And on the twenty-third of the in all his kingdom. 7All the people who were left seventh month he dismissed the people to their from the Chettite and the Amorrute and the coverts, rejoicing and with a good heart at all the Pherezite and the Heuite and the Iebousite, who bounties which the Lord had done for Daudid and are not from Israel—8there were some of their for Salomon and for Israel, his people.

sons who were left after them in the land, whom

11 And Salomon completed the Lord's house the sons of Israel had not utterly destroyed—and and the house of the king. And all that Salomon Salomon led them up for tribute until this day.

wanted in his soul to do in the Lord's house and in 9And Salomon did not give any of the sons of Ishis house was successful.

rael to be servants for his kingdom, because they

12 And God appeared to Salomon by night and

were warriors and commanders and mighty men

said to him, "I have heard your prayer and have and commanders of chariots and horsemen. 10And chosen for this place for myself as a house of sacri- these were rulers of King Salomon's overseers, two fice. 13If I stop up the sky and there be no rain and hundred and fifty taskmasters among the people.

if I command the grasshopper to consume the

11 And Salomon brought Pharaoh's daughter up

woodb and if I send death among my people 14and from the city of Daud to the house which he had if my people, upon whom my name is called, feel built for her, because he said, "My wife shall not embarrassed and they pray and seek my face and live in the city of Daud, king of Israel, because turn from their evil ways, I for my part will listen there where the Lord's ark has entered is holy."

from the sky and will be gracious upon their sins

12 Then Salomon offered whole burnt offer-

and will heal their land. 15 Now my eyes will be open and my ears alert to the prayer of this place. 13 And according to the reckoning-16 And now I have chosen and consecrated this

place for my name to be there forever. And my eyes

Moyses' commandments on the sabbaths and on and my heart shall be there all the days. 17 And if the month and on the feasts three times a year, you walk before me like Daud your father and do on the feast of unleavened bread and on the feast according to all that I have commanded you and of weeks and on the feast of tents. 14 And he ap-keep my ordinances and judgments, 18 I will also

pointed the priests' divisions according to Daud's

a Heb = *grain offerings* b Or *tree* c Possibly *fortified* d l.e. *each day* e l.e. *new moons*

2 supplements 8-10

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judgment with regard to their ministrations. And

12 And King Salomon gave c the queen of Sabac

the Leuites were at their posts to praise and minis- all her wants which she requested, beyond everyter opposite the priests according to the reckoning thing she had brought King Salomon. And she re-of a day by day and the door keepers according to turned to her land.

their divisions at bgate and gateb, because thus

13 And the weight of gold that was brought to

were the commands of David, man of God. 15They Salomon in one year was six hundred and sixty-six did not transgress the king's commandments con- talents of gold, 14besides the men who were sub-cerning the priests and Leuites in any matter and ordinates and merchants—what they would regarding the treasuries.

bring—and all the kings of Arabia and the satraps

16 And all the work was accomplished from of the land—they would bring gold and silver to the day it was founded until Salomon completed King Salomon. 15And King Salomon made two the Lord's house.

hundred oblong shields of beaten gold—six hun-

17 Then Salomon went to Gasiongaber and drede of pure gold to one shield; six hundrede of Ailath, the maritime city in the land of Idumea. gold went into one shield—16and three hundred 18And Chiram sent ships by the hand of his ser-round shields of beaten gold; he allotted three

vants and servants familiar with the sea, and they hundrede of gold to each shield. And the king gave went to Sophira with Salomon's servants and them in the house of the Forest of Lebanon. 17And brought from there four hundred and fifty talents the king made a large ivory throne of teeth and of gold, and they came to King Salomon.

gilded it with certified gold. 18And the throne had

six steps, attached with gold, and there were arms

And the queen of Sabac heard Salomon's

on either side of the throne for sitting, and two

9 name and came to Jerusalem, to test Salomon with enigmas, with a very heavy retinue. standing there on the six steps at either side. And there were camels bearing spices and gold in ing like that had existed in any kingdom. 20And all profusion and precious stone, and she came to Salomon's vessels were of gold, and all the silver and spoke to him all that she had in her vessels of the house of the Forest of Lebanon were mind. 21And Salomon proclaimed to her all her covered with gold. Nor was silver held in any account, and there was no issue that eluded Salomon's count in the days of Salomon, 22because a ship for Salomon, which he did not proclaim to her. 23And the king traveled to Tharsis with Chiram's servants.

the queen of Sabac saw Salomon's wisdom and

Once every three years the boats would come from

the house, which he had built, 4and the foodstuffs Tharsis to the king full of gold and silver and ivory on the tables and the seating of his servants and teeth and apes.

the standing of his ministers and their clothing

22 And Salomon was magnified over all the

and his wine stewards and their apparel and the kings both in wealth and in wisdom. 23And all the whole burnt offerings, which he offered in the kings of the earth would seek out the face of Salomon's house. And she was beside herself.

lomon to hear his wisdom, which God had given

5 And she said to the king, "The report that I in his heart.
24And every one of them brought his heard in my land
about your words and about gifts, silver vessels and gold
vessels and clothing, your wisdom was true. 6And I did not
believe the myrrh and spices, horses and mules, year by
year, 25

reports until I came and my eyes saw, and behold,

And Salomon had four thousand mares for char-

I had not been told the half of the abundance of iots and
twelve thousand horsemen, and he sta-your wisdom. You
have added to the rumor I tioned them in chariot cities and
with the king in heard. 7Happy are your men; happy are
these, your Ierousalem. 26And he was leader of all the kings
servants, who stand beside you continually and from the
Riverg to the land of allophytes and to the hear your
wisdom. 8Let the Lord, your God, be border of Egypt. 27And
the king presented gold blessed, who wanted you on his
throne, to give and silver like stones in Ierousalem and
cedars like you as king for the Lord, your God. When the
Lord, the sycamores that are in the flat country in profu-your
God, loved Israel to confirm it forever, he set sion. 28And
the export of horses was from Egypt to you over them as
king to administer judgment and Salomon and from all the
earth.

righteousness." 9And she gave the king one hun-

29 And the rest of the histories of Salomon, the

dred and twenty talents of gold and spices in very first and
the last, behold, they are written in the great quantity and
precious stone. And there were Histories of Nathan the

Prophet and in the Histo-no spices like those which cthe queen of Sabac gave ries of Achia the Selonite and in the Visions of loel King Salomon.

the Seer concerning Ieroboam son of Nabat. 30And

10 (And Salomon's servants and the servants of King Salomon reigned over all Israel for forty years.

31

Chiram brought Salomon gold from Souphir and

And Salomon slept, and they buried him in the

pine wood and precious stone. 11And the king city of Daudid his father and Roboam his son made the pinewood into ascents for the Lord's reigned in his stead.

house and the king's house and into lyres and

nablasd for the singers. And such things had not

And Roboam went to Sychem, because all

been seen before in the land of loudas).

10 Israel was coming to Sychem to make him

al.e. *each day* bl.e. *each gate* cOr *Queen Saba* d = Heb *nebel* = ten or twelve stringed instrument ePerhaps in shekels fOr *belonging to* gl.e. *the Euphrates*

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king. 2And it happened, when Ieroboam son of

And Roboam went to Ierousalem and as-

Nabat heard—and he was in Egypt, as he had fled 11
sembled Ioudas and Benjamin—one hun-dred before King
Salomon, and Ieroboam had dred and eighty thousand
youths doing war—and taken up residence in Egypt—then
Ieroboam re- he was mobilizing against Israel to return the
king-turned from Egypt. 3And they sent and called him, dom
to Roboam. 2And a word of the Lord came to and Ieroboam
and all the assembly of Israel came Samaias, man of God,
saying: 3Say to Roboam the to Roboam, saying, 4“Your
father made our yoke son of Salomon and all Ioudas and
Benjamin, say-hard. And now lighten your father’s harsh
slavery ing, 4“This is what the Lord says: You shall not go
and his heavy yoke that he placed upon us, and we up and
wage war against your brothers. Return, will be subject to
you.” 5And he said to them, “Go each one to his own home,
because this thing is forth about three days, and then come
to me.” And from me.” And they heeded the Lord’s word
and the people went away.

turned back from advancing upon Ieroboam.

6 And King Roboam gathered the elders who

5 And Roboam resided in Ierousalem, and he

had stood before Salomon his father during his built walled
cities in Judea. 6And he built Baith-lifetime, saying, “How do
you advise that a word Ieem and Aitam and Thekoe 7and
Baithsoura and should be answered to this people?” 7And
they Sokchoth and Odollam 8and Geth and Marisa and
spoke to him, saying, “If today you are well dis- Ziph 9and
Adoraim and Lachis and Azeka 10and posed to this people
and you are well pleased with Saraa and Aialon and
Chebron, walled cities, them and speak kind words to them,

they will be which belong to Judah and Benjamin. 11And he
your servants all your days.” 8And he rejected the fortified
them with walls and set in them leaders advice of the elders
who had counseled him and and stores of food, oil and wine
in every city, 12and took counsel with the youths who had
been in every city shields and spears, and he greatly
brought up with him, who stood before him. 9And
strengthened them in number. And Judah and he said to
them, “What do you counsel and what Benjamin belonged
to him.

word shall I reply to this people who have spoken

13 And the priests and Levites who were in all

to me, saying, ‘Lighten the yoke your father im- Israel
converged upon him from all the regions—

posed upon us?’ “ 10And the youths who had been
14because the Levites had left the coverts of their brought
up with him said to him, “Thus shall you possession and
proceeded to Jerusalem in speak to the people who spoke
to you saying, ‘Your Judah, because Jeroboam and his sons
had ex-father made our yoke hard. Now remove it from
pelled them so as not to minister to the Lord.

us.’ Thus shall you speak, ‘My little finger is thicker 15And
he appointed for himself priests of the high than my father’s
waist. 11And now my father places and for the idols and the
vanities and the trained you with a heavy yoke, but I will
add to bull calves, which Jeroboam had made. 16And he
your yoke. My father disciplined you with whips, expelled
from the tribes of Israel those who had set but I will
discipline you with scorpions.’ ”

their heart to seek the Lord, God of Israel, and they

12 And Jeroboam and all Israel came to go to Jerusalem to sacrifice to the Lord, God of Jeroboam on the third day, as the king had spoken, their fathers. 17 And they strengthened the king saying, "Return to me on the third day." 13 And the dom of Iudah and strengthened Jeroboam the son king answered harshly and King Jeroboam abandoned of Solomon for three years, because he walked in doing the elders' counsel. 14 And he spoke to them the ways of David and Solomon for three years.

according to the youths' counsel, saying, "My fa-

18 And Jeroboam took to himself as wife Mol-

ther made your yoke heavy, but I will add to it. My lath daughter of Jerimoth son of David and a father disciplined you with whips, but I will discipline you with scorpions." 15 And the king did not bore him sons Iaous and Samaria and Roollam.

listen to the people, because it was a reversal from 20 And after that he took to himself Maacha daughter of Abessalom, and she bore him Abia and which he spoke by the hand of Achia the Sejonite Iethth and Ziza and Emmoth. 21 And Jeroboam concerning Jeroboam son of Nabat 16 and all Israel loved Maacha daughter of Abessalom more than el," that the king did not listen to them. And the all his wives and his concubines, because he had people replied to the king, saying, ten wives and thirty concubines. And he fathered

"What share do we have in David,

twenty-eight sons and sixty daughters. 22 And

and what inheritance in the son of Iessai?

Roboam appointed Abia son of Maacha as ruler, as

To your coverts, O Israel.

leader among his brothers, because he intended

Now look at your house, Daud!”

for him to become king. 23And heb was increased

And all Israel went to their coverts. 17And as for the beyond all his sons in all the regions of loudas and men of Israel who were living in the cities of Benjamin and in the fortified cities and he gave loudas—even Roboam ruled over them. 18And themc provisions in great abundance. And he King Roboam sent Hadoniram, the one in charge claimed an abundance of women.

of revenue, and the sons of Israel stoned him with

stones, and he died. And King Roboam hastened

And it happened that, as Roboam’s reign

to mount his chariot to flee to Ierousalem. 19And 12 became established and as it became con-Israel has rejected the house of Daud to this day.

firmed, he abandoned the Lord’s commandments

aLacking in Gk bl.e. *Abia* cl.e. *the cities*

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and all Israel with him. 2And it happened in the force: warriors of a force, four hundred thousand fifth year of

Roboam's reign that Sousakim, king of mighty men. And Ieroboam lined up against him Egypt, came up against Ierousalem because they a battle with eight hundred thousand; mighty war-had sinned against the Lord, 3with one thousand riors of power they were. 4And Abia got up from two hundred chariots and sixty thousand horses, Mount Somoron, which is in Mount Ephraim, and and the multitude which accompanied him out of said, "Listen, Ieroboam and all Israel! 5Is it not for Egypt—Libyans, Troglodytes and Ethiopians—was you to know that the Lord, God of Israel, gave rule innumerable. 4And they seized the fortified cities over Israel forever to Daudid and his sons as a cov-that were in Ioudas, and he came to Ierousalem. enant of salt? 6And Ieroboam the son of Nabat, the 5And Samaias the prophet came to Roboam and servant of Salomon son of Daudid, rose up and re-

the rulers of Ioudas, who had gathered in Ierou- belled against his lord. 7And pestilent men, lawless salem from before Sousakim, and said to them, sons, were gathered to him, and he rose up against

"Thus said the Lord. 'You abandoned me, and I Roboam the son of Salomon. Now Roboam was will abandon you to the hand of Sousakim.' " 6And rather young and timid in heart and did not stand the rulers of Israel and the king were ashamed and up to him.

said, "The Lord is just." 7And when the Lord saw

8 "And now you say that you stand in opposi-

that they were embarrassed, a word of the Lord tion to the Lord's kingdom through the hand of came to Samaias, saying, "They have felt com- Daudid's sons. And you are a large multitude, and punction; I will not destroy them, and I

will give with you are golden calves, which Jeroboam has them as a little for deliverance, and my wrath made as gods for you. 9Have you not thrown out shall not be spread abroad in Jerusalem, 8because the Lord's priests, the sons of Aaron and the they will be as servants and will know bondage to Leuites, and made for yourselves priests from the me and bondage to earthly rule."

people of the land? Anyone who approaches to

9 And Salsakim, king of Egypt, went up and fill the hands with a calf from cattle and seven took the treasures that were in the Lord's house rams also becomes priest to what is no god. 10And and the treasures in the house of the king; he took we have not abandoned the Lord, our God, and his everything. He also took the gold oblong shields priests, the sons of Aaron, and the Leuites in their that Salomon had made. 10And Roboam made daily divisions minister to the Lord. 11They fumi-bronze oblong shields to replace them. And gate to the Lord, in the morning and evening, Salsakim appointed over him commanders of whole burnt offerings and incense of integration runners, those who guard the king's gate. 11And it and the presentation of loaves on the pure table.

happened that, when the king entered the Lord's And there are the gold lampstand and the lamps house, the guards would go in, and the runners for burning to ignite in the evening, because we and those returning to meet the runners. 12And keep the watches of the Lord, God of our fathers, when he felt compunction, the Lord's wrath and you have abandoned him. 12And, behold, to turned away from him and was not completely for begin with, the Lord is with us and his priests and destruction. Indeed matters were good in Judah.

the signal trumpets to signal against you. You, the

13 And Roboam became strong in Ierousalem, sons of Israel, are going to war against the Lord, and he reigned. And Roboam was forty-one years God of your fathers—because it will not go well for old when he became king, and he reigned in Ierou- you.”

salem for seventeen years in the city that the Lord

13 And Ieroboam had turned their ambush to

had chosen out of all the tribes of the sons of Isra- come from behind. And he was in front of loudas, el for his name to be called upon there. And his and the ambush was behind. 14And loudas turned mother’s name was Noomma the Ammanite. back, and, behold, the war loomed upon them in 14And he did evil, because he did not direct his

front and in the rear, and they called to the Lord,

heart to seek out the Lord.

and the priests trumpeted with the trumpets.

15 And the histories of Roboam, the first and 15And the men of loudas shouted, and it hap-the last, behold, are they not written in the Histo- pened that, when the men of loudas shouted, the ries of Samaias the Prophet and Addo the Seer, as Lord also struck Ieroboam and Israel before Abia well as his acts? And Roboam waged war against and loudas. 16And the sons of Israel fled from be-Ieroboam all his days. 16And Roboam died and fore louda, and the Lord surrendered them into was buried with his fathers and was buried in the their hands. 17And Abia and his people struck a city of Daud, and Abia his son became king in his great blow in their midst, and five hundred thou-stead.

sand mighty men of Israel fell slain. 18And the sons of Israel were humbled on that day, and the In the eighteenth year of the reign of Ier- sons of Ioudas prevailed, because they hoped in the Lord, God of their fathers. 19And Abia pursued 13 Ioboam, Abia became king over Ioudas.

2He reigned three years in Ierousalem, and his after Ieroboam and seized some cities from him, mother's name was Maacha daughter of Ouriel Baithel and its villages and Isana and its villages from Gabaon.

and Ephron and its villages. 20And Ieroboam

And there was war between Abia and between could not regain strength all the days of Abia, and Ieroboam. 3And Abia prepared for war with a

the Lord struck him, and he died. 21And Abia grew

aPossibly *to a small degree* bPossibly *to become consecrated* cOr *burn incense*

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2 supplements 13-16

strong and took to himself fourteen wives and fa- abandon him, he will abandon you. 3And for thered twenty-two sons and sixteen daughters. many days it has been for Israel

without a true god 22And the rest of the histories of Abia,
both his acts

and without a teaching priest and without law.

and his words, are written in the Book of the 4And he will
return to the Lord, God of Israel, and Prophet Addo.
23(14.1)And Abia died with his fa- he will be found to them.
5And at that time there thers, and they buried him in the
city of Daud, is no peace for the one exiting and the one
enter-and Asa his son became king in his stead.

ing, because terror of the Lord is upon all the in-

habitants of the land. 6And nation will war against

In the days of Asa the land of loudas was

nation and city against city, because God has con-

14 quietfortenyears.(2)Andhedidwhatwas founded them in
every tribulation. 7And you, be good and right before the
Lord, his God. 2(3)And strong, and let your hands not fail,
for there is a re-he removed the altars of the foreigners and
the ward for your work."

high places and smashed the steles and cut down

8 And when heb heard these words and the

the groves. 3(4)And he told loudas to seek out the prophecy
of Adad the prophet, he was both en-Lord, God of their
fathers, and to do the law and couraged and he removed
the abominations from the commandments. 4(5)And he
removed from all all the land of loudas and Benjamin and
from the the cities of loudas the altars and the idols and en-
cities he had gained possession of in Mount Ephra-joyed

peace. 5(6)Cities were walled in the land of im, and he renewed the Lord's altar that was in loudas, because the land enjoyed peace. And he front of the Lord's shrine. 9And he assembled endured no war during those years because the loudas and Benjamin and the guests who were so-

Lord granted him repose.

6(7)And he said to

journing with him from Ephraim and from Ma-

loudas, "Let us build these cities and make walls nasse and from Symeon, because many from Isra-and towers and gates and bars, by which we will el had joined him when they saw that the Lord, his control the land, because as we sought the Lord, God, was with him. 10And they were gathered in our God, he has sought us out and granted us re-lerousalem in the third month of the fifteenth year

pose on every side, and he has made us prosper." of Asa's reign. 11And he sacrificed to the Lord on 7(8)And Asa had a force of three hundred thousand

that day from the plunder that they had brought,

heavy infantry in loudas carrying shields and seven hundred calves and seven thousand sheep.

12

spears and two hundred and fifty thousand alight

And he entered in a covenant to seek the Lord,

troopsa and archers in the land of Benjamin, all God of their fathers, from all his heart and from all mighty warriors.

his soul. 13And if any one would not seek the Lord,

8(9) And Zare the Ethiopian came out against God of Israel, he would die, from youth to elder, them with a force of a million and three hundred from man to woman. 14And they swore by the chariots and went as far as Marisa. 9(10)And Asa Lord with a loud voice, both with trumpets and came out to meet him and drew up his battle line with horns. 15And all loudac was glad over the in the ravine to the north of Marisa. 10(11)And Asa oath, because they had sworn from all their soul called out to the Lord, his God, and said, "Lord, it and had sought him with all their will, and the is not impossible with you to save with many or Lord was found to them and granted them rest all with few. Strengthen us, Lord, our God, because we around.

have put our trust in you, and in your name we

16 And heb removed his mother, so she would

have come against this vast multitude. Lord, our not be ministering to Astarte, and he cut down the God, let no man prevail against you." 11(12)And the idol and burned it in the Wadi Kedron. 17Yet, they Lord struck the Ethiopians before loudas, and the did not take away the high places; they kept on ex-Ethiopians took to flight. 12(13)And Asa and his isting in Israel. Nevertheless, Asa's heart was full all people pursued as far as Gedor, and the Ethiopians his days. 18And he brought in the holy things of fell so that there was no preservation among them, Daudid his father and the holy things of the house because they were crushed before the Lord and be- of the Lord God, silver and gold and utensils.

19

fore his force. And they took much plunder.

And there was no war with him until the thirty-
13(14)And they eradicated their villages round
fifth year of Asa's reign.

Gedor, because terror of the Lord had come upon
them, and they plundered all their cities, because

And in the thirty-eighth year of Asa's reign,

much plunder accrued to them. 14(15)Indeed tents 16
Baasa, king of Israel, went up against of possessions, the
Amazons, they eradicated and loudas and built Rama so as
not to give to Asa, seized many sheep and camels and
returned to le- king of loudas, exit and entrance. 2And Asa
took rousalem.

gold and silver from the treasures of the Lord's

house and the king's house and sent them to the

And Azarias son of Oded—a spirit of the

son of Hader, king of Syria, who resided in Da-

15 Lordcameuponhim.2Andhewentoutto mascus, saying,
3“Make a covenant between me meet Asa and all loudas
and Benjamin and said, and you and between my father and
between your

“Hear me, Asa, and all loudas and Benjamin. The father.
See, I have sent you gold and silver. Come, Lord is with you
when you are with him, and if and shake off from me Baasa,
king of Israel, and let you seek him, he will be found to you,
and if you

him withdraw from me.” 4And Hader’s son heard

aOr *targeteers* bl.e. Asa cPossibly *everyone of loudas*

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King Asa and dispatched the commanders of his law, and they passed through in the cities of loudas force against the cities of Israel and struck Ion and and taught the people.

Dan and Abelmain and all the environs of Neph-

10 And terror of the Lord came upon all the

thali. 5And it happened, when Baasa heard, he left kingdoms of the earth, those around loudas, and off building Rama any longer, and his labor came they did not wage war against Iosaphat. 11And to a standstill. 6And King Asa took all loudas and some of the allophyles brought Iosaphat gifts and seized the stones of Rama and its timber, which silver and presents, and the Arabs brought him Baasa was using for construction, and he built seven thousand seven hundred rams of sheep.

Gabae and Maspha with it.

12And Iosaphat walked taller in stature and built

7 And at that time Hanani the prophet came to dwellings and fortified cities in Judea. 13And he Asa, king of loudas, and said to him, “When you had many works in Judea and men, mighty war-trusted in the king of Syria and did not trust in the riors, holding sway in Ierousalem. 14And this is Lord, your God, the Syrian force was saved from their number according to their paternal houses: your hands.

8Did not the Ethiopians and Libyans for loudas, officers of thousands: Ednas the com-possess a force large in courage, in horsemen in mander and with him three hundred thousand great profusion? And when you trusted in the mighty sons of power. 15And after him was loanan Lord, he handed them into your hands, 9because the leader and with him two hundred and eighty the Lord's eyes range over all the earth, to put thousand. 16And after him was Amasias the son of strength in every heart full toward him. You over-Zachri, who showed zeal for the Lord, and with looked this! From now on war will be with you." him two hundred thousand mighty ones of power.

10And Asa was furious with the prophet and cast

17And from Benjamin: Eliada, a mighty one of

him in prison, because he was so angry with him. power, and with him two hundred thousand And Asa inflicted indignities among the people at archers and clight troopsc. 18And after him was loz-that time.

abad and with him one hundred and eighty thou-

11 And see, the histories of Asa, the first and the sand mighty warriors. 19These were the ones who last, are written in the Book of the Kings of loudas served the king, apart from those whom the king and Israel. 12And in the thirty-ninth year of his stationed in the fortified cities all over Judea.

reign Asa grew infirm in his feet. He grew gravely

infirm. And in his infirmity he did not seek the

And further wealth and much glory ac-

Lord, but physicians. 13And Asa slept with his fa- 18 crued to Iosaphat, and he married into the thers and died in the thirty-ninth year of his reign. house of Achaab. 2And at the end of years he went 14And they buried him in the tomb that he dug for

down to Achaab in Samaria, and Achaab sacrificed

himself in the city of Daud, and they laid him to sheep and many calves for him and for the people rest on the couch and filled ita with spices and who were with him and deceived him to go up types of myrrh of the perfumer, and they made a with him to Ramoth of Galaaditis. 3And Achaab, very large funeral for him.

king of Israel, said to Iosaphat, king of Ioudas,

“Will you go with me to Ramoth of Galaaditis?”

And Iosaphat his son became king in his

And he said to him, “I am as you; your people, also

17 stead, and Iosaphat became powerful mypeople,withyouintowar.”

against Israel. 2And he put a force in all the forti-

4 And Iosaphat said to the king of Israel, “Do

fied cities of Ioudas and appointed leaders in all seek the Lord today.” 5And the king of Israel gath-the cities of Ioudas and in the cities of Ephraim ered the prophets, four hundred men, and said to that Asa his father had seized before. 3And the them, “Should I go to Ramoth Galaad for war or Lord was with Iosaphat, because he walked in the hold back?” And they said. “Go up, and God will first ways of his father

and did not seek out the give it into the king's hands." 6And Iosaphat said, "Is there further no prophet of the Lord here, and there, and walked in the commandments of his father - we shall inquire from him?" 7And the king of Israel and not like the deeds of Israel. 5And the Lord said to Iosaphat, "There is still one man by whom we can inquire of the Lord; I for my part gave gifts to Iosaphat, and wealth accrued to him hated him, because he is not prophesying anything and much glory. 6And his heart was exalted in the good about me, because all his days are for evil. He way of the Lord, and he furthermore removed the idols Michaias son of Iemla." And Iosaphat said, "Let high places and the groves from the land of Ioudas.

the king not speak like that." 8And the king of Is-

7 And in the third year of his reign he dis- rael called one eunuch and said, "Quick. Michaias patched his leaders and the sons of the mighty, Ab- son of Iemla." 9And the king of Israel and Ios-dias and Zacharias and Nathanael and Michaias, to Iosaphat, king of Ioudas, each sitting on his throne teach in the cities of Ioudas. 8And with them were and dressed in robes, sitting in the wide space at the Leuites, Samouias and Nathanas and Zabdias the door of the gate of Samaria, and all the prophets and Asiel and Semiramoth and Ionathan and Ado- ets were prophesying before them. 10And Sedekias nias and Tobias, the Leuites, and with them the son of Chanana made for himself iron horns and priests Elisama and Ioram. 9And they taught in said, "This is what the Lord says: With these you Ioudas and with them was a book of the Lord's will gore Syria until it is finished off." 11And all the

aPossibly *him* bPossibly *everyone of Ioudas* cOr *targeteers*

2 supplements 18-20

prophets were prophesying like that, saying, "Go him, and God drove them back from him. 32And up to Ramoth Galaad, and you will be successful, it happened, when the commanders of the chari-and the Lord will give it into the king's hands."

ots saw that he was not the king of Israel, they also

12 And the messenger who had gone to call withdrew from him. 33And a man drew a bow with Michaias spoke to him, saying, "Look, the proph- a good aim and struck the king of Israel between ets with one mouth have spoken good things con- the lungs and between his breastplate, and he said cerning the king. And do let your words be as of to his driver, "Turn your hand, and take me out of one of them, and you shall speak good things." the battle, because I am in trouble." 34And the bat-13And Michaias said, "The Lord lives, because tle was turned that day, and the king of Israel re-

whatever God says to me, that will I speak."

mained standing on his chariot facing Syria until

14 And he came to the king, and the king said evening and died as the sun set.

to him, "Michaias, should I go to Ramoth Galaad

for war or hold back?" And he said, "Go up, and

And Iosaphat, king of Ioudas, returned in

you will be successful, and they shall be given into peace to his house in Jerusalem. 2 And the king said to him, "How prophet you are, the son of Hanani! you went out to meet me many times, and I made you swear to speak to me the truth in the name of the Lord?" helping a sinner, or are you acting as friend to one of the sinners? 16 And he said, "I saw Israel scattered on the mountains, hated by the Lord? Because of this, wrath has come against you from the Lord. 3 But good features were said by the Lord, 'They have no leader. Let them—each find a shepherd in you, because you removed the groves one—return to his home in peace.' " 17 And the king from the land of Judah and directed your heart to Israel said to Josaphat, "Did I not tell you that he seeks out the Lord?"

does not prophesy good about me, but only bad?"

4 And Josaphat resided in Jerusalem and

18 And he said, "Not so; hear a word of the Lord again. I saw the Lord sitting on his throne and all up to Mount Ephraim and brought them back to the host of heaven standing to his right and to his left, the Lord, God of their fathers. 5 And he appointed judges. 19 And the Lord said, 'Who will deceive the judges in all the fortified cities of Judah, in the city of Achaab, king of Israel, and he will go up and fall at that city. 6 And he told the judges, "See what you are doing at Ramoth Gilead?" And this one said thus, and that are doing, because you are judging not for man but for the Lord. 7 And he said so. 20 And the spirit went out and stood before the Lord, and with you are words of discernment before the Lord and said, 'I will deceive him.' And he said, 'In what way?' 21 And he said, 'I will deceive you, and watch, and act, because there is no injustice and be a lying spirit in the mouth of all his prophets with the

Lord, our God, nor respect of person, prophets.' And he said, 'You shall deceive and pre- nor accepting of gifts.'

vail. Go, and do so.' 22And now, see, the Lord gave

8 Moreover, Iosaphat appointed some priests

a lying spirit in the mouth of all these your proph- and Leuites and leading men of Israel in leets, and the Lord spoke bad concerning you."

rousalem to adjudicate for the Lord and to judge

23 And Sedekias son of Chanana approached the inhabitants of Ierousalem. 9And he command-Michaias and struck him on the jaw and said, "By ed them, saying, "This is how you shall act in the what way did the Lord's spirit pass from me to fear of the Lord, in truth, and with a full heart.

10Should speak to you?" 24And Michaias said, "Behold, you 10Should there be any man of your brothers who will see on that day when you enter an inner cham- dwell in their cities with a case that leads to you, ber from an inner chamber to hide." 25And the involving shedding of blood and involving an orking of Israel said, "Take Michaias, and return him dinance or commandment or statutes and judg-to Emer, ruler of the city, and to loas, a ruler, son ments, you will then make a pronouncement for of the king." 26And you will say, "Thus said the them, and they will not sin against the Lord, and king, Put this man in a house of detention, and let no wrath will come upon you or upon your broth-him eat bread of affliction and water of affliction ers. Thus you shall act, and you will not sin. 11And until I return in peace." 27And Michaias said, "If re- behold, Amarias the priest, a leader over you in turning you return in peace, the Lord has not spo- every matter concerning the Lord, and Zabdias son ken by me. Listen, all peoples!"

of Ismael, the leader over you regarding the house

28 And the king of Israel and Iosaphat, king of of Ioudas in every matter concerning the king, and Ioudas, went up to Ramoth Galaad. 29 And the king the scribes and the Levites before you! Be strong, of Israel said to Iosaphat, "I will disguise myself and act, and the Lord will be with the good."

and enter into battle, but as for you, wear my

clothes." And the king of Israel disguised himself

And after this the sons of Moab and the

and entered into battle. 30 And the king of Syria 20 sons of Ammon and with them some of had commanded the commanders of the chariots the Minites came against Iosaphat for battle. 2 And who were with him, saying: "Do not make war on they came and told Iosaphat of this, saying, "A small and great, but only on the king of Israel." great multitude has come against you from beyond 31 And it happened, when the commanders of the

the sea and Syria. And, see, they are in Hasasan-

chariots saw Iosaphat, they too said, "It is the king thamar" (this is Engaddi). 3 And Iosaphat was of Israel," and they circled round him to fight him. afraid and set his face to seek out the Lord and And Iosaphat shouted out, and the Lord saved

proclaimed a fast in all Ioudas. 4 And Ioudas was

2 supplements 20-21

gathered to seek out the Lord, and from all the cities—praise to acknowledge and praise the holy things—loudas—they came to seek out the Lord.

as they went out ahead of the army and said,

5 And Iosaphat got up in the assembly of

“Acknowledge

the

Lord,

loudas in Ierousalem in the house of the Lord in

because his mercy is forever.”

front of the new court. 6And he said, “Lord, God of 22And as they began the praise of his acknowl-our fathers, are you not God in heaven, and you edgement, the Lord granted that the sons of govern all the kingdoms of the nations, and in your Ammon war against Moab and Mount Seir, who hand is the power of dominance, and there is no were coming out against loudas, and they were one able to withstand you? 7Are you not the Lord turned to flight. 23And the sons of Ammon and who utterly destroyed the inhabitants of this land Moab rose up against the inhabitants of Mount from before your people Israel and gave it forever to Seir utterly to destroy and to crush. And when they the seed of Abraham, your beloved? 8And they finished off the inhabitants of Mount Seir, they lived in it and built in it a holy precinct to your turned to destroy each other utterly.

name, saying, 9If harm comes upon you, sword, di-

24 And loudas went to the lookout place over

saster, death or famine, we will stand before this the wilderness and scanned it and saw the multi-house and before you, because your name is upon tude. And behold, they were all corpses fallen this house, and we will call out to you out of afflic- upon the earth; there was no survivor. 25And los-tion, and you will hear and save. 10And now, see, aphot and his people came to plunder their plun-sons of Ammon and Moab and Mount Seir, them der, and they found

many herds and baggage and through whom you did not grant Israel to pass plunder and desirable articles, and they plundered when they came out of the land of Egypt—because for themselves, and three days elapsed while they they avoided them and did not utterly destroy were plundering plunder, because there was much.

them! 11Now, see, it is they who are undertaking to 26And on the fourth day they gathered together come out against us to cast us from our inheritance, into the glen of the blessing, for there they blessed which you gave us. 12Lord, our God, are you not the Lord. That is why they called the name of that going to make judgment against them?—because place is Valley of Blessing until today. 27And every we have no strength to withstand this great multi- man of loudas returned to Ierousalem in great tude that has come against us, and we do not know gladness, and Iosaphat was their leader, because how to deal with them. Rather our eyes are on you.”

the Lord had made them glad due to their ene-

13 And all loudas stood before the Lord and mies. 28And they entered into Ierousalem with their children and wives. 14And with reference to nablasb and with cinyrasc and with trumpets into Oziel the son of Zacharias of the sons of Banaias of the Lord’s house. 29And terror of the Lord fell the sons of Eleel the son of Manthantias the Leuite upon all the kingdoms of the earth when they of the sons of Asaph—a spirit of the Lord came heard that the Lord had fought against Israel’s ad-upon him in the assembly 15and he said, “Listen, versaries. 30And Iosaphat’s kingdom remained all loudas and inhabitants of Ierousalem and King peaceful, and his God gave him rest all around.

Iosaphat: This is what the Lord says to you your-

31 And Josaphat reigned over Judah, being

thirty-five years when he became king, and he before this vast throng, because the battle line is reigned twenty-five years in Jerusalem. And his not for you but for God. 16 Tomorrow descend mother's name was Azouba daughter of Sali.

upon them. See, they are ascending along the as- 32 And he walked in the ways of his father Asa and cent of Hasas, and you will find them on the did not turn aside from doing what was right be-height of the river in the wilderness of Jeriel. 17 It is fore the Lord. 33 But the high places still existed, not for you to make war. Understand that, and see and the people had not yet directed their heart to the Lord's deliverance with you, Judah and Jerou- ward the Lord, God of their fathers.

Jerusalem.' Do not be afraid or alarmed tomorrow to

34 And the rest of the histories of Josaphat,

go out to meet them, and the Lord will be with both the first and the last, behold, they are written you."

in the Histories of Iou the Son of Hanani, who

18 And when Josaphat bowed with his face wrote a book on the kings of Israel.

down, all Judah also and the inhabitants of Jerou-

35 And after that Josaphat, king of Judah,

Jerusalem fell down before the Lord, to do obeisance made common cause with Ochozia, king of Israel, to the Lord. 19 And the Levites of the sons of Kaath (and he was lawless)

36when he acted and went to and of the sons of Kore stood up to praise the him to make ships to go to Tharsis, and he made Lord, God of Israel, in a supremely loud voice.

ships in Gasiongaber. 37And Eliezer the son of

20 And they rose next morning and went out Dodia from Marisa prophesied against Iosaphat, into the wilderness of Thekoe, and when they went saying, "Since you became friends with Ochozia, out, Iosaphat halted and called out and said, "Lis- the Lord has dashed your enterprise, and your ten to me, loudas and inhabitants of Ierousalem! ships have been wrecked, and they were not able to Trust in the Lord, your God, and you will be given go to Tharsis."

credence. Put your faith in his prophet, and you

shall succeed." 21And he took counsel with the

And Iosaphat slept with his fathers and was

people and stationed harp-singers and singers of

21 buriedwith hisfathers inthe cityof Daudid,

aPossibly *everyone of loudas* b = Heb *nebel* = ten or twelve stringed instrument c = Heb *kinnor* = *lyre*

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2 supplements 21-23

and his son Ioram became king in his stead. 2And years old when he became king and reigned eight he had six brothers, sons of Iosaphat, Azarias and years in Ierousalem. And he walked not in com-liel and Zacharias and Azarias and Michael and mendation and was buried in the city of

Dauid Saphatias. All these were sons of Iosaphat, king of and not in the tombs of the kings.

Ioudas. 3And their father gave them many gifts, silver and gold and arms along with walled cities in

And the inhabitants of Ierousalem made

Ioudas. And the kingdom he gave to Ioram, be- 22 Ochozias, his little son, king in his stead, cause he was the firstborn. 4And Ioram rose up over because the band of robbers, the Arabs and the Ali-his kingdom and became strong and killed all his mazones, that fell on them had killed all the older brothers by sword and some of the rulers of Israel. ones. And Ochozias son of Ioram, king of Ioudas, 5When Ioram was thirty-two years old he became

became king. 2Being twenty years old Ochozias be-

established over his kingdom, and he reigned eight came king and reigned in Ierousalem for one year.

years in Ierousalem. 6And he walked in the way of And his mother's name was Gotholia daughter of the kings of Israel, as the house of Achaab had Ambri. 3And he walked in the way of the house of done, because Achaab's daughter was his wife, and Achaab, because his mother was his counselor in he did what was evil before the Lord. 7And the Lord sinning. 4And he did what was evil before the did not wish to destroy utterly the house of Dauid Lord, like the house of Achaab, because they were on account of the covenant he had made with his counselors after his father's death in order to Dauid and how he had said to him that he would destroy him utterly. 5And he walked in their coun-give a lamp to him and his sons for all days.

sels. And he went with Ioram son of Achaab to war

8 In those days Edom revolted from Ioudas and

against Hazael, king of Syria, to Rama Galaad. And

crowned a king over themselves. 9 And Ioram set the archers struck Ioram. 6 And Ioram retreated to out with his commanders, and all the cavalry with be cured in Iezrael of the wounds the Syrians had him. And it happened that Edom arose by night inflicted on him at Rama when he fought against and struck Ioram, who was encircling him and the Hazael, king of Syria. And Ochozias son of Ioram, commanders of the chariots, and the people fled king of Ioudas, went down to see Ioram son of to their coverts. 10 And Edom revolted from Ioudas Achaab in Iezrael, because he was sick.

until this day. Then Lomna revolted from his hand

7 And from God came ruin to Ochozias that he

at that time, because he had abandoned the Lord, came to Ioram. And when he arrived, Ioram went God of his fathers.

out with him against Iou son of Namessi, the

11 For indeed he made high places in the cities Lord's anointed, against the house of Achaab.

of Ioudas and prostituted the inhabitants of Ierou- 8 And it happened, as Iou was taking vengeance on salem and perverted Ioudas. 12 And a written note the house of Achaab, he also found the rulers of reached him from the prophet Elias, saying, "This Ioudas and Ochozias' brothers ministering to is what the Lord, God of Daudid your father, says: Ochozias, and he killed them. 9 And he gave orders

Because you have not walked in the way of your father to search for Ochozias, and they caught him as he then Josaphat and in the ways of Asa, king of Judah, who was being cured in Samaria and led him to Jericho, 13but you have walked in the ways of the kings and he killed him. And they buried him, because of Israel and you have prostituted Jericho and the inhabitants of Jerusalem, as the house of Ahab loved with his whole heart." And there was no one who prostituted, and your brothers, your father's sons, in Ochozias' house to assert power over the king-who were nobler than you, you killed, 14behold, Ochozias.

the Lord will strike you with a severe blow among

10 And Gotholia, the mother of Ochozias, saw

your people and among your sons and among that her son was dead, and she was aroused and your wives and all your belongings. 15And you will be destroyed every offspring of the kingdom in the land in grave infirmity with a sickness of the belly house of Jericho. 11And Josabeth, the king's daughter- until your belly comes out with the infirmity from Jericho, took Jericho, Ochozias' son, and stole him from Jericho to Jericho."

among the king's sons about to be killed and con-

16 And the Lord aroused the Ammonites and the Syrians and he signed him and his nurse to the storeroom of the Arabs and the neighbors of the Ethiopians against the beds. And Josabeth daughter of King Jeroboam, sister Jeroboam. 17And they came up against Jericho, and of Ochozias, wife of Jeroboam the priest, hid him. And they seized and removed all the belongings that she hid him from before Gotholia, and she did not find him in the king's house, and his sons and he killed him. 12And he was hidden with her in the daughters, and no son was left to

him except house of God for six years, and Gotholia reigned Ochozias, the youngest of his sons.

over the land.

18 And after all this the Lord struck him with an infirmity in his belly, for which there was no

And in the seventh year Iodae gained

cure. 19And it occurred from daysa to daysa. And 23 strength and took the officers of hundreds, when a time came during two daysa of the daysa, Azarias son of Ioram and Ismael son of Ioanan and his belly came out with the illness, and he died in Azarias son of Obed and Maasaia son of Adaias grave infirmity. And his people did not do a funeral and Elisaphas son of Zacharias, with him into a al like a funeral of his fathers. 20He was thirty-two

house. 2And they went round Ioudas and gathered

aPossibly *year(s)* bLacking in Gk

2 supplements 23-24

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the Leuites from all the cities of Ioudas and the priests and Leuites and re-established the daily di-rulers of the paternal families of Israel and came to visions of the priests and the Leuites, which Daud Ierousalem. 3And all the assembly of Ioudas made had appointed for the house of the Lord and to a covenant with the king in the house of God, and offer whole burnt offerings to the Lord, as it is writhe showed to them the king's son and said to ten in the law of Moyses, with gladness and with them, "Behold, let the king's son be

king, as the songs, through the hand of Daid. 19And the gate-Lord has spoken concerning the house of Daid. keepers stood at the gates of the Lord's house, and 4Now this is the plan you will do. Let one third of no one unclean shall enter on any account. 20And

you, of the priests and the Leuites, proceed on the he took the patriarchs and the magnates and the sabbath and to the gates of the entrances, 5and let rulers of the people and all the people of the land, one third be in the king's house, and let one third and they brought up the king to the Lord's house, be at the middle gate, and all the people are in the and he entered by the exterior gate to the king's courts of the Lord's house. 6And let no one enter house, and they sat the king on the throne of the the Lord's house except the priests and the Leuites kingdom. 21And all the people of the land were and those of the Leuites who are ministering. They glad, and the city was quiet. And they put Gotho-shall enter because they are holy, and let all the lia to death by dagger.

people keep the Lord's watches. 7And the Leuites shall surround the king on all sides, a man with an loas was seven years old when he became

implement in his hand, and he who enters the 24 king, and he reigned forty years in Ierou-house shall die. And they shall be with the king as salem. And his mother's name was Sabia from he enters and exits."

Bersabee. 2And loas did what was right before the

8 And the Leuites and all Ioudaa did according Lord all the days of Iodae the priest. 3And Iodae to all that Iodae the priest commanded, and each took for him two wives, and he

fathered sons and took his men from the beginning to the end of daughters.

sabbath, because Iodae did not disband the daily

4 And it happened afterwards that it came into

divisions. 9And he distributed the daggers and the loas's heart to restore the house of the Lord. 5And shields and the arms which had belonged to King he gathered the priests and Leuites and said to Daud in the house of God. 10And he appointed all them, "Go out into the cities of loudas, and gather the people, each with his arms, from the right money from all Israel to restore the Lord's house, angle of the house to the left angle of the altar, and year by year, and hurry to spread the word." But the house, in a ring around the king. 11And he led the Leuites did not hurry. 6And King loas sum-out the king's son and bestowed the crown upon moned Iodae the chief and said to him, "Why have him, and the testimonies. And Iodae and his sons you not exercised oversight concerning the Leuites, made him king and anointed him and said, "Let to bring in from loudas and Ierousalem what was the king live!"

determined by Moyses, man of God, when he as-

12 And Gotholia heard the sound of the peo- ssembled Israel into the tent of witness?"—7be-ple, those who ran and acknowledged and praised cause Gotholia was the lawless one, and her sons the king and approached the king in the house of laid waste the house of God and furthermore the Lord. 13And she looked, and, behold, there made over to the she-Baalim all the holy things of was the king at his station and at the entrance the the Lord's house.

rulers and the trumpets around the king, and all

8 And the king said, "Let there be a chest, and

the people were glad, and they trumpeted with the let it stand outside the gate to the Lord's house."

trumpets and the singers singing with their instru- 9And they proclaimed in loudas and Ierousalem ments and hymning a song of praise. And Gotho- that people should bring an offering to the Lord, as lia tore her garment and exclaimed and said, "At- Moyses servant of God had mentioned for Israel in tacking you are launching an attack." 14And Iodae the wilderness. 10And all the rulers and all the peo- the priest went out, and Iodae the priest com- ple gave and brought and dropped into the chest manded the officers of hundreds and commanders until it was full. 11And it happened, as they would of the force and said to them, "Remove her from bring the chest to the king's officials by means of the house, and follow her, and let her die by dag- the Leuites and as they saw that the money had inger," because the priest said, "Let her not die in the creased, the king's scribe and the official of the house of the Lord." 15And they gave her leave, and great priest also came and emptied the chest and she exited through the cavalry gate of the king's set it back in its place. This is how they acted day house, and there they put her to death.

after day, and they collected much money. 12And

16 And Iodae made a covenant between him- the king and Iodae the priest gave it to those doing self and the people and the king that they should the work for the work of the Lord's house. And be a people to the Lord. 17And all the people of the they hired masons and carpenters to restore the land entered into the house of Baal, and they tore Lord's house and smiths of iron and copper to re-it down and smashed to pieces its altars and idols, store the Lord's

house. 13And those doing the work and they killed Matthan the priest of the she-Baal kept on working, and the extent of their work ex-before his altars. 18And Iodae the priest put his panded by their hands, and they raised up the hand to the works of the Lord's house through Lord's house in its position and strengthened it.

aPossibly *everyone of loudas*

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2 supplements 24-25

14And when they had finished, they brought the happened, as his reign was confirmed in his hand,

rest of the money to the king and Iodae, and they he also put to death his servants who had mur-made utensils for the Lord's house, liturgical uten- dered the king, his father. 4And he did not kill sils for whole burnt offerings and gold and silver their sons according to the covenant of the Lord's censers. And they offered whole burnt offerings in law, as it is written, as the Lord had commanded, the Lord's house regularly all the days of Iodae.

saying, "Fathers shall not die because of children,

15 And Iodae grew old and full of days and and sons shall not die because of fathers, but each died at the age of one hundred and thirty years at shall die for his own sin."

his death. 16And they buried him in the city of

5 And Amasias gathered the house of loudas

Dauid with the kings, because he had done good- and appointed them as officers of thousands and messengers with Israel and with God and with his house.

officers of hundreds according to their paternal

17 And it happened after Iodae's death that the families in all Judah and Jerusalem. And the rulers of Judah entered and did obeisance to the king from the age of twenty and up. Then the king heeded them. 18 And they found them to be three hundred thousand men able-bodied to go to war grasping spear and shield. 6 And he hired one hundred thousand men of strength from Israel for one hundred talents that day. 19 And he sent prophets to them to turn them back to the Lord, but they did not listen. And a man of God went to them and bore witness against them, and they did not listen, because the Lord is not with Israel, since all listen.

are the sons of Ephraim—8 because, if you presume

20 And a divine spirit entered Azarias the son of Iodae the priest, and he stood above the people before your enemies, because he prevailed and to be and said, "This is what the Lord says: Why do you routed are from the Lord?" 9 And Amasias said to transgress the Lord's commandments? And you the man of God, "And what shall I do about the will not prosper. Because you have abandoned the hundred talents I gave to the force of Israel?" And Lord, he will also abandon you." 21 And they plotted against him and stoned him by command of

more than these.” 10And Amasias discharged the King loas in the court of the Lord’s house. 22And force that had come to him from Ephraim to re-loas did not remember the mercy that Iodae his fa- turn to their place. And they were very angry with ther had done with him, and he put his son to loudas and returned to their place in fierce anger.

death. And as he was dying, he said, “May the Lord

11 And Amasias became strong and brought his see, and let him judge.”

people along with him and advanced into the Val-

23 And it happened after the completion of the ley of Salt and there struck ten thousand sons of year, the Syrian force came up against him and Seir. 12And the sons of loudas took captive ten came against loudas and against Ierousalem, and thousand and brought them to the cliff edge and they destroyed all the rulers of the people among tossed them over the cliff edge, and they were all the people and sent all the plunder to the king of rent asunder. 13And the sons of the force whom Damascus. 24Because the Syrian force arrived with Amasias had turned so as not to advance with him few men, God also delivered into their hands a to war also fell upon the cities of loudas from very large force, because they had abandoned the Samaria to Baithoron, and they struck three thou-Lord, God of their fathers. And he executed many sand among them and took much plunder.

judgments against loas.

14 And it happened, after Amasias went and

25 And after they had withdrawn from him, struck Idumea, he also brought back to them the when they abandoned him in great infirmities, his gods of the sons of Seir and established them as servants also plotted against him because of the gods for himself and would do obeisance to them, bloodshed of the son of Iodae the priest, and they and he himself would sacrifice to them. 15And the put him to death on his bed. And he died. And Lord's wrath came upon Amasias, and he sent to they buried him in the city of Daud, and they did him prophets, and they said to him, "Why did you not bury him in the tomb of the kings. 26And seek the gods of the people, who did not deliver those plotting against him were Zabed the son of their people out of your hand?" 16And it hap-Samath the Ammanite and Iozabed the son of So- pened, as he spoke to him, that he said to him, maroth the Moabite. 27And all his sons, even the "Surely I have not engaged you as a counselor to five, came against him. And the rest, behold, it is the king? Take heed lest you are whipped." And the written in the document of the kings. And Amasias prophet fell silent. And he said, "I know that hea his son became king in his stead.

desired for you to destroy you, because you have done this and have not heeded my counsel."

When he was twenty-five years old Amasias

17 And Amasias took counsel and sent to Ioad son of Ioadchaz son of Ioad, king of Israel, saying,

25 becamekingandreignedtwenty-nineyears

in Ierousalem. And his mother's name was Ioaden "Come, let us see face to face," 18And Ioad, king of Ierousalem. 2And he did what was right be- Israel, sent to

Amasias, king of Judah, saying, "The Lord is the Lord, but not with a full heart. 3 And it

achouchb in Lebanon sent a message to the cedar

al.e. *God* bHeb = *brier* or *bramble*

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in Lebanon saying, 'Give your daughter to my son the wilderness and hewed out many cisterns, before a wife. And behold, the wild beasts of the field because he had large herds in Sephela and in the low in Lebanon will come out.' And the wild beasts land and vinedressers in the hill country and in came and trampled down the achoucha. 19 You Carmel, because he loved the soil. 11 And Ozias had said, 'See, you have struck Idumea, and your heavy forces making war and going out to battle in num-heart exalts you. Now sit in your house, and why ber, and their number was through the hand of Iiel are you planning harm, and you yourself will fall the scribe and Maasias the judge through the and Judah with you?' "

hand of Ananias the king's deputy. 12 And the en-

20 And Amasias did not listen, because it was tire number of the patriarchs of the mighty ones from the Lord to hand him over into his hands, before war was two thousand six hundred. 13 And with cause he sought out the gods of the Idumeans. them was a military force of three hundred and 21 And Ioas, king of Israel, went up, and they ap-seven thousand five hundred. These were the ones

peared to one another, he and Amasias, king of making war with power of strength to assist the Judah, in Baithsamys,

which belongs to Iouas, king against his adversaries.
14 And Ozias equipped 22 And Iouas was turned back
before Israel, and

them, the entire force, with shields and spears and

each fled to his covert. 23 And Iouas, king of Israel, helmets
and breastplates and bows and slings for captured Amasias,
king of Iouas, son of Iouas in stones. 15 And he made
machines in Ierousalem Baithsamys and led him into
Ierousalem, and he devised by a mathematician to be on
the towers pulled down a portion of the wall of Ierousalem
and on the corners, to fire projectiles and large from the
gate of Ephraim to the gate of the corner, stones. And their
construction was noised abroad four hundred cubits. 24 And
he took all the gold far and wide, because it was
marveled at in order to and the silver and all the vessels
that were found in be of help until he became strong.

the Lord's house and with Abdedom and the trea-

16 And as he grew in power, his heart was ex-

pires of the king's house and the sons of the mixed altered so
as to be corrupt, and he did wrong against parentage and
returned to Samaria.

the Lord, his God, and entered into the Lord's

25 And Amasias the son of Iouas, king of Iouas, shrine, to
burn incense on the altar of incense.

lived fifteen years after the death of Iouas son of 17 And
Azarias the priest entered after him and Iouachaz, king of
Israel. 26 And the rest of the histo- with him the priests of
the Lord, eighty mighty ries of Amasias, the first and the
last, behold, are sons. 18 And they opposed King Ozias and

said to them, "It is not written in the Book of the Kings of Judah for you, O Zias, to offer incense to the Lord and Israel? 27 And at the time when Amasias turned the Lord over to the priests, the sons of Aaron, from the Lord, they plotted a plot against him, and who are consecrated, to offer incense. Go out of here; he fled from Jerusalem to Lachis. And they sent him to Lachis and there put him to death. the Lord, and this will not win you any glory from the Lord. 28 And they took him back on horses and buried him in the field of the Lord God." 19 And O Zias became angry, and in

him with his fathers in the city of David.

his hand was the fumigator to offer incense in the

shrine. And when he became angry with the

And all the people of the land took O Zias,

priests, leprosy also rose up on his forehead in

26 and he was sixteen years old, and they

front of the priests in the house of the Lord over

made him king in his father Amasias' stead. 2 He the altar of incense. 20 And the first priest and the built Ailath and restored it to Judah after the king priests turned toward him and, behold, he was lep-slept with his fathers. 3 O Zias became king being a rous on his forehead. And they hurried him out of son of sixteen years and reigned in Jerusalem there, and indeed he himself hurried to get out, be-fifty-two years. And his mother's name was Chalia, cause the Lord had convicted him. 21 And King from Jerusalem. 4 And he did what was right be- O Zias was leprous until the day of his death, and fore the Lord in accordance with everything his

fa- he sat as a leper in the house of aphphousothe, bether Amasias had done. 5And he would seek out cause he was excluded from the Lord's house. And the Lord in the days of Zacharias who had under- loatham his son was in charge of his kingdom, standing in fear of the Lord. And in his days he judging the people of the land.

sought the Lord, and the Lord made him prosper.

22 And the rest of the histories of Ozias, the

6 And he went out and made war against the al- first and the last, were written by lessiasf the lophyles and pulled down the walls of Geth and prophet. 23And Ozias slept with his fathers, and the walls of labne and the walls of Azotus, and he they buried him with his fathers in the plain of the built cities ofc Azotus and among the allophytes. kings' burial, because they said, "He is leprous."

7And the Lord made him prevail over the allo-

And loatham his son became king in his stead.

phytes and over the Arabs who lived on the rockd

and over the Minites. 8And the Minites gave Ozias

loatham was a son of twenty-five years

gifts, and his fame reached as far as the entry to 27 when he became king and reigned sixteen Egypt, because he was highly strong. 9And Ozias years in Ierousalem. And his mother's name was built towers in Ierousalem, both at the gate of the Ierousa daughter of Sadok. 2And he did what was corner and at the gate of the ravine and on the cor-right before the Lord in accordance with every-ners, and he grew strong. 10And he built towers in

thing his father Ozias had done—but he did not

aHeb = *brier* or *bramble* bLacking in Gk cPossibly *in the territory of* d*e. Petra* eHeb = *separateness* fHeb = *Isaiah*

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enter into the Lord's shrine. And still the people rulers of the sons of Ephraim stood up against were becoming corrupt. 3He built the high gate of those returning from war, Oudia the son of Ioanes the Lord's house and built extensively on the wall and Barachias the son of Mosolamoth, Hezekias of Ophla. 4And he built cities in the hill country of the son of Sellem and Amasias the son of Chodli.

loudas and both dwellings and towers in the 13And they said to them, "You shall not bring the forests. 5He fought with the king of the sons of captives here to us, because you speak to us in re-Ammon and prevailed over him. And the sons of gard to sinning against the Lord to add to our sins Ammon would give him one hundred talents of and ignorance, because great is our sin and the silver annually and ten thousand korsa of wheat anger of the Lord's wrath against Israel." 14And the and ten thousand of barley. These the king of warriors left the captives and the plunder before Ammon would bring him annually in the first year the rulers and all the assembly. 15And the men got and the second and the third. 6And loatham be- up as their name was called out and assisted the came strong, because he ordered his ways before captives and wrapped all the naked from the plun-the Lord, his God. 7And the rest of the histories of der and clothed them and shod them and gave loatham and the war and his acts, behold, they are them to eat and to be anointed and assisted every written in the Book of the Kings

of loudas and Is- sick person with pack animals and brought them rael. 9And loatham slept with his fathers and was back to their brothers in Iericho, the city of palms, buried in the city of Daud, and his son Achaz be- and they returned to Samaria.

came king in his stead.

16 At that time Achaz sent to the king of Assour

to help him 17and on this occasion, because the

Achaz was a son of twenty years when he

Idumeans had attacked and struck at loudas and

28 became king and reigned sixteen years in taken a captivity captive. 18And the allophytes had Ierousalem. And he did not do what was right be- attacked against the cities of the low land and from fore the Lord, as Daud his father had done. 2And the southwest of loudas, and they had taken Baith-he walked in the ways of the kings of Israel, for in- samys and Ailon and Gaderoth and Socho and its deed he made carved objects for their idols. 3And villages and Thamna and its villages and Gamzo he would sacrifice in Gaibenenom, and he led his and its villages, and they settled there, 19because children through fire according to the abomina- the Lord humbled loudas on account of Achaz, tions of the nations whom the Lord utterly de- king of loudas, because he had rebelled with re-stroyed from before the sons of Israel. 4And he bellion against the Lord. 20And Thaglathphellasar, would offer incense on the high places and on the king of Assour, came against him and struck him.

21

roofs and under every woodland tree.

And Achaz took what was in the Lord's house

5 And the Lord, his God, handed him over and in the house of the king and of the rulers and through the hand of the king of Syria, and he gave it to the king of Assour, but it was of no help struck at him and took captive of them a large cap- to him. 22Rather by his having been afflicted, he tivity and brought it to Damascus. Moreover, he even added to rebel against the Lord, and the king also handed him over into the hands of the king of said, 23"I will seek out the gods of Damascus who Israel, and he struck at him a severe blow. 6And are hitting me." And he said, "Because the gods of Phakee the son of Romelias, king of Israel, killed the king of Syria themselves will strengthen them, one hundred and twenty thousand men powerful I will therefore sacrifice to them, and they will sup-in strength in loudas in one day when they had port me." And they became a stumbling block to abandoned the Lord, God of their fathers. 7And him and to all Israel. 24And Achaz removed the Ezekri, the powerful one of Ephraim, killed Maa- utensils of the Lord's house and cut them up and saias the king's son and Esdrikam, a commander of closed the doors of the Lord's house and made al-his house, and Elkana the king's deputy.

tars for himself on every corner of Ierousalem.

25

8 And the sons of Israel took captive three hun-

And in bevery city and cityb in loudas he made

dred thousand of their brothers, women, sons and high places to cburn incensec to foreign gods, and daughters, and they took much plunder from them they angered the

Lord, God of their fathers. 26And and brought the plunder to Samaria. 9And there, the rest of his histories and his acts, the first and there was the prophet of the Lord, whose name the last, behold, they are written in the Book of the was Oded, and he went out to meet the force of Kings of loudas and Israel. 27And Achaz slept with those entering Samaria and said to them, "See, the his fathers and was buried in the city of Daud, be-wrath of the Lord, God of your fathers, is upon cause they did not bring him to the tombs of the loudas, and he gave them over into your hands, kings of Israel. And his son Hezekias reigned in his and you killed among them with anger. As far as stead.

the heavens it has reached. 10And now you say that

you have acquired sons of loudas and Ierousalem

And Hezekias became king at age twenty-

as male slaves and female slaves. See, am I not with 29 five and reigned twenty-nine years in Ie-you to witness to the Lord, your God? 11And now rousalem. And his mother's name was Abba hear me, and return the captives whom you have daughter of Zacharias. 2And he did what was right taken captive from among your brothers, for the before the Lord, just as his father Daudid had done.

anger of the Lord's wrath is upon you." 12And

3 And it happened that, when he was estab-

aHeb 1 kor = 220 liters bl.e. *each city* cOr *fumigate*

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lished over his kingdom, in the first month he rael, and he told the priests, the sons of Aaron, to opened the doors of the Lord's house and repaired go up to the Lord's altar. 22And they sacrificed the them. 4And he brought in the priests and the calves, and the priests received the blood and Leuites and placed them on the side toward the poured it on the altar. And they sacrificed the rams east. 5And he said to them, "Listen, Leuites, now and poured the blood on the altar. And they sacri-be purified, and purify the house of the Lord, God ficed the lambs and poured the blood for the altar.

of your fathers, and cast out uncleanness from the 23And they brought the he-goats for sin in front of holy places, 6because our fathers were apostate the king and the assembly and laid their hands on and did what was evil before the Lord and aban- them. 24And the priests sacrificed them, and they doned him and turned their face from the Lord's atoned with their blood at the altar, and they tent and gave their neck 7and shut the doors of the atoned for all Israel, because—the king said—the shrine and put out the lamps. And they did not whole burnt offering and the victims for sin offer-burn incense and did not offer whole burnt offer- ings were for all Israel.

ings in the holy place to Israel's God. 8And the

25 And he stationed the Leuites in the Lord's

Lord was angered with anger against loudas and house with cymbals and with nablasa and with against lerousalem and gave them into terror and cinyrasb according to the commandment of King into annihilation and into scorn, as you see with Daudid and of Gad the king's seer and of Nathan your very eyes. 9And, behold, your fathers were the prophet, for the ordinance was through the struck by

dagger, and your sons and your daughters Lord's commandment by the hand of the proph-and your wives are in captivity in a land not their ets. 26And the Leuites stood with instruments of own, which even now is the case. 10As a result of Daud and the priests with the trumpets. 27And these things, it is now in my heart to make a cov- Hezekias said that the whole burnt offering should enant with the Lord, God of Israel, and he will turn be brought to the altar, and when they began to the anger of his wrath from us. 11And now do not offer the whole burnt offering, they began to sing delay, because the Lord has chosen for you to stand to the Lord, and the trumpets were next to the in-before him to minister and to be ministers and in- struments of Daud, king of Israel. 28And all the as-cense burners for him."

sembly did obeisance, and the harp-singers were

12 And the Leuites arose, Maath the son of singing and the trumpets were trumpeting until Amasi and loel the son of Azarias from the sons of the whole burnt offering was finished. 29And as Kaath, and from the sons of Merari, Kis the son of they finished offering, the king knelt, and all those Abdi and Azarias the son of lallelel, from the sons present also did obeisance. 30And King Hezekias of Gedsoni, loa the son of Zemmath and lodan the and the rulers said that the Leuites should hymn son of loacha, 13and of the sons of Elisaphan, the Lord with words of Daud and of Asaph the Sambri and liel, and of the sons of Asaph, prophet. And they hymned with gladness and fell Zacharias and Maththanias, 14and of the sons of down and did obeisance.

Haiman, liel and Semei, and of the sons of

31 And Hezekias answered and said, "Now you

Idithon, Samaias and Oziel. 15And they gathered have filled your hands to the Lord; bring, and bear their brothers and were purified according to the sacrifices of praise also to the Lord's house. And king's command through the Lord's ordinance to the assembly brought sacrifices of praise also to cleanse the Lord's house. 16And the priests entered the Lord's house, and everyone eager in heart inside the Lord's house to purify it and threw out brought whole burnt offerings. 32And the number all the uncleanness that they found in the Lord's of the whole burnt offering that the assembly of-house and into the court of the Lord's house, and fered was seventy calves, one hundred rams, two the Leuites took it to toss out into the Wadi Kedron hundred lambs. All these were for a whole burnt outside. 17And they began to purify on the first offering to the Lord. 33And the consecrated calves day, on the new moon of the first month, and on were six hundred; sheep, three thousand. 34But the the eighth day of the month they entered into the priests were few and were unable to skin the whole Lord's shrine and purified the Lord's house in eight burnt offering, and their brothers the Leuites as-days, and they finished on the sixteenth day of the sisted them until the task was finished and until first month. 18And they went inside to King the priests were purified, because the Leuites had Hezekias and said, "We have purified everything in been purified more eagerly than the priests. 35And the Lord's house, the altar for whole burnt offer- the whole burnt offering was abundant with the ings and its utensils, the table of presentation and fats of the completion for deliverance and of the li-its utensils, 19and all the utensils, which King bations of the whole burnt offering. And the ser-Achaz defiled during his reign in his apostasy, we vice in the Lord's house was restored. 36And have made ready and purified. See, they are in Hezekias and all the people were glad on account front of the Lord's altar."

of the fact that God had prepared for the people,

20 And King Hezekias early in the morning because the thing had come about suddenly.

gathered the rulers of the city and went up to the

Lord's house. 21 And he brought seven calves, seven

And Hezekias sent to all Israel and loudas

rams, seven lambs, seven he-goats of goats for sin, 30 and wrote letters to Ephraim and Manasse, for the kingdom and for the holy things and for Is-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*

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2 supplements 30-31

the phasekc to the Lord, God of Israel. 2 And the prayed for them, saying, "Let the good Lord be proking and the rulers and all the assembly in le- pitiated over 19 every heart directed to seek out the rousalem took counsel to hold the phaseka in the Lord, God of their fathers, and not in accordance second month, 3 for they were unable to hold it at with the purity of the holy things." 20 And the Lord that time, because not enough priests had been pu- heard Hezekias and healed the people. 21 And the rified and the people had not gathered in Ierou- sons of Israel who were found in Ierousalem held salem. 4 And the plan was pleasing both to the king the feast of unleavened bread for seven days with and to the assembly. 5 And they fixed a plan to pass great gladness and were singing hymns to the Lord a

message through all Israel from Bersabee up to day by day, and the priests and the Levites with in Dan to come and hold the phaseka to the Lord, struments to the Lord. 22 And Hezekias spoke to God of Israel, in Ierousalem, because the multitude every heart of the Levites and those with a good had not held it according to prescription. 6 And the understanding for the Lord, and they completed couriers with the letters from the king and the the feast of unleavened bread, sacrificing sacrifices rulers traveled throughout all Israel and loudas in for deliverance for seven days and acknowledging accordance with the king's ordinance, saying, "Sons the Lord, God of their fathers.

of Israel, turn to the God of Abraham and Isaak and

23 And the assembly decided to hold it togeth-

Israel, and he will return those survivors who es- er for seven more days, and they celebrated for caped the hand of the king of Assour. 7 And do not seven days with gladness, 24 for Hezekias con-be like your fathers and your brothers, who became tributed to the assembly of loudas a thousand apostate from the Lord, God of their fathers, and he calves and seven thousand sheep and the rulers gave them over to desolation, as you yourselves see. contributed to the people a thousand calves and 8 And now do not harden your necks. Give glory to ten thousand sheep, and the priests' holy things

the Lord God, and enter his holy precinct, which he were in abundance. 25 And the whole assembly was sanctified forever, and be subject to the Lord, your glad: the priests and the Levites and all the assem-God, and he will remove from you the anger of his bly of loudas and those present from Israel and the wrath, 9 because, when you return to the Lord, your guests who had come from the land of Israel and

brothers and your children will become pitied be- those who dwelt in loudas. 26And there was great fore all who took them captive, and he will return gladness in Ierousalem. From the days of Salomon them to this land, because the Lord our God is mer- son of David king of Israel there had not been ciful and compassionate and will not turn his face such a feast in Ierousalem. 27And the priests, the from us, if we turn to him.”

Leuites, stood up and blessed the people. And their

10 And the couriers passed through city from voice was heard and their prayer entered his holy city in Mount Ephraim and Manasse and as far as dwelling place in the sky.

Zaboulon, and they were, as it were, as people de-

riding and mocking them. 11But the people of Aser

And when all this was finished, all Israel

and some of Manasse and of Zaboulon were 31 found in the cities of loudas went out and moved to shame and came to Ierousalem. 12And demolished the steles and cut down the groves and the hand of the Lord was on loudas to give them completely dismantled the high places and altarsd one heart to go and act in accordance with the or- from all over Judea and Benjamin and from Ephra- dinance of the king and the rulers in the word of im and from Manasse. And all Israel —each one— the Lord.

returned to his inheritance and to their cities.

13 And many people gathered in Ierousalem to

2 And Hezekias appointed the daily divisions

hold the feast of unleavened bread in the second of the priests and of the Levites and the daily divi-month, an exceedingly vast assembly. 14And they sions of each according to their ministry for the got up and removed the altars that were in le- priests and for the Levites in whole burnt offerings rousalem, and all with which they had cburned in- and in the sacrifice of deliverance and to praise censec to the false ones they pulled down and and acknowledge and minister at the gates in the threw into the Wadi Kedron. 15And they sacrificed courts of the Lord's house. 3And the king's portion the phaseka on the fourteenth of the second from his possessions was for whole burnt offer-month. And the priests and the Levites were ings, morning and evening, and whole burnt offer-ashamed and were purified and brought whole ings on sabbaths and on new moons and on the burnt offerings into the Lord's house. 16And they feasts written in the Lord's law. 4And he told the stood at their station according to their judgment people who lived in Ierousalem to give the portion in accordance with the commandment of Moyses, due to the priests and the Levites so that they man of God. And the priests received the blood might be strong in the ministry of the Lord's from the hand of the Levites, 17for the majority of house. 5And when he had prescribed the matter, the assembly were not purified and the Levites had the sons of Israel multiplied their first fruits of to sacrifice the phaseka for anyone unable to be grain and of wine and of oil and of honey and of purified for the Lord, 18for the majority of the peo- every field crop, and the sons of Israel and of ple from Ephraim and Manasse and Issachar and loudas brought all the tithes in profusion. And the Zaboulon had not been purified but ate the pha- inhabitants of all the cities in loudas, 6they too seka in contravention of prescriptionb. And Hezekias brought tithes of calves and of sheep and tithes of

aHeb = *passover* bOr *scripture* cOr *fumigated* dGk = *bômos*

2 supplements 31-32

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goats, and they dedicated them to the Lord, their springs that were outside the city, and they sup-God, and brought them in and laid them in heaps ported him. 4And he gathered a large group of peo-by heaps. 7In the third month the heaps began to ple and sealed off the waters of the springs and the be formed and in the seventh month they were fin- stream that separated the city, saying, "May the king ished. 8And Hezekias and the rulers came and saw of Assour not come and find much water and be rethe heaps and blessed the Lord and his people Is- vived." 5And Hezekias strengthened and built the rael. 9And Hezekias learned from the priests and entire wall that had been demolished and towers from the Leuites about the heaps. 10And Azarias and another external wall, and he strengthened the the ruling priest said to him, and he said, "From retaining structure of the city of Daudid and fash-the time that the first fruits began to be brought to ioned many weapons. 6And he set war command-the house of the Lord, we have eaten and drunk ers over the people, and they gathered to him in the and had left over, because the Lord has blessed his square of the ravine gate, and he spoke to their people, and we still have this abundance left over."

hearts, saying: 7"Be strong, and be manly. Do not

11 And Hezekias told them to prepare shrine- be terrified from before the king of Assour and carriers' chambers for the house of the Lord, and from before all the nation with him, because with they prepared them. 12And there they faithfully us are more than with him. 8With him are physical

brought the first fruits and tithes, and Chonenias arms, but with us is the Lord, our God, to save us the Leuite was supervisor over them, and Semei his and to fight our war for us." And the people took brother was deputy. 13And liel and Ozazias and heart at the words of Hezekias, king of loudas.

Naeth and Asael and Ierimoth and lozabath and

9 And after this, Sennacherim, king of the As-

Eliel and Samachia and Maath and Banaias and his syrians, sent his servants to Ierousalem, and he sons were appointed through Chonenias and himself was at Lachis, and all his army with him.

Semei his brother, as King Hezekias and Azarias, And he sent to Hezekias, king of loudas, and to all the chief officer of the Lord's house, had ordered. loudas in Ierousalem, saying, 10"Thus says Sen-14And Kore the son of lemna the Leuite, the door-

nacherim, king of the Assyrians: In whatb have you

keeper on the east, was in charge of the gifts to give put your trust, that you sit in the siege in Iethe first fruits to the Lord and the holies of holies rousalem? 11Is not Hezekias deceiving you, to items 15through the hand of Odom and Benjamin hand you over to death and to famine and to and lesous and Semei and Amarias and Sechonias thirst, saying, 'The Lord, our God, will save us from through the hand of the priests, to give faithfully to the hand of the king of Assour?' 12Was it not this their brothers according to the daily divisions, in Hezekias who removed his altars and his high accord with great and small, 16apart from the off-places and said to loudas and the inhabitants of spring of the male line from three years old and up Ierousalem, saying, 'Opposite this altar you shall to every one entering

the Lord's house, on the ap- do obeisance and upon it you shall offer incense'?

appropriate day, for ministry according to the calcu- 13 Shall you not know what I have done, I and my lation of days with the daily divisions of their dis- fathers, to all the peoples of the countries? Being positions. 17 This was the register of the priests able were the gods of the nations of all the earth according to their paternal houses, and the Leuites able to save their people from my hand? 14 Who were in their daily divisions from the age of twen- was there among the gods of those nations whom ty and up, in order, 18 in registers, in every genera- my fathers utterly destroyed? Were they able to tion of their sons and their daughters to their full save their people from my hand, that your God extent, because they faithfully purified the holy should be able to save you from my hand? 15 Now, place 19 for the sons of Aaron, those serving as let Hezekias not deceive you; let him not make you priests. And those from their cities, in aevery city trust like this, and do not believe him, because no and citya, men who were named by name, were to god of any nation or kingdom shall be able to save give a portion to every male among the priests and his people from my hand and from the hand of my to everyone enumerated among the Leuites.

fathers—because your God will not save you from

20 And Hezekias acted so in all loudas and did my hand.”

what was good and right before the Lord, his God.

16 And his servants spoke still more against the

21 And in every task with which he began in the

Lord God, and against Hezekias his servant. 17 And

work in the Lord's house and in the law and in the he wrote a note to reproach the Lord, God of Isra-ordinances, he sought out his God with his whole el, and spoke about him, saying, "As the gods of soul and acted and succeeded.

the nations of the earth did not deliver their peoples from my hand, so Hezekias' God will not de-

And after these matters and this truth, Sen-

liver his people from my hand." 18And he shouted

32 nacherim, king of the Assyrians, came, and with a loud voice in Judean to the people of Ierou-he came against loudas and encamped against the salem who were on the wall, to frighten them and walled cities and said that he would take possession draw them down in order that they might seize the of them. 2And Hezekias saw that Sennacherim had city. 19And he talked about Ierousalem's God as he come and that his face was set to wage war on le- did about the gods of the peoples of the earth: rousalem. 3And he took counsel with his elders works of human hands.

and the magnates to seal off the waters of the

20 And King Hezekias and the prophet Esaias

al.e. *each city* bOr *whom*

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2 supplements 32-33

son of Amos prayed about this and shouted out to "In Ierousalem shall my name be forever." 5And he the sky. 21And the Lord sent an angel, and he de- built altars to all

the host of the sky in the two stroyed every powerful warrior and commander courts of the Lord's house. 6He too passed his chil-and general in the camp of Assour's king, and he dren through fire in Gai-Banai-ennom, and he returned to his country shame-faced. And he came acted as a diviner and practiced ornithomancy and into the house of his god, and some of those fa- sorcery and acted as ventriloquists and enchanters.

thered from his belly struck him down with a He multiplied doing evil before the Lord in order sword. 22And the Lord saved Hezekias and the in- to provoke him. 7And he installed what was carved habitants of Ierousalem from the hand of Sen- and what was smelted, an image that he had made, nacherim, king of Assour, and from the hand of in the Lord's house of which God had said to alla. And he gave them rest on every side. 23And Daudid and to Salomon his son, "In this house and many brought gifts to the Lord in Ierousalem and Ierousalem, which I have chosen out of all the presents to Hezekias, king of Ioudas, and he was tribes of Israel, I will put my name forever. 8And I exalted in the eyes of all the nations after that.

will not add to shake Israel's foot from the land

24 In those days Hezekias became sick unto that I gave to their fathers, if only they are careful death. And he prayed to the Lord, and he heard to do all that I have commanded them, according him and gave him a sign. 25And Hezekias did not to all the law and the ordinances and the judg-repay according to the reward which he had given ments by Moyses' hand." 9And Manasses led astray him; rather, his heart was exalted. And anger came Ioudas and the inhabitants of Ierousalem to do upon him and upon Ioudas and Ierousalem. what was evil beyond all the nations whom

the 26 And Hezekias was brought low from the exalta-Lord had removed from before the sons of Israel.

tion of his heart—and the inhabitants of Ierou-

10 And the Lord spoke to Manasses and to his

salem—and the Lord's anger did not come upon people, but they gave no heed. 11 And the Lord led them in the days of Hezekias.

against them the commanders of the force of the

27 And wealth and very great honor accrued to king of Assour, and they took Manasses in mana-Hezekias. And he made himself treasuries for silver cles and bound him with fetters and brought him and gold and precious stone and for spices, and ar- to Babylon. 12 And when he was in distress he mories also for desirable articles, 28 and cities for sought the face of the Lord, his God, and he was the produce of grain and oil and wine and humbled exceedingly from before the God of his mangers for every herd and folds for the flocks fathers. 13 And he prayed to him, and he heard 29 and cities, which he built for himself, and goods him. And he heard his cry and brought him back for sheep and cows in profusion, because the Lord to Ierousalem to his kingdom. And Manasses knew gave him very abundant goods. 30 This same Hez- that the Lord, he is God.

ekias closed above the outlet of the water of Gion

14 And afterward he built a wall outside the

and directed themb down to the southwest of the city of Daudid from the southwest by Gion in the city of Daudid. And Hezekias prospered in all his wadi and when people exit the round about gate works, 31 and likewise with regard to the

envoys of even on to Ophla, and he heightened it signifi-
the commanders of Babylon, who had been sent to cantly. And
he appointed commanders of the force him to inquire from
him the marvel that had hap- in all the walled cities in
loudas. 15And he repened on the land, and the Lord
abandoned him, moved the foreign gods and the carved
item from to test him, to know what was in his heart.

the Lord's house and all the altars that he had built

32 And the rest of the histories of Hezekias and on the
mountain of the Lord's house and in le-his mercy, behold,
they are written in the Prophe- rousalem and outside the
city. 16And he restored cy of Esaias son of Amos the Prophet
and in the the Lord's altar and sacrificed on it a sacrifice of
de-Book of the Kings of loudas and Israel. 33And liverance
and of praise, and he said that loudas Hezekias slept with
his fathers, and they buried should be subject to the Lord,
God of Israel. 17The him on the ascent of the tombs of
Dauid's sons, people, however, were still on the high places;
the and call loudac and the inhabitants of Ierousalem Lord,
however, was their God.

gave him fame and honor in his death. And Ma-

18 And the rest of the histories of Manasses

nasses his son became king in his stead.

and his prayer to God and the words of the seers

when they spoke to him in the name of the Lord,

Manasses was twelve years old when he be-

God of Israel, behold, they are in the accounts 19of

33 came king and reigned fifty-five years in his prayer, and how he listened to him, and all his Jerusalem. 2 And he did what was evil before the Lord, arising from all the abominations of the nations which he built the high places and set up there things whom the Lord had utterly destroyed from groves and carved items before he repented, before the sons of Israel. 3 And he turned and built holds, they are written in the accounts of the seers.

20

the high places that his father Hezekias had pulled

And Manasses slept with his fathers, and they

down and erected steles to the she-Baalim and buried him in the orchard of his house. And his made groves and did obeisance to all the host of son Amon became king in his stead.

the sky and was subject to them. 4 And he built al-

21 Amon became king at twenty-two years old

tars in the Lord's house of which the Lord had said,

and reigned two years in Jerusalem. 22 And he did

al.e. all his adversaries bl.e. the waters cPossibly everyone of loudas

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what was evil before the Lord as Manasses his fa-

14 And as they were bringing out the money

they had done. And Amon would sacrifice to all the that had been collected into the Lord's house, idols his father Manasses had made, and he was Chelkias the priest found a book of the Lord's law subject to them. 23 And he was not humbled before through the hand of Moyses. 15 And Chelkias answered the Lord, as his father Manasses had been humbled and said to Saphan the scribe, "A book of the law, because his son Amon increased error. 24 And the law I have found in the Lord's house," and his servants plotted against him and struck him in Chelkias gave the book to Saphan. 16 And Saphan brought it to his house. 25 And the people of the land who had plotted against King Amon, and they told the account to the king, "All the money that the people of the land made for the house of the Lord, your father Josias his son king in his day is in the hand of your servants who are doing the work."

17 And they have smelted the silver found in

the Lord's house and have given it into the hand of

Josias was eight when he became king and

the overseers and into the hand of those doing the

34 reigned thirty-one years in Jerusalem.

work." 18 And Saphan the scribe reported to the

2 And he did what was right before the Lord and

king, saying, "Chelkias the priest has given me a

book, and he said, 'Walk in the ways of your father David and do not forsake the law, and Saphan read it before the king.'

stray to right or left. 3And in the eighth year of his

19 And it happened, when the king heard the

reign—and he was still a lad—he began to seek the words of the law, he rent his garments. 20And the Lord, God of Daud his father. And in the twelfth king commanded Chelkias and Saphan's son year of his reign he began to purge loudas and le- Achikam and Abdon, Michaias' son, and Saphan rousalem of the high places and the groves and the scribe and Asaias the king's servant, saying: 21

smelted items. 4And he pulled down in front of

“Go, and inquire of the Lord concerning me and

him the altars of the Baalim and the high places on concerning every one who is left in Israel and them, and he cut down the groves and demolished loudas, concerning the words of the book that has the carved and smelted items and pulverized and been found, because the Lord's wrath kindled threw them upon the memorials to those who had against us is great, because our fathers did not lis-sacrificed to them, 5and the bones of the priests he ten to the words of the Lord, to act in accordance burned on the altars and purged loudas and le- with all that is written in this book.”

rousalem. 6And in the cities of Ephraim and Ma-

22 And Chelkias went, and those to whom the

nasse and Symeon and Nephthali and in reference king had spoken, to Holda the prophetess, wife of to their sites round about, 7he also pulled down Sellem son of Thakouath son of Chelles, since she the groves and the altars and demolished the idols kept the vestments—and she lived in Ierousalem

into smithereens and cut down all the groves from in masanac, and they spoke to her to that effect.

23

off the land of Israel and returned to Ierousalem.

And she said to them, "Thus said the Lord, God

8 And in the eighteenth year of his reign—in of Israel: Say to the man who sent you to me, 24

order to purge the land and the house—he sent

Thus says the Lord: Behold, I am bringing harm

out Saphan son of Eselias and Maasias ruler of the against this place, all the words that are written in city and louach son of loachaz, his recorder, to re- the book that was read before the king of loudas, 25

pair the house of the Lord, his God. 9And they

since they have forsaken me and have offered in-

came to Chelkias the great priest and delivered the cense to foreign gods so that they have provoked money that had been brought into the house of me to anger with all the works of their hands. And God, which the Leuites in guarding the gate had my wrath was blazed in this place, and it will not collected from the hand of Manasse and Ephraim be quenched. 26And as to the king of loudas, who and the rulers and from everyone left in Israel and sent you to inquire of the Lord, thus shall you say the sons of loudas and Benjamin and people liv- this to him: Thus says the Lord God of Israel: As for ing in Ierousalem. 10And those appointed in the the words that you heard—27and your

heart was Lord's house gave it into the hand of people doing embarrassed, and you were humbled from before the tasks, and they gave it to people doing the me, when you heard my words regarding this place tasks who were working in the Lord's house to and regarding those who inhabit it, and you were make preparations to restore the house. 11And humbled before me and tore your garments, and they gave it to the carpenters and the builders to you wept before me; I on my part also heard you, buy squareda stones and wood as beams to roof says the Lord. 28Behold, I will add you to your fathe houses, which kings of loudas had utterly de- thers, and you shall be added to your memorialsd stroyed. 12And there were the men faithfully in in peace, and your eyes shall not see among all the charge of operations, and over them as overseers harm that I am bringing upon this place and upon were the Leuites Ieth and Abdias from the sons of its inhabitants." And they gave back word to the Merari, and Zacharias and Mosollam from the king.

sons of Kaath, to oversee, and every Leuite, every-

29 And the king sent and gathered the elders of

one skilled in instruments of singers, 13and over loudas and Ierousalem. 30And the king went up to the burden bearers and over all those doing the the Lord's house, and all loudae and the inhabi-tasks, chore by chore. And some of the Leuites tants of Ierousalem, both the priests and the were scribes and judges and gatekeepers.

Leuites and all the people, from great to small. And

aOr *four-foot* bOr *money* cHeb = *Second Quarter* dl.e. *tomb* ePossibly *everyone of loudas*

2 supplements 34-35

he read in their hearing all the words of the book offering to pass on to them according to the divi-of the covenant that had been found in the Lord's sions of their paternal houses to the sons of the house. 31And the king stood by the pillar and people to offer to the Lord, as it is written in the made a covenant before the Lord to walk before book of Moyses, and so until morning. 13And they the Lord, to keep his commandments and testi- roasted the phasecha with fire according to the rule monies and ordinances with his whole heart and and boiled the holy things in the copper vessels with his whole soul, the words of the covenant and in the cauldrons. And it was a success, and they that are written in this book. 32And he made all ran to all the sons of the people. 14And after prepar-those found in Ierousalem and Benjamin stand, ing for them and for the priests, because the priests and the inhabitants of Ierousalem made a cov-offered the fat and whole burnt offerings till night, enant in the house of the Lord, God of their fa- the Leuites prepared both for themselves and for thers. 33And Iosias removed all the abominations their brothers, the sons of Aaron. 15And the harp-from the entire land, which belonged to the sons singers, sons of Asaph, were at their post according of Israel, and he made all those found in Ie- to the commandments of Daudid. And Asaph and rousalem and Israel be subject to the Lord, their Haiman and Idithon, the king's prophets, and the God, all his days. He did not stray from behind the rulers and the gatekeepers of bgate and gateb—it Lord, God of his fathers.

was not for them to move from the ministry of the

holy things, because their brothers the Leuites min-

And Iosias held the phasecha to the Lord, his

istered to them.

35 God, and they slaughtered the phasecha on 16
And all the service of the Lord was set up and the fourteenth of
the first month. 2 And he set the prepared on that day, to
hold the phasecha and to priests at their watches and
strengthened them for offer the whole burnt offerings upon
the Lord's altar the tasks of the Lord's house. 3 And he said
to the according to King Josias' command. 17 And the sons
Leuites, who were powerful in all Israel, that they of Israel
who were present held the phasecha at that should be
sanctified to the Lord, and they placed the time and the
feast of unleavened bread for seven holy ark in the house
that Salomon son of Daud, days. 18 And no phasecha like it
took place in Israel the king of Israel, had built. And the king
said, "You from the days of Samouel the prophet, and none
of are not to carry anything on your shoulders. Now the
kings of Israel celebrated anything like the then, minister to
the Lord, your God, and to his phasecha that Josias held for
the Lord—and the people Israel. 4 And prepare according to
your pater- priests and the Leuites and call loudac and
Israel, nal houses and according to your daily divisions ac-
who were present, and the inhabitants of Ierou-cording to
the writing of Daud, king of Israel, and salem—19 in the
eighteenth year of King Josias'

through the hand of his son Salomon. 5 And stand in reign.
19a And King Josias burned the ventriloquists the house
according to the divisions of your paternal and the wizards
and the tharaphind and the idols houses for your brothers,
the sons of the people, and and the karasime, which were in
the land of loudas a portion of the paternal house is for the
Leuites. and in Ierousalem in order to establish the words of
6 And slaughter the phasecha, and prepare the holy

the law that were written in the book that Chelkias

things for your brothers to do according to the word the priest found in the Lord's house. 19bNo one like of the Lord through the hand Moyses."

him appeared before him who turned to the Lord

7 And Josias contributed sheep and lambs and with all his heart and with all his soul and with all kids from the young of goats to the sons of the his strength, according to all the law of Moyses, and people, everything for the phasecha for all those none like him arose after him. 19cNevertheless, the present, up to a number of thirty thousand and Lord did not turn back from the anger of his great three thousand calves. These were from the king's wrath with which the Lord was angry with wrath substance. 8And his officials contributed to the against Ioudas for all the provocations with which people and to the priests and the Leuites. Chelkias Manasses provoked him to anger. 19dAnd the Lord and Zacharias and Iiel, the chief officers of the said, "Indeed, Ioudas I will remove from before me house of God, gave to the priests, and they gave for as I removed Israel, and I have rejected the city I the phasecha two thousand six hundred sheep and chose, Ierousalem, and the house about which I lambs and kids and three hundred calves. 9And said, 'My name shall be there.' "

Chonenias and Banaias and Samaias and

20 And Pharao Nechao, king of Egypt, went up

Nathaniel, his brother, and Hasabias and Iiel and against the king of the Assyrians to the river Eu-lozabad, rulers of the Leuites, contributed five phrates, and King Josias went to meet him. 21And thousand sheep and five hundred calves to the he sent envoys to him, saying, "What have I to do Leuites for the phasecha.

with you, king of loudas? I have not come against

10 And the service was set up. And the priests you today to make war, and God has told me to stand at their post, and the Levites in their divisions in a hurry. Beware of the god who is with me, lest he do according to the king's command. 11 And they destroy you." 22 And Josias did not turn away his face, he was strengthened to fight him, the blood of the phasecha was poured from him, but he was strengthened to fight him, the blood of their hand, and the Levites did the same and did not listen to Nechao's words through God's skinning. 12 And they made ready the whole burnt offering and went to fight in the plain of Magedon.

aHeb = *passover (lamb)* b*i.e. different gates* c*Possibly everyone of loudas* dHeb = *household gods* eHeb = ?

f*Possibly determined*

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23 And the archers shot at King Josias. And the king of loakim and all that he did, behold, is this not

said to his servants, "Take me away, because I am written in the Book of the Histories of the Days of very much in trouble." 24 And his servants removed the Kings of loudas? And loakim slept with his father from the chariot and put him on the second chariot and was buried in Ganoza with his fathers, any chariot that he had and brought him to lerou- and lechonias his son became king in his stead.

salem. And he died and was buried with his fathers.

9 Jeconias was a son of eighteen years when

And all Judah and Jerusalem mourned for he became king and reigned three months and ten days. 25 And Jeremiah lamented over Josiah, and all days in Jerusalem and did what was evil before the leading men and leading women have spoken the Lord. 10 And as the year was turning King the lament over Josiah until this very day. And they Nabuchodonosor sent and brought him to Babylon as an ordinance for Israel, and see, it is written along with the prize vessels of the Lord's ten among the Laments. 26 And Josiah's affairs and house and made his father's brother Zedekiah king his hope are written in the Lord's law. 27 And his affairs over Judah and Jerusalem.

affairs, the first and the last, behold, they are written

11 Zedekiah was twenty-one years old when he

in the Book of the Kings of Israel and Judah.

became king and reigned eleven years in Jerou-

salem. 12 And he did what was evil before the Lord,

And the people of the land took Iachaz son

his God, and was not moved to shame from before

36 of Josiah and anointed him and established the prophet Jeremiah and out of the mouth of the Lord as king in Jerusalem in his father's stead. 2 Iachaz son of the Lord, 13 when he violated the terms with King Zedekiah was a son of twenty-three years when he became Nabuchodonosor, to which he had made him king and reigned three months in Jerusalem. 2a And swear by God, and he hardened his neck and steeled

his mother's name was Amital daughter of Ieremias his heart not to return to the Lord, God of Israel.

14

of Lobena. 2bAnd he did what was evil before the

And all those held in honor in loudas and the

Lord in all respects as his fathers had done. 2cAnd priests and the people of the land multiplied violat-Pharao Nechao bound him in Deblatha in the land ing with violations of abominations of the nations, of Hemath so that he would not reign in Ierousalem. and they polluted the Lord's house in Ierousalem.

3And the king transferred him to Egypt, and he im-

15 And the Lord, God of their fathers, sent out

posed on the land a tribute of one hundred talents of by the hand of prophets, sending his messengers silver and a talent of gold. 4And Pharao Nechao ap- early on, because he was trying to spare his people pointed Iosias' son Eliakim as king of loudas in place and his holy precinct. 16And they kept mocking of his father Iosias and changed his name to loakim. his messengers and disregarding his words and And Pharao Nechao took his brother loachaz and poking fun at his prophets until the Lord's wrath led him to Egypt, and he died there. 4aAnd they gave went up against his people until there was no cure.

the gold and silver to the Pharao. Then the land

17 And he led against them a king of the

began to be subject to tribute to give the silver at the Chaldeans, and he killed their young men by sword mouthb of Pharao, and everyone according to his in the house of his holy precinct, and he did not power demanded silver and gold from the people of spare Sedekias, and on their young women they had the land to give to Pharao Nechao.

no mercy, and their elderly they led away. He hand-

5 loakim was twenty-five years old when he be- ed over everything into their hands. 18And all the came king and reigned eleven years in Ierousalem. vessels of the house of God, large and small, and the And his mother's name was Zechora daughter of treasures and all the treasures of the king and the no-Nerias of Rama. And he did what was evil before bles, all these he brought to Babylon. 19And he set the Lord in all respects, as his fathers had done. on fire the Lord's house and broke down the wall of 5aIn his days, Nabouchodonosor, king of Babylon, Ierousalem, and its bastions he burned with fire and

came into the land, and he was subject to him for every handsome vessel to annihilation. 20And he de-three years, and he left him. 5bAnd the Lord sent ported the remaining people to Babylon, and they upon them the Chaldeans and the robber bands of were slaves to him and to his sons until the reign of the Syrians and the robber bands of the Moabites the Medes 21in order to fulfill the Lord's word by the and of the sons of Ammon and of Samaria, and mouth of Ieremias until the land received its sab-they rebelled after this affair according to the baths to sabbatize. All the days of its desolation it Lord's word by the hand of his servants the proph- sabbatized until the fulfillment of seventy years.

ets. 5cNevertheless, the Lord's wrath was upon

22 In the first year of Cyrus, king of the Persians,

loudas, to remove it from before him on account after the fulfillment of the Lord's dictum through of the sins of Manasses in all that he did 5dand for the mouth of Ieremias, the Lord stirred up the spir-the innocent blood that loakim shed, and he filled it of Cyrus, king of the Persians, and he announced Ierousalem with innocent blood, and the Lord did to proclaim in all his kingdom, in writing, saying, 23

not want to destroy them utterly. 6And Nabou-

"This is what Cyrus, king of the Persians says: The

chodonosor, king of Babylon, came up against him Lord, the god of the sky, has given me all the kingand bound him in bronze fetters and led him away doms of the earth, and it is he who has command-to Babylon. 7And he removed part of the vessels of ed me to build him a house in Ierousalem, which the Lord's house to Babylon and placed them in is in Judea. Who of you is from all his people? His his shrine in Babylon. 8And the rest of the histories

god shall be with him, and let him go up."

aPossibly *everyone of loudas* bl.e. *behest*

1 ESDRAS

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of 1 Esdras is based on the standard critical edition prepared by Robert Hanhart (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum VIII.1: Es-drae 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 i9er-stem: the temple

(*temple* 1.2 *et passim*), its paraphernalia and practices (*holy, sacred* 1.39

et passim; *to consecrate, devote* 9.4), priests and priestly figures like the priest with the Urim and Thummim and Ezra, (*to serve as priest* 5.39; *priestly* 4.54; 5.44; *temple*

priest 1.2 *et passim*; *priesthood* 5.38; *high priest* 5.40 *et passim*) and various temple officials (*temple-slave* 1.3 *et passim*; *temple official* 7.2; *temple*

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, *I Esdras: From Origin to Translation* (SBLSCS 47; Atlanta: SBL, 1999).

to the reader of 1 esdras

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”; a\$ meth&gagen Nabouxodonosor . . . kai\ a)phrei/sato au)ta/; Ezra 1.7)ycwh r#) Mntyw . . . rcndkwbn); 3.5 (“whosever his statement seems wiser”; kai\ ou{ a@n fanh~| tro(h~ma atuou~

sofw&teron // -); 4.63 (“the temple where his name is named on it”; kai\ to_ i9ero&n, ou{ w)noma&sqh to_ o!noma au)tou~0pe' au)tw~

//| -); 6.32 (“the Lord, whose his name is there called upon”; kai\ o(ku&rioj ou{ to_ o!noma au)tou~0peike/klhtai e0kei=; Ezra 6.12 hmt hm# Nk# yd)hl)w)

Hebraisms

There is greater than normal occurrence of the conjunction kai/, suggesting Semitic influence of the conjunction w. The phrase kai/ e0ge/neto “and it happened,” for Hebrew yhyw, 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 i)dou/, “behold” (Ezra 9.15b, wnnh, “Behold, us!”), but forms of hnh, “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: e3wj a)nasth|= a)rxiereu\j e)ndedume/noj th\n dh/lwsin kai\ th\n a)lh/qeian

“until a high priest should arise wearing Explanation and Truth,” (5.40) for Mymtlw Myrw)l Nhk dm(d((Ezra 2.63), “until there should be a priest to consult Urim and Thummim” (NRSV). The 1 Esdras translation is in keeping with those in the LXX: Ex 28.30 [MT 26]; Leu 8.8; Deut 33.8.

THE NETS TRANSLATION OF 1 ESDRAS

As a matter of convenience this translation began with the NRSV, which was modified as necessary to fit this project. While the NRSV seeks to smooth out problematic constructions, uncertainties, etc., NETS

seeks to represent the Greek as much as possible. Thus, alterations were made to the NRSV to bring it into line with Hanhart’s edition. As well, for vocabulary and style, an attempt was made to keep consistency with the rest of NETS and particularly with 2 Esdras: as much as possible, words from the same stem, used to translate the same material from Ezra-Nehemiah, are represented by words from the same stem in English in both 1 and 2 Esdras.

EDITORIAL POLICY

Versification differs among Greek editions of 1 Esdras and among the translations, and all have differences from the MT. In this translation, I have followed the versification of the critical edition.

BIBLIOGRAPHICAL NOTE

The translation on which this is based is the NRSV. I also consulted Jacob M. Myers, *I and II Esdras: Introduction, Translation and Commentary* (AB 42; Garden City, NY: Doubleday, 1974). R. GLENN WOODEN

3 See Talshir, *I Esdras*, 181-268 for a detailed analysis of the characteristics of the translation.

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1 esdras 1

1 And Josias celebrated the pascha to his Lord in prophet, 19 and none of the kings of Israel had celebrated in Jerusalem, and he sacrificed the pascha on

celebrated such a pascha as Josias celebrated, and the

the fourteenth day of the first month, 2 after he had priests and the Levites and the Judeans and all of them arranged the priests by their daily duties, robed, in Israel, who were found in their dwelling place, in the temple of the Lord. 3 And he told the Levites, Jerusalem. 20 This pascha was celebrated in the temple for the slaves of Israel, that they should sanctify the eighteenth year when Josias reigned. 21 And they themselves to the Lord for the task of putting the deeds of Josias, done with his heart full of piety, holy ark of the Lord in the house that Salomon the king were deemed right in the sight of his Lord. 22 Now, king, the son of David, had built, 4 "You need no also the matters of his reign in previous times have longer carry it on your shoulders. And now, serve been recorded: about those who sinned and those the Lord, your God, and attend to his nation Israel- who acted impiously toward the Lord, more than ever, and prepare yourselves by your paternal fami-

any nation and kingdom, and how they conspicuously and tribes, according to the writing of David, grievously grieved him—and the words of the Lord rose against the king of Israel, and according to the magnificence of the Lord against Israel.

of his son Salomon. 5 And having stationed your-

23 And after all this activity of Josias, it hap-

pened that Pharaoh, king of Egypt, came to incite you, the Levites, who stand before your kindred, war at Charkamys on the Euphrates, and Josias sons of Israel, 6 in order, sacrifice the pascha, and went out to confront him. 24 And the king of Egypt prepare the sacrifices for your kindred. And keep sent a dispatch to him, saying, “What issue do I the pascha according to the ordinance of the Lord and you have, O king of Judea? 25 I have not been that was given to Moses.”

sent out against you by the Lord God, for my war

7 To the people who were found there, Josias is at the Euphrates. Now then, the Lord is with me!

presented a gift of thirty thousand lambs and kids Also, the Lord with me is urging me on! Stand and three thousand calves; these were given, aside, and do not oppose the Lord.”

according to promise, from the king’s possessions to

26 And Josias did not turn himself away to his

the people and the priests and Levites. 8 Chelkias chariot, but he undertook to fight with him, not and Zacharias and Eshyelos, the chief officers of the heeding the words of

Ieremias the prophet from temple, gave the priests two thousand six hundred the mouth of the Lord.

27 On the contrary, he

sheep, three hundred calves, for the pascha. 9 And joined battle with him in the plain of Mageddao, Iechonias and Samaias and his brother Nathanael and the rulers came down against King Iosias.

and Hasabias and Ochielos and Ioram, officers of 28 And the king said to his servants, "Take me away thousands, gave the Leuites five thousand sheep, from the fight, for I have become very weak." And seven hundred calves, for the pascha.

his servants immediately took him from the line of

10 And when these things were done in proper battle, 29 and he got into his secondary chariot.

order, the priests and the Leuites, holding the un- And after he was brought back to Ierousalem, he leavened bread, stood before the people by tribe departed this life and was buried in his ancestral and by groupings of fathers to offer to the Lord in tomb.

accordance with what is written in the book of

30 In the whole of Judea they mourned for

Moyses, and so they did in the morning. 11 And Iosias. And Ieremias the prophet lamented for they roasted the pascha with fire, as required, and Iosias. And the principal men, together with they boiled the sacrifices in bronze pots and caul- women, lament him to this day. And this has been

drons, with a pleasing odor, and carried them to all handed on to the whole race of Israel always to do.

that were from the people. 12Now, after this they 31These things stand inscribed in the document of prepared both for themselves and for their kindred the events being recorded about the kings of Judea.

the priests, sons of Aaron. 13For the priests were of- And every single thing done of the activity of Iosias fering the fat until quite late, and the Leuites pre- and of his splendor and of his understanding of pared it for themselves and for their kindred the the law of the Lord, both which were done by him priests, sons of Aaron. 14And the temple-musi- before and now, have been recorded in the book of cians, sons of Asaph, were in their order according the kings of Israel and loudas.

to what had been arranged by David—and Asaph

32 And when the people of the nation had

and Zacharias and Eddinous, the king's representa- taken lechonias son of Iosias, they appointed him tives. 15And the porters were at each gateway. It king in place of Iosias his father, when he was was not possible that anyone omit his own daily twenty-three years old. 33And he reigned in loudas service, for their kindred, the Leuites, made prepa- and Ierousalem for three months. And the king of rations for them.

Egypt deposed him from reigning in Ierousalem

16 And the things that had to do with the sac- 34and fined the nation one hundred talents of sil-rifice of the Lord were accomplished in that day: ver and one talent of gold. 35And the king of Egypt that the pascha was celebrated and that

the sacri- appointed his brother, King loakeim, king of Judea
fices were offered on the altar of the Lord accord- and
lerousalem. 36And loakeim incarcerated the ing to the
injunction of King losias. 17And the sons nobles. But he
seized his brother Zarios and of Israel who were found at
that time celebrated brought him back from Egypt.

the pascha and the feast of unleavened bread for

37 Now loakeim was twenty-five years old

seven days. 18And no pascha like it had been cele- when he
began to reign in Judea and Ierousalem; brated in Israel
since the times of Samouel the

he did what was evil in the sight of the Lord.

1 esdras 1-2

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38Now Nabouchodonosor, the king of Babylon,

3 "This is what Cyrus, the king of the Persians,

came up against him, and he bound him with a says: The
Lord of Israel, Lord the Most High, has bronze fetter and
took him away to Babylon. appointed me king of the world,
4and he indicat-39Nabouchodonosor also took some sacred
vessels

ed to me that I should build him a house in Ie-

of the Lord and carried them away; he deposited rousalem
in Judea. 5If anyone of you, therefore, is them in his shrine
in Babylon. 40And the things of his nation, let his Lord be
with him, and when recorded, about him and his

uncleanness and they have gone up to Jerusalem, which is in impiety, stand inscribed in the document of the Judea, let him build the house of the Lord of Israel times of the kings.

el. This is the Lord who encamps in Jerusalem.

41 And his son Joakim became king in his 6th So, as many as dwell in each place, let those in his place, for when he was appointed king, he was placed help him with gold and with silver, with eighteen years old. 42 Now he reigned in Jerusalem for three months and ten days, and he with the other things added as votive offerings for did what was evil in the sight of the Lord. 43 And as for the temple of the Lord that is in Jerusalem.”

year later Nabuchodonosor sent and removed

7 And there arose the chiefs of the paternal

him to Babylon, together with the sacred vessels of families of the tribe of Judah and Benjamin and the Lord. 44 And he appointed Sedekias king of the priests and the Levites and all whose spirit the Judea and Jerusalem, when Sedekias was twenty- Lord had stirred to go up to build the house for the one year old.

Lord, which is in Jerusalem, 8 and the people in

Now he reigned eleven years. 45 And he did what their surrounding area, and they helped them with was evil in the sight of the Lord and felt no hesitation- everything, with silver and gold, horses and livestock arising from the words spoken by Jeremiah the stock and with the greatest number of vows from prophet from the mouth of the Lord. 46 And although many whose mind was stirred.

though he had been made to swear, by King

9 And King Cyrus brought out the sacred ves-

Nabouchodonosor, by the name of the Lord, he sels of the Lord that Nabouchodonosor had re-broke his oath, rebelled and, having hardened his moved from Ierousalem and stored them in his neck and his heart, he transgressed the precepts of own idol temple. 10Now when Cyrus, the king of the Lord, God of Israel. 47Now also the leaders of the Persians, had brought them out, he gave them the people and of the priests committed many acts over to Mithridates, his own treasurer, 11and they of impiety and lawlessness, more than all the un- were handed over by him to Sanabassaros, admin-clean deeds of all the nations, and they defiled the istrator of Judea. 12Now the number of these was: temple of the Lord that had been sanctified in le-gold libation bowls, one thousand; silver libation rousalem. 48And the God of their fathers sent word bowls, one thousand; silver censers, twenty-nine; through his messenger to call them back, because gold saucers, thirty; silver, two thousand four hun-he tried to spare them and his covert. 49But they dred ten; and other vessels, one thousand. 13Now mocked at his messengers, and on the day the Lord all the vessels were recovered, gold and silver: five spoke, they were scoffing at his prophets until in thousand four hundred sixty-nine. 14Now they his anger against his nation, on account of their were carried back by Sanabassaros, along with the impious acts, he ordered that the kings of the people of the captivity, from Babylon to le-Chaldeans go up against them. 50These killed their rousalem.

young men by sword around about their holy tem-

15 Now in the times under Artaxerxes, the king

ple, and they did not spare young man or young of the Persians, Beslemos and Mithridates and woman and old man and younger man, but all he Tabellios and Raoumos and Beelteemos and Sam-handed over into their hands. 51And they took saios the scribe and the rest of those associated away all the sacred vessels of the Lord, great and with them but living in Samaria and the other small, the treasure chests of the Lord and the royal places wrote out the following letter to him against stores and carried them off to Babylon. 52And they those who were living in Judea and Ierousalem, set fire to the house of the Lord, and they wrecked 16 "To King Artaxerxes, Sir, your servants

the walls of Ierousalem and burned its towers with Raoumos the one for events and Samsaios the fire. 53And they finished rendering useless all its scribe and the rest of their council and the judges glorious features. And the survivors he led away by who are in Coele-Syria and Phoenicia. 17And now, sword to Babylon. 54And they were servants to him let it be known to the lord king that, when Judeans and to his sons until the Persians reigned, in fulfil- came up from you to us, having come to Ierou-ment of the word of the Lord by the mouth of salem, they are building the rebellious and wicked Ieremias, 55"Until the land takes pleasure in its city, repairing both its market places and the walls, sabbaths, it shall sabbatize all the time of its deso- and are laying the foundations for a shrine. 18So if lation until the completion of seventy years."

this city is built and the walls are completed, not

only will they not submit to paying tribute, but

In the first year that Cyrus was reigning the

they will also resist kings. And since the work on

the shrine is in progress, we assume it best not to

2 Persians, with a view to fulfilment of a word of overlook such a matter but to address our lord the Lord by Ieremias' mouth, 2 the Lord stirred the king in order that, if it seems good to you, a search spirit of Cyrus, king of the Persians, and he pro- may be made in the books from your fathers.

claimed in his whole kingdom and at the same 19

time in written form,

And you will find in the records what has been

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1 esdras 2-4

written about them and will learn that that city wrote, "Wine proves superior." 11 The second wrote, was rebellious, troubling both kings and cities, and "The king proves superior." 12 The third wrote, that the Judeans were rebels and set up blockades "Women prove superior, but above all things truth in it from of old, for which reason this city was is victorious."

also laid waste. 20 Therefore we are now pointing

13 And when the king awoke, they took what

out to you, Lord King, that if this city is built and was written and gave it to him, and he read. 14 And its walls rise up, you will no longer have a way he sent and summoned all the nobles of Persia and down to Coele-Syria and Phoenicia."

of Media and satraps and generals and district gov-

21 Then the king wrote back the following to ernors and consulsa, and he took his seat in the Raoumos the recorder of events and to Beelteemos council chamber, and what was written was read in and Samsaios the scribe and to the rest associated their presence. 15And he said, "Call the young with them and living in Samaria and Syria and men, and they themselves shall explain their state-Phoenicia,

ments." And they were summoned and came in.

22 "I read the letter that you have sent to me. I 16And they said to them, "Tell us about what you therefore ordered that a search be made, and it was have written."

found that that city from of old has been opposing

And the first, who had spoken of the strength of

kings 23and that the people in it perpetrate rebel- wine, began and spoke thus, 17"O Gentlemen, lions and wars and that strong and cruel kings how does wine prove superior? It leads astray the used to be masters in Ierousalem and were extract- thoughts of all men who drink it. 18It makes equal ing tribute from Coele-Syria and Phoenicia. the thoughts of both the king and the orphan, of 24Now, therefore, I have ordered that you prevent

both the domestic and the free, of both the poor

those people from building the city and that you and the rich. 19And it turns every thought to feast-take care that nothing more be done and that such ing and mirth and does not remember any sorrow wicked proceedings go no further so as to annoy or any obligation. 20And it makes all hearts rich kings."

and does not remember king or satrap and makes

25 Then when what was written by King Artaxerxes had been read, everyone talked in talents. 21 And when people had been drunk, they do not remember to be friendly with scribes and those associated with them marched in friends and kindred, and before long they drew haste to Jerusalem with cavalry and a throng of daggers. 22 And when they recover from the wine, the first rank and began to hinder those who were they do not remember what they did. 23 O Gentle-building. And the construction of the temple that men, does not wine prove superior, since it forces is in Jerusalem stopped until the second year of people to behave thus?" And when he had said the reign of Darius, the king of the Persians.

this, he fell silent.

3 And King Darius gave a great banquet for all

And the second, who had spoken of the

who were under him and for all his homebred

4 strength of the king, began to speak, 2 "O Gen-

and for all the nobles of Media and of Persia and all the men, do not humans prove superior, since they for all the satraps and generals and district govern- rule over land and sea and all that is in them? 3 But none that were under him in the hundred twenty- the king proves superior and is lord of all and their seven satrapies from India to Ethiopia. 3 And they master, and whatever he says to them they heed.

ate and drank, and when they were satisfied, they 4 If he tells them to make war one against the other, went away, but Darius the king went to his bed- they do it, and if he sends them out against one another and went to sleep but woke up again.

mies, they proceed and conquer mountains and

4 Then the three young men, the bodyguards, walls and towers. 5 They murder and are murdered who kept guard over the person of the king, said and do not transgress the king's bidding, and if one to another, 5 "Let us state, each of us, one thing they are victorious, they bring everything to the which will prove superior, and whosever his state- king— whatever spoil they take and everything ment seems wiser than the other—Darius the king else. 6 And as many as do not serve in the army or will give him grand gifts and great prizes of victory go to war, they instead till the soil; in turn, when-6 and that he be clothed in purple and drink from ever they sow and reap, they send some to the

wrought gold and sleep on gold and have a chari- king, and one compels the other to bring levies to ot with a gold studded bridle and a turban of fine the king. 7 And he is one single man! If he tells linen and a torque around his neck. 7 And because them to kill, they kill. He tells them to release, they of his wisdom, he shall take his seat next to Dari- release; 8 he tells them to smite, they strike; he tells us and shall be called Kinsman of Darius."

them to lay waste, they lay waste; he tells them to

8 And then they wrote, each his own statement, build, they build; 9 he tells them to cut down, they sealed it and put it under the pillow of Darius the cut down; he tells them to plant, they plant. 10 And king. And they said, 9 "When the king gets up, they all his people and his forces heed him. Further-will give him what is written, and whomever the more, he himself reclines; he eats and drinks and king picks —and the three nobles of Persia—be- sleeps, 11 but they keep watch all around him, and cause his statement is wisest, to him the victory no one may go away and tend to

his own affairs, shall be given, as it stands written.” 10The first nor do they disobey him. 12O Gentlemen, how

aPossibly *prefects bl.e. large sums of money*

1 esdras 4

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does not the king prove superior, since he is to be teous; the king is unrighteous; women are unright-obeyed in this way?” And he fell silent.

teous; all sons of men are unrighteous, and all

13 Now the third, who had spoken of women their works are unrighteous—all such things. And and truth (he was Zorobabel), began to speak, there is no truth in them, and inb their injustice 14“Gentlemen, is not the king great, are not men they will perish. 38But truth endures and is strong many, and does not wine prove superior? Who is forever and lives and prevails forever and ever.

it, then, that is master over them, or who is lord 39And with it there is no partiality or preference, over them? Is it not women? 15Women give birth but it does what is righteous instead of anything to the king and to all people that are lord over sea that is unrighteous or wicked. And all approve her and land. 16And from them they were born, and it deeds, 40and there is nothing unrighteous in her is they that brought up those who plant the vine- judgment. And to her belongs the strength and the yards from which comes the wine. 17And it is they kingship and the authority and the majesty of all that make men’s robes, and it is they that bring the ages. Blessed be the God of truth!” 41And he men glory, and men cannot exist apart from stopped speaking, and all the people then shouted women. 18Now if men

gather gold and silver or and then said, "Great is truth, and it proves superi- any beautiful thing, and they see one woman love- or!"

ly in appearance and beauty, 19they then let all

42 Then the king said to him, "Request what

those things go and gape at her and with open you want in addition to what is written, and we mouths stare at her, and all choose her rather than

will give it to you, for you have been found to be

gold or silver or any beautiful thing. 20A man

the wisest. And you shall sit next to me and be

leaves his own father, who brought him up, and called my Kinsman." 43Then he said to the king, his own country and clings to his own wife. 21And "Remember the vow that you made on the day you with his wife he releases his soul and neither re- received your kingship to build Ierousalem 44and members father or mother or country. 22And as a to send back all the vessels that had been taken result you must realize that women are lords over from Ierousalem, which Cyrus set apart when he you.

vowed to destroy Babylon and vowed to send them

"Do you not labor and toil and bring and give back there. 45You also vowed to build the shrine, everything to women? 23And a man takes his which the Idumeans burned when Judea was laid sword and goes out to travel and rob and steal and waste by the Chaldeans. 46And now, O Lord King, to sail the sea and rivers, 24and he faces the lion, this is what I ask of you and what I request of you, and he

proceeds through darkness, and when he and this is greatness that is yours. I pray, therefore, steals and robs and plunders, he brings it back to that you fulfill the vow that you vowed with your her he desires. 25And a man loves his own wife mouth to do for the king of heaven.”

more than his father and mother. 26And many

47 Then Darius the king got up and kissed him

have been driven to distraction by their own minds and wrote letters for him to all the stewards and because of women and have become slaves be- district governors and generals and satraps, that cause of them. 27And many have perished and they should give safe conduct to him and all who stumbled and sinned because of women. 28And were going up with him to build Ierousalem. 48He now, do you not believe me?

also wrote letters to all the district governors in

“Is not the king great in his authority? Do not Coele-Syria and Phoenicia and to those in Leba-all lands fear to touch him? 29I have watched him non, to convey cedar timber from Lebanon to Ie-and Apame the daughter of the illustrious Barta- rousalem, and that they should build the city with cos, the king’s concubine, sitting at the king’s right him. 49He also wrote for all the Judeans who were hand 30and taking the diadem from the king’s going from his kingdom to Judea, in the interest of head and put it on herself. And she would slap the their freedom, that no officer or satrap or district king with her left hand. 31And at this the king governor or steward should assail their doors 50

would gaze at her with mouth agape. And if she

and that all the country they would seize should

smiles at him, he laughs, but if she is cross with be theirs without tribute and that the Idumeans him, he flatters her so that she may be reconciled

should give up the villages of the Judeans that they

to him. 32O Gentlemen, how are women not

held and 51that twenty talents a year should be

strong, since thus they act?"

given for the building of the temple until it was

33 And then the king and the nobles looked built 52and an additional ten talents a year for one at the other. And he began to speak about whole burnt offerings to be offered on the altar truth, 34"Gentlemen, are not women strong? The every day, in accordance with the commandment earth is vast, and the sky is high, and swift is the they have, to offer seventeen, 53and that all who sun in its course, for it makes the circuit of the sky would come from Babylonia to found the city and returns again to its own place in one day. 35Is should have their freedom, both they and their not the one who does these things great? Truth children and all the priests who would come.

54

also is great and stronger than all things. 36"All the

Now, he also stipulated the expense and the

earth calls upon truth, and heaven blesses her. And priestly vestment, in what way they would serve in all hisa works quake and tremble, and with hima it. 55He also stipulated that they should give the there is nothing unrighteous.

37 Wine is unrighteousness for the Leuites the expense until the day when the house

is built. *Or by*

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1 esdras 4-5

would be finished and Jerusalem built. 56 He also of Adonikam, six hundred sixty-seven; sons of stipulated that they give allotments of land and Bagoi, two thousand sixty-six; sons of Adinos, four wages to all who would guard the city. 57 He also hundred fifty-four; 15 sons of Ater son of Hezeki sent back from Babylon all the vessels that Cyrus had set apart, and everything that Cyrus said that seven; sons of Azouros, four hundred thirty-two; he would do he too instructed to be done and to 16 sons of Hannias, one hundred one; sons of be sent back to Jerusalem.

Arom; sons of Bassai, three hundred twenty-three;

58 And when the young man went out, he lifted up his face to heaven toward Jerusalem and Baithlomon, three thousand five; sons from blessed the king of heaven, saying, 59 "From you Baithlomon, one hundred twenty-three. 18 Those comes victory, and from you comes wisdom, and from Netebas, fifty-five; those from Enatos, one yours is the glory. And I am your domestic. hundred fifty-eight; those from Baitasmon, forty-60 Blessed are you, who have given me wisdom, two; 19 those from Kariatharios, twenty-five; those

and you I acknowledge, O Master of our fathers."

from Kapisras and Berot, seven hundred forty-three.

61 And he took the letters and departed, and he 20The Chadasai and Hammidians, four hundred went to Babylon and told all his kindred. 62And twenty-two; those from Kiramas and Gabbes, six they blessed the God of their fathers, because he hundred twenty-one; 21those from Makalon, one had given them permission and release 63to go up hundred twenty-two; those from Baitolion, fifty-and build Ierousalem and the temple where his two. Sons of Niphis, one hundred fifty-six; 22sons name is named on it, and with music and rejoicing of the other Kalamo and Onous, seven hundred they drank hard for seven days.

twenty five; sons of Ierechos, three hundred forty-five; 23sons of Sanaas, three thousand three hun-

Now, after these things the leaders of the
dred thirty.

5 house of the paternal families and their wives 24 The priests: sons of leddos the son of lesous, and sons and daughters and their male and female with reference to the sons of Anasib, nine hundred servants and their livestock were chosen to go up seventy-two; sons of Emmeros, one thousand and by their tribes. 2And Darius sent along with them fifty-two; 25sons of Phassouros, one thousand two a thousand cavalry until they would restore them hundred forty-seven; sons of Charme, one thou-to Ierousalem in peace, and with the music of sand seventeen.

drums and flutes. 3And all their kindred were mak-

26 Now, the Leuites: sons of lesous and Kad-

ing merry, and he made them go up along with mielos and Bannos and Houdias, seventy-four.

them.

The temple-musicians: sons of Asaph, one hun-

4 And these are the names of the men who dred forty-eight.
28The porters: sons of Saloum, went up, by their paternal families for the tribes, sons of Atar, sons of Tolman, sons of Akoub, sons over their groups: 5the priests, sons of Phinees son of Hateta, sons of Sobi, in all one hundred thirty-of Aaron: Iesus the son of Iosedek the son of Sara- nine.

ias and Ioakeim the son of Zorobabel the son of

29 The temple-slaves: sons of Esau, sons of

Salathiel, of the house of Daud, of the lineage of Hasipha, sons of Tabaoth, sons of Keras, sons Phares and of the tribe of Ioudas, 6who spoke wise of Soua, sons of Phadaias, sons of Labana, sons of words before Darius, the king of the Persians, in Haggaba, 30sons of Akoud, sons of Outa, sons the second year of his reign, in the month of of Ketab, sons of Hagaba, sons of Sybai, sons of Nisan, the first month.

Hanan, sons of Kathoua, sons of Geddour, 31sons

7 Now, the following are those from Judea who of Iairos, sons of Daisan, sons of Noeba, sons of went up out of the captivity in exile, whom Nabou- Chaseba, sons of Gazera, sons of Ozias, sons of chodonosor, the king of Babylon, had deported to Phinoe, sons of Asara, sons of Basthai, sons of Asana, Babylon, 8and each returned to Ierousalem and sons of Maani, sons of Naphisi, sons of Akouph, the rest of Judea, to his own town, those who came sons of Hachiba, sons of Hasour, sons of Pharakim, with their leaders Zorobabel and Iesus, Neemias, sons of Basaloth, 32sons of Meedda, sons

of Zaraias, Resaias, Enenios, Mardochaias, Beelsaros, Koutha, sons of Charea, the sons of Barchous, sons Aspharasos, Borolias, Roimos and Baana.

of Serar, sons of Thomoi, sons of Nasie, sons of

9 The number of those from the nation and Hatipha.

their leaders: sons of Phoros, two thousand one

33 Sons of Salomon's servants: sons of Has-

hundred seventy-two; sons of Saphat, four hundred seventy-two; sons of Pharida, sons of leeli, sons of dred seventy-two; 10sons of Aree, seven hundred Lozon, sons of Geddel, sons of Saphythi, 34sons of fifty-six; 11sons of Phaathmoab, with respect to the Hatil, sons of bPhakareth of Sabieb, sons of Saro-sons of Iesus and loab, two thousand eight hundred twelve; sons of Masias, sons of Gas, sons of Addous, dred twelve; 12sons of Olamos, one thousand two sons of Soubas, sons of Apherra, sons of Barodis, hundred fifty-four; sons of Zatos, nine hundred sons of Saphat, sons of Amon.

forty-five; sons of Chorbe, seven hundred five;

35 All the temple-slaves and the sons of Sa-

sons of Bani, six hundred forty-eight; 13sons of Iomon's servants were three hundred seventy-two.

Bebai, six hundred twenty-three; sons of Asgad,

36 And the following are those who came up

three thousand three hundred twenty-two; 14sons

from Thermelee and Thelersas with Charaath lead-

aOr *Ater Hezekias* bOr *Phakareth Sabie*

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ing them: Adan and Amar—37and they could not 53And they gave moneyb to the masons and car-prove by their paternal families or generations penters and food and drink and carts to the Sido-how they were from Israel—sons of Dalan the son nians and the Tyrians, to deliver cedar logs from of Touban, sons of Nekodan, six hundred fifty- Lebanon, to convey them in rafts to the harbor of two.

Joppe, according to the written ordinance that they

38 Also, from the priests those who had as- had from Cyrus, the Persians' king.

sumed the priesthood but were not found: sons of

54 And in the second year after his arrival at the

Hobbia, sons of Hakkos and the sons of Ioddous temple of God in Ierousalem, during the second who took Augia to wife, one of the daughters of month, Zorobabel the son of Salathiel and Iesous Pharzellaias, and was called by his name. 39And the son of Iosedek and their kindred, the Leuitical when their genealogical entry was sought in the priests, and all who had arrived at Ierousalem from register and was not found, they were excluded the captivity made a beginning 55and laid the from serving as priests, 40 and Neemias and foundation of the shrine of God on the new moon Hattharias told them that they were not to share in of the second month in the second year of their the holy things until a high priest should arise coming to Judea and Ierousalem. 56And they ap-wearing Explanation and Truth.

pointed the Levites who were twenty or more years

41 Now, their total was: of Israel, twelve of age to have charge of the work of the Lord. And more years of age, besides male and female servants stood, along with his sons and kindred, twenty, forty-two thousand three hundred sixty; both Kadmiel his brother and the sons of Asaph their male and female servants were seven thousand five hundred and the sons of Ioda son of Eliad and his sons three hundred thirty-seven; there were two with their sons and kindred, all the Levites, as hundred forty-five harpists and harp singers. taskmasters functioning with a single purpose for 42 There were four hundred thirty-five camels and the work on the house of the Lord.

seven thousand thirty-six horses, two hundred

And the builders built the shrine of the Lord,

forty-five mules and five thousand five hundred 57 and the priests stood in their vestments with twenty-five beasts of burden.

sical instruments and trumpets, and the Levites,

43 And some of those who led by paternal families sons of Asaph, holding cymbals, were singing psalms, when they arrived at the temple of God that hymns to the Lord and blessing according to what is in Jerusalem, vowed that they would erect the temple of the Lord, the king of Israel, 58 and they intoned house on its site according to their power 44 and through hymns, acknowledging the Lord, because that they would give to the temple treasury for the his goodness and his glory are forever in all Israel.

work a thousand minas of gold and five thousand 59 And all the people trumpeted and shouted with minas of silver and

one hundred priests' vest- a loud voice, singing hymns to the Lord for the ments.

erection of the house of the Lord. 60And some of

45 And the priests and the Leuites and those the Leuitical priests and of those who presided who were from his people were settled in Ierou- over their paternal families, the old men who had salem and its vicinity, and the temple-musicians seen the house before this one, came to the build-and the porters and all Israel were in their villages.

ing of this one with outcries and loud weeping,

46 Now, when the seventh month came and 61and many people with trumpets and joy with a the sons of Israel were all in their own homes, they loud sound, 62so that the people could not hear gathered with a single purpose in the open area of the trumpets because of the people's weeping. For the first eastward facing gateway. 47And Iesus the it was the crowd that was trumpeting so loudly that son of Iosedek with his brothers, the priests and they were heard far away.

Zorobabel the son of Salathiel with his kindred

63 And when the enemies of the tribe of Ioudas

took their places and prepared the altar of the God and Benjamin heard it, they came to learn what of Israel 48so that they could offer whole burnt of- the sound of trumpets meant. 64And they learned ferings upon it, following what was prescribed in that those who were from the captivity were build-the book of Moyses the man of God. 49And some ing the shrine for the Lord, God of Israel, 65and from the other nations of the land joined them. when they approached Zorobabel and Iesus and And they erected the

altar in their place, because all the leaders of the paternal families they said to the nations that were in the land were hostile to them, "We will build along with you. 66For, like them and were stronger than they, and they offered you, we heard your Lord, and we have been emak-sacrifices at the proper time and whole burnt of- ing offeringse to him ever since the days of As-ferings to the Lord in the morning and late after- basareth, the king of the Assyrians, who transferred noon. 50They celebrated the feast of tent pitching, us to here." 67And Zorobabel and Iesus and the as it is ordered in the law, and sacrifices every day, leaders of the paternal families of Israel said to as was proper, 51and thereafter the perpetual offer- them, "You have nothing to do with us in building ings and sacrifices on sabbaths and new moons the house for the Lord, our God, 68for we alone and all the consecrated feasts. 52And as many as will build it for the Lord of Israel, following what had made a vow to God began to offer sacrifices to Cyrus, the king of the Persians, has ordered us."

God from the new moon of the seventh month, 69But the nations of the land, by ffalling asleep and the shrine of God had not yet been built.

overf 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

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1 esdras 5-6

strained the building. 70And by bringing about the king took out again from the shrine in Bab-plots and demagoguery and uprisings, they pre- ylon, and they were given to Zorobabel and San-vented the completion of the building as

long as abassaros the governor, 18and he ordered him to King Cyrus lived. And they were kept from build- return all these vessels and put them in the shrine ing for two years until the reign of Darius.

in Ierousalem, and that this shrine of the Lord

should be built on its site. 19Then when this San-

Now in the second year of the reign of Darius,

abassaros arrived, he put in the foundations of the

6 the prophets Haggaios and Zacharias the son house of the Lord that is in Ierousalem, and al-of Eddo prophesied to the Judeans who were in though it has been in the process of construction Judea and Ierousalem, in the name of the Lord, from that time until now, it has not reached com-God of Israel, who is over them. 2Then Zorobabel pletion.' 20Now therefore, O King, if it is judged the son of Salathiel and Iesus the son of Iosedek right, let there be a search in our lord king's royal archives in Babylon, 21and if it is found that the that is in Ierousalem, the prophets of the Lord building of the house of the Lord, which is in Ie-joining in and helping them.

Ierousalem, was done with the consent of Cyrus the

3 At the same time, there came to them king and if it be judged right by our lord king, let Sisinnes, the governor of Syria and Phoenicia, and him give us directions about these things."

Sathrabouzanes and their associates, and they said

22 Then King Darius ordered that search be

to them, 4“By whose order to you are you building made in the royal archives that were stored in Bab-this house and this roof and are finishing all the ylon. And in Ecbatana, the bastiona that is in the other things? And who are the builders that are fin- country of Media, one volume was found in which ishing these things?” 5And the elders of the the following was recorded, 23“The first year of the Judeans had favor with the captives, due to con- reign of Cyrus: King Cyrus ordered that the house sideration from the Lord, 6and they were not pre- of the Lord that is in Ierousalem, where they b vented from building until Darius would be noti-

make offeringsb with perpetual fire, be built; 24its

fied about them and his orders be issued.

height is to be sixty cubits and its width sixty cu-

7 A copy of a letter Sisinnes, the governor of bits, with three courses of smoothed stones and Syria and Phoenicia—and Sathrabouzanes and one course of new native timber, and the cost to be their associate leaders in Syria and Phoenicia — paid from the house of Cyrus the king, 25and that wrote to Darius and sent,

the sacred vessels of the house of the Lord, both of

“To King Darius, greetings! 8Let it be fully gold and of silver, which Nabouchodonosor took known to our lord the king that, when we arrived out of the house in Ierousalem and carried away to in the region of Judea and entered the city of Ierou- Babylon, should be restored to the house in Ierousalem, we found the elders of the Judeans of the salem where they used to be in order that they be captivity building in the city of Ierousalem a great placed there.”

new house for the Lord, using smoothed stones

26 Now, he ordered Sisinnus, the governor of

with costly timbers in the walls, 9and that those Syria and Phoenicia, and Sathrabuzanes and their projects are proceeding with speed and that the associates and those who were appointed as lead-work is going well in their hands and that they are ers in Syria and Phoenicia to take care to keep away being completed with all splendor and care. from the place and to permit Zorobabel the ser-10Then we inquired of these elders, saying, 'By

vant of the Lord and governor of Judea and the el-

whose orders are you building this house and lay- ders of the Judeans to build that house of the Lord ing the foundations of these projects?' 11So, in at the site. 27'And I have also instructed that they order that we might inform you and write you build it completely and that they watch carefully about who the individuals are that lead them, we that they work closely with those who have re-questioned them and asked them for the list of the turned from the captivity of Judea until the house names of the proponents. 12But they answered us, of the Lord be finished 28and that from the tribute 'We are the servants of the Lord who created heav- of Coele-Syria and Phoenicia a portion be scrupu-en and earth. 13And the house had been built lously given to these people, to Zorobabel the gov-rather many years ago by a great and strong king of ernor, for sacrifices to the Lord, for bulls and rams Israel, and it was completed. 14And when our fa- and lambs, 29and likewise also wheat and salt and thers sinned against the heavenly Lord of Israel, wine and oil, perpetually, on a yearly basis, with-provoking him, he gave them into the hands of out quibbling, for daily use as the priests in Ierou-Nabouchodonosor, king of Babylonia, king of the salem may indicate, 30in order that libations may Chaldeans. 15They,

having pulled it down, both be offered to the Most High God for the king and burned the house and carried off the people cap- his servants, and they might pray for their life, 31

tive to Babylon. 16But in the first year that Cyrus and I order that, if any should transgress or even

reigned over the country of Babylonia, King Cyrus not act on any of the things herein said and writ-wrote that they could build this house. 17And the ten, a beam should be taken out of their own sacred vessels of gold and silver, which Nabou-house, and they should be hanged upon it, and chodonosor had taken out of the house in Ierou- their property be forfeited to the crown.

salem and stored in his own shrine, these Cyrus

32 "For the same reasons, also, may the Lord,

aOr *tower* bOr *burned incense* cPossibly *children*

1 esdras 6-8

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whose his name is there called upon, destroy any the king ain all his requests. 5And some of the king and nation that shall stretch out its hand to sons of Israel and of the priests and Leuites and hinder or damage that house of the Lord that is in temple-musicians and porters and temple-slaves Ierousalem.

came back with him to Ierousalem 6in the seventh

33 "I, King Darius, have decreed that it be done year of the reign of Artaxerxes, in the fifth month with all diligence as

here prescribed.”

(this was the king’s seventh year), for they left Bab-

ylon on the new moon of the first month and ar-

Then Sisinnus, the governor of Coele-Syria and

arrived in Jerusalem on the new moon of the fifth

7 Phoenicia, and Satrabuzanes and their asso-
month, due to the successful journey that the Lord ciate, in
compliance with the orders given by King gave them. 7 For
Esdras possessed much knowl-Darius, 2 supervised the
sacred work with very great edge, so that he omitted
nothing from the law of care, assisting the elders of the
Judeans and the the Lord or the commandments to teach all
Israel temple officials. 3 And the sacred work prospered all
the statutes and judgments.

while the prophets Haggai and Zacharias were

8 The written ordinance from Artaxerxes the

prophesying, 4 and they completed it by the sixth king,
having come to the attention of Esdras the year of Darius,
the king of the Persians, due to the priest and reader of the
law of the Lord, a copy of ordinance of the Lord, God of
Israel, and with the which follows,

consent of Cyrus and Darius and Artaxerxes, kings

9 “King Artaxerxes to Esdras the priest and

of the Persians. 5 The holy house was completed by reader
of the law of the Lord, greetings. 10 Since I the twenty-third
of the month of Adar, in the sixth on my part have also

decided on humane treat-year of King Darius. 6And the sons of Israel, even ment, I have given orders that those that desire of the priests, the Leuites and the rest of those added the nation of Judeans and of the priests and the from the captivity, acted in accordance with what is Leuites and, moreover, those in our own realm—if in the book of Moyses. 7At the dedication of the they so choose—go together with you to Ierou-temple of the Lord, they offered one hundred bulls, salem. 11Let as many as are so disposed, therefore, two hundred rams, four hundred lambs, 8twelve set out with you, just as both I and the seven male goats for the sin of all Israel, according to the Friends, my counsellors, have decreed, 12in order number of the twelve tribal leaders of Israel, 9and to look into the affairs of Judea and the affairs of the priests and the Leuites stood in their vestments, Ierousalem, in accordance with what is in the law by tribe, for the projects of the Lord, God of Israel, of the Lord, 13and to take along to Ierousalem the following the book of Moyses, and the porters gifts for the Lord of Israel that both I and the stood at each gateway.

Friends have vowed and to collect for the Lord in

10 And the sons of Israel, of those from the Ierousalem all the gold and silver that may be captivity, celebrated the pascha on the fourteenth found in the country of Babylonia, together with of the first month, when the priests and the Leuites what is given by the nation for the temple of their had been sanctified together. 11And not all sons of Lord which is in Ierousalem, 14both the gold and the captivity were sanctified, because the Leuites the silver for bulls and rams and lambs and what were all sanctified together 12and sacrificed the goes with them, 15so as to offer sacrifices to the pascha for all the sons of the captivity and for their Lord on the altar of their Lord, which is in Ierou-brothers the priests and for themselves. 13And the salem.

16And whatever you, along with your kinsons of Israel who had returned from captivity ate dred, wish to do with gold and silver, discharge it it, all those who had been separated from the in accordance with the will of your God; 17also abominations of the nations of the land, as they you shall place before your God who is in Ierou-were seeking the Lord. 14They also celebrated the salem the sacred vessels of the Lord that have been feast of unleavened bread seven days, rejoicing be- given you for the use of the temple of your God fore the Lord, 15because he had changed the will that is in Ierousalem. And whatever else occurs to of the king of the Assyrians concerning them, to you as required for the temple of your God, 18you strengthen their hands for the projects of the Lord, will provide out of the royal treasury.

God of Israel.

19 “Moreover, I, King Artaxerxes, have ordered the treasurers of Syria and Phoenicia that whatever

And later than these, when Artaxerxes king of

Esdras the priest and reader of the law of the Most

8 the Persians was reigning, Esdras came—son HighGodsendsfor,theyaretotakecareto give to of Saraias the son of Ezerias the son of Chelkias the him, up to one hundred talents of silver, 20and son of Salemos 2the son of Saddoukos the son of likewise also up to one hundred korsb of wheat Achitob the son of Amarias the son of Ezias the son and one hundred measuresc of wine and salt in of Mareroth the son of Zariaias the son of Saouia abundance. 21Let all things prescribed in accor-the son of Bokka son of Abisoue the son of Phinees dance with the law of God be scrupulously ful-the son of Eleazar the son of Aaron the first priest. filled for the Most High God so that wrath may not

3This Esdras went up from Babylon as a scribe, come upon the realm of the king and his sons.

22

being a man of genius in the law of Moyses, which

You are also informed that no tribute or any

had been delivered by the God of Israel, 4and the other imposition be laid on any of the priests and king showed him honor, for he found favor before

the Leuites and temple-musicians and porters and

aOr *for all his worthy projects* bHeb 1 kor = 22 liters cGk 1 metretes = 22 liters

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1 esdras 8

temple-slaves and officials of this temple and that their sons, twenty men; 48and of the temple-slaves, no one has authority to impose such things on whom Daid and the leaders had given for the ser-them.

vice of the Leuites, two hundred twenty temple-

23 "And you, Esdras, in keeping with the wis- slaves; the list of all their names was reported.

dom of God, appoint judges and justices to judge

49 And I proclaimed there a fast for the young

all those who know the law of your God, through- men before our Lord 50so that we could seek from out all Syria

and Phoenicia; moreover you shall him both a successful journey for ourselves and for teach it to those who do not know. 24And all who our children and the livestock that were with us.

transgress both the law of your God and the royal 51For I hesitated to ask the king for both foot sol-law shall be strictly punished, whether by death diers and cavalry and for an escort for security and physical punishment or by financial penalty against those who were opposed to us, 52for we or arrest.”

had said to the king, “The strength of our Lord will

25 Blessed be the Lord alone, who put this into be with those who seek after him for complete the heart of the king, to glorify his house, which is restoration.” 53And again we petitioned our Lord in Ierousalem, 26and who honored me before the about all these things, and we found him very mer-king and those who give him counsel and all his

ciful.

Friends and nobles. 27As for me—I became en-

54 And I set apart twelve men from the tribal

couraged by the support of the Lord my God, and leaders of the priests, both Serebias and Hasl gathered men from Israel to go up with me.

samias, and ten men from their kindred with

28 And these are the leaders, by their paternal them, 55and I weighed out to them the silver and families and their groups, who went up with me the gold and the sacred vessels of the house of our from Babylon in the reign of

Artaxerxes the king: Lord, which the king himself had granted—and 29Of the sons of Phinees, Garsomos. Of the sons of

his counselors and the nobles and all Israel. 56And

letamaros, Gamelos. Of the sons of Daud, Hat- when I had weighed out, I handed over to them six tous the son of Sechanias. 30Of the sons of Phoros, hundred fifty talents of silver and silver vessels Zacharias, and with him a hundred fifty men from worth a hundred talents and a hundred talents of the register. 31Of the sons of Phaathmoab, Eliao-gold and twenty items of wrought gold and twelve nias son of Zariaias, and with him two hundred bronze vessels of fine bronze that glittered like men. 32Of the sons of Zathoe, Sechanias son of gold. 57And I said to them, “You too are holy to lezelos, and with him three hundred men. Of the the Lord, and the vessels are holy, and the silver sons of Adinos, Ben son of Ionathos, and with him and the gold as a vow to the Lord, Lord of our fa-

two hundred fifty men. 33Of the sons of Elam,

thers. 58Be watchful and on guard until you deliv-

lesias son of Gotholias, and with him seventy men.

er them to the tribal leaders of the priests and the

34Of the sons of Saphatias, Zariaias son of Michae-

Leuites and to the leaders of the paternal families

los, and with him seventy men. 35Of the sons of of Israel, in lerousalem, in the priests’ chambers of loab, Abadias son of lezelos, and with him two the house of our Lord.” 59And the priests and the hundred twelve men. 36Of the sons of

Bania, Sali- Leuites who took along the silver and the gold and moth son of Iosaphias, and with him a hundred the vessels that had been in Ierousalem carried sixty men. 37Of the sons of Babi, Zacharias son of them to the temple of the Lord.

Bebai, and with him twenty-eight men. 38Of the

60 And when we had left the river Theras on the

sons of Asgath, Ioanes son of Hakatan, and with twelfth of the first month, we traveled until we ar-him a hundred ten men. 39Of the sons of Adoni- rived in Ierousalem by the mighty hand of our Lord, kam—they were the last ones, and these were their which was upon us; the Lord rescued us from inves-names: Eliphalatos, leouel and Samaias, and with tigation—from every enemy, and we came to Ierou- them seventy men. 40Of the sons of Bago, Outhi salem. 61And when we had been at that location the son of Istalkouros, and with him seventy men.

three days, the silver and the gold having been

41 And I gathered them at the river called weighed were handed over in the house of our Lord Theras, and we encamped at that spot three days, to the priest Marmothi of Ourias—62and with him and I inspected them. 42And when I found there was Eleazar the son of Phinees, and there were with none of the sons of the priests or of the Leuites, 43I them the Leuites, Iosabdos son of Iesous and Moeth sent word to Eleazaros and Idouelos and Maasmas son of Sabannos—all by count and weight, and the and Elnatan and Samaias and Ioribos, Nathan, En- weight of everything was recorded at that very time.

natan, Zacharias and Mosollamos, who were the

Now, those who had arrived from captivity of-

leaders and men of knowledge, 44and I told them fered sacrifices to God, Lord of Israel: twelve bulls to go to Addaios, who was the leading man at the on behalf of all Israel, ninety-six rams, seventy-two place of the treasury 45and commanded them to lambs, twelve male goats for deliverance—all as a discuss with Addaios and his kindred and the trea- sacrifice to the Lord. 64And they delivered the king’s surers at that place to send us men to serve as priests ordinances to the royal stewards and to the gover-in the house of our Lord. 46And by the mighty hand nors of Coele-Syria and Phoenicia, and they hon-of our Lord they brought us knowledgeable men of ored the nation and the temple of the Lord.

the sons of Mooli son of Leui son of Israel: Asebe-

bias and his sons and kindred, who numbered

65 And when these things had been complet-

eighteen; 47also Hasebias and Announos and Osa- ed, the leaders came to me, saying, 66“The nation ias, a brother from the sons of Chanounaios, and

of Israel and the rulers and the priests and the

1 esdras 8-9

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Leuites have not put away from themselves the on this very day. 87Behold, we are now before you alien nations of the land as their uncleanness re- with our lawless deeds, for no

one is able to stand quires—the Chananites and Chettites and Pher- in your presence any longer because of these ezites and Iebousites and Moabites and Egyptians things.”

and Idumeans. 67For both they and their sons

88 And when Esdras was praying—he was mak-

have lived with their daughters, and the holy seed ing confession—weeping, on the ground before has been mixed with the alien nations of the land, the temple, there gathered to him a very large and from the beginning of the matter the leaders crowd from Ierousalem, men and women and and the nobles have been sharing in this lawless-youths. For there was great weeping among the ness.”

multitude. 89And Iechonias son of Ieelos, of the

68 And it happened that, as soon as I heard sons of Israel, called out and said to Esdras, “We these things, I tore my garments and my sacred have sinned against the Lord and have married clothing and pulled out hair from my head and alien women from the nations of the land. Even beard and sat in anxiety and grief. 69And all that now there is hope for Israel. 90Let us take an oath were ever moved at the word of the Lord of Israel to the Lord on this, that we will put out all our gathered together to me, as I mourned over this alien wives along with their children, because it lawlessness, and I sat grief-stricken until the late af- was judged right by you—and as many as submit ternoon sacrifice. 70And when I rose from my fast, to the authority of the law of the Lord. 91Rise up, with my garments and my sacred clothing torn, and get it done, for the task is yours, and we are when I had bent my knees and stretched out my with you to enforce it.” 92And Esdras stood up and hands to the Lord, I said, put under oath the tribal leaders of the priests and

71 "O Lord, I am ashamed; I am embarrassed the Leuites of all Israel to do this. And they took an before your face. 72For our sins have exceeded the oath.

height of our heads, and our mistakes had piled up to the sky 73already from the times of our fathers,

And Esdras got up and went from the court of

and we are in great sin to this day. 74And on ac- 9 the temple to the priest's chamber of Ioanan count of our sins and the sins of our fathers, we the son of Eliasibos. 2And though he spent the with our kindred and with our kings and with our night there, he did not taste food or drink water, priests were given over to the kings of the earth for mourning over the great acts of lawlessness of the sword and captivity and plundering, in shame multitude. 3And a proclamation occurred through-until this selfsame day. 75And now in some mea- out the whole of Judea and Ierousalem to all who sure mercy has come to us from you, O Lord, so had returned from the captivity that they should that a root has been left to us and a name in the lo- assemble at Ierousalem. 4And if any did not pre- cation of your holiness, 76even to uncover our sent themselves within two or three days, in accor- light in the house of our Lord, to give us food in dance with the judgment of the ruling elders, their the time of our slavery. And when we were in slav- livestock would be devoted to temple use, and he ery, we were not forsaken by our Lord, 77but he himself would be deemed estranged from the mul- brought us into favor before the kings of the Per- titude of the captivity.

sians, to give us nourishment 78and to honor our

5 And all those from the tribe of Ioudas and

temple and to raise desolate Sion for us as a Benjamin assembled together at Jerusalem with-stronghold in Judea and Jerusalem.

in three days; this was the ninth month, on the

79 "And now, O Lord, what shall we say, when twentieth of the month. 6And the entire multitude we have these things? For we have transgressed sat together in the large open area before the temple your ordinances, which you gave by the hand of the prophets, shivering because of present winter. 7And Esay your servants the prophets, saying, 80'The land that you are entering to possess is a land polluted with the law and married alien women to add sins to the pollution of the aliens of the land, and they have done so. 8Now then, give glory, as a confession, to the Lord who have filled it with their uncleanness. 81And now, Lord, God of our fathers, 9and do his will, and do not let their daughters marry your sons, and do not separate from the nations of the land and do not give your daughters to their sons, 82and do not let the alien women."

seek at any time to have peaceful relations with

10 And the entire multitude shouted and said

them in order that you may prevail and eat the fruit of the land with a loud voice, "We will do as you have said.

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. We have not found it, and the task we have set for you, O Lord, you have canceled our sins 84and we cannot do in one day or two. For we have sinned against you such a

root as this. Again we have turned back rather much in these things. 12But let the leaders of those who transgress your law so as to be mixed up with the multitude take a stand, and let all those from the uncleanness of the nations of the land. 85Were our settlements, as many as have alien wives, you not angry enough with us to destroy us with- come, having received time, 13and furthermore the out leaving us root and seed and name? 86O Lord elders and judges of each location, until they undo of Israel, you are genuine, for we were left as a root from us the anger of the Lord over this matter.”

aOr *holy precinct*

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1 esdras 9

14 Ionathas son of Azaelos and Iezias son of

37 And the priests and the Levites and those

Thokanos undertook the matter on these terms, from Israel settled down in Jerusalem and Mosollamos and Leuis and Sabbataios served throughout the country. On the new moon of the together as arbitrators for them. 15Those from the seventh month—and the sons of Israel were in captivity acted in accordance with all this.

their settlements—38and the entire multitude

16 And Esdras the priest chose for himself men gathered with one accord in the large open area be-who were leaders of their paternal families, all of fore the gateway toward the east of the temple, them by name, and on the new moon of the tenth 39and they told Esdras the chief priest and reader month they sat down together to examine the mat- to bring

the law of Moyses that had been handed ter. 17And the cases of the men who had taken to over by the Lord, God of Israel. 40And Esdras the themselves alien wives were brought to an end by chief priest brought the law for the entire multi-the new moon of the first month.

tude, from man to woman, and for all the priests

18 And of the priests, those who gathered to- to hear the law, on the new moon of the seventh gether and were found to have alien wives were: month. 41And he kept reading aloud in the large 19of the sons of Iesus son of Iozedek and his kin-open area before the gateway of the temple from

dred, Maseas and Eleazaros and Ioribos and Io- dawn until midday in the presence of both men danos. 20And they aput on their handsa to put and women, and the entire multitude gave its at-away their wives and as expiation to offer rams for tention to the law. 42And Esdras the priest and their mistake. 21And of the sons of Emmer: Hana-reader of the law stood on the wooden platform nias and Zabdaios and Manes and Samaios and that had been prepared, 43and beside him stood Iereel and Azarias. 22And of the sons of Phaisour: Mattathias, Sammous, Hananias, Azarias, Ourias, Elioenais, Maesias, Ismaelos and Nathanaelos and Hezekias and Baalsamos on his right 44and on his Okidelos and Salthas.

left Phadaios, Misael, Melchias, Lothasoubos,

23 And of the Leuites: Iozabdos and Semeis Nabarias, Zacharias. 45And when Esdras took up and Kolios (this is, Kalitas) and Pathaios and the book of the law in the presence of the multi-Ooudas and Ioanas. 24Of the temple-musicians: tude (for he was seated in the place of honor in the Eliasibos, Bakchouros. 25Of the porters: Salloumos

presence of all) 46and when he opened the law, and Tolbanes.

they all stood straight. And Esdras blessed the

26 Of Israel: of the sons of Phoros: Iermas and Lord, God Most High, God Sabaoth, Almighty, Iezias and Melchias and Miaminos and Eleazaros 47and the whole multitude exclaimed "Amen,"

and Hasibias and Bannaias. 27Of the sons of Elam: and when they lifted up their hands and fell to the Matthanias and Zacharias and Iezrielos and Oba- ground, they did obeisance to God. 48The Leuites dios and Ieremoth and Elias. 28And of the sons of Iesous and Annious and Sarabias, Iadinos, Iakou-Zamoth: Eliadas, Eliasimos, Othonias, Iarimoth and bos, Sabbataios, Hautaias, Maiannas, Kalitas, Sabathos and Zerdaias. 29And of the sons of Bebai: Azarias and Iozabdos, Hananias, Phalias were Ioanes and Hananias and Zabdos and Emathis. teaching the law of the Lord and were reading the 30And of the sons of Mani: Olamos, Mallouchos, law of the Lord to the multitude, at the same time

Iedaios, Iasoubos and Asaelos and Ieremoth. 31And inspiring the reading.

of the sons of Addi: Naathos and Moossias,

49 And Hattharates said to Esdras, the chief

Lakkounos and Naidos and Matthanias and Sesthel priest and reader, and to the Leuites who were and Balnouos and Manasseas. 32And of the sons of teaching the multitude, with regard to all, 50"This Hannan: Elionas and Asaias and Melchias and Sab- day is holy to the Lord"—and all were weeping baias and Simon Chosamaios. 33And of the sons of

when they heard the law—51“so proceed, and eat Hasom: Maltannaios and Mattathaias and Sab-fats, and drink sweet drinks, and send portions to adaious and Eliphalat and Manasses and Semei. those who do not have, 52for the day is holy to the 34And of the sons of Baani: Ieremias, Moadios, Lord. And do not be sorrowful, for the Lord will

Maeros, Iouel, Mamdai and Pedias and Anos, exalt you.” 53And the Leuites were commanding Karabasion and Eliasibos and Mamnitanimos, all the common people, saying, “This day is holy; Eliasis, Bannous, Elialis, Someis, Selemias, Natha- do not be sorrowful.” 54And they all departed to nias. And of the sons of Ezora: Sesis, Ezril, Azaelos, eat and drink and enjoy themselves and to give Samatos, Zambris, Iosepos. 35And of the sons of portions to those who had none and to be greatly Nooma: Mazitias, Zabadaias, Edais, Iouel, Banaias. joyful, 55because they were also inspired by the 36All these had married alien women, and they di-words by which they had been taught, and they vorced them together with their children.

had gathered together.

aPossibly *pledged themselves*

[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: Es-drae 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.

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to the reader of 2 esdras

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 w occurs in the MT, it is rendered by kai/ 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 de/ anywhere in the book (2.64; 5.12; 7.9; 19.18), and for those four occurrences only at 7.9 is there a w 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 kai/, 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, Mynytn, we find naqinai=oi (2.43; 21.3) and naqini/m (2.58, 70; 7.7, 24; 8.17, 20; 13.26; 17.46, 60, 73; 20.28), and for another, lp(, 0Wfa/l (13.26) and 0Ofla/ (13.27). The treatment of names in the book is also inconsistent, so that one finds, for example, 0Addi/n (2.15), 0Adi/n (8.6) and 0Hdi/n (17.20) for Nyd(; 'Ammani/tai (23.1) and 0Ammwni/ (9.1) for ynm(; Banoui/ (2.10), Bani/ (10.29) and Banai/aj (18.7) for ynb; 9Hra/m (2.32), 9Hre/m (2.39), 9Ira/m (20.5) and 9Are/m (22.15) for Mrx; Kwli/taj (10.23), Kalli/taj (18.7) and Kalita/n (20.10) for)+ylq; Saddou/k (7.2), Sadou/k (20.21) and Sadw&k (23.13) for qwdc.

Pleonasm

In this book there are scattered examples of redundant adverbs and pronouns where the Greek uses the relative pronoun to translate $r\#$) or yd 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 ($r\#$) - $ou[]$) he resides there ($M\#$ - $e0kei=$).” 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 $a)nh/r$, 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

2 esdras 1-2

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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

Belshazzar, Balasan, Masphar, Bagouai, Reoum, Baana.

the mouth of Jeremias might be fulfilled, the Lord

Number of the men of the people of Israel:

3

stirred up the spirit of Cyrus, king of the Persians,

sons of Phoros, two thousand one hundred sev-

enty-two; 4 sons of Saphatia, three hundred seven-ty-two; indeed in written form, saying:

ty-two; 5 sons of Ares, seven hundred seventy-five;

6

2 “Thus said Cyrus, king of the Persians: the

sons of Phaathmoab—in reference to the sons of

d

Lord, the God of heaven, has given me all the king-

lesou, of loabd—two thousand eight hundred

doms of the earth, and he himself has visited upon twelve;
7sons of Ailam, one thousand two hundred me to build him
a house in Ierousalem, which is fifty-four; 8sons of
Zaththoua, nine hundred forty-in Judea. 3Who is there
among you from all his five; 9sons of Zakchai, seven
hundred sixty; 10sons people? And his God will be with him,
and he will of Banoui, six hundred forty-two; 11sons of
Babai, go up to Ierousalem, which is in Judea, and let him six
hundred twenty-three; 12sons of Azgad, one build the house
of Israel's God; he is the God who thousand two hundred
twenty-two; 13sons of Adois in Ierousalem. 4And every one
left shall go up nikam, six hundred sixty-six; 14sons of
Bagouai, from all the places where he resides there, and the
two thousand fifty-six; 15sons of Addin, four hun-men of his
place shall receive them with silver and dred fifty-four;
16sons of Ater—in reference to gold and with goods and
animals, besides the Hezekias—ninety-eight; 17sons of
Bassou, three freewill offering for the house of the God who
is in hundred twenty-three; 18sons of Iora, one hundred
Ierousalem.”

twelve; 19sons of Hasoum, two hundred twenty-

5 And the chiefs of the paternal families of three; 20sons of
Gaber, ninety-five; 21sons of Baith-louda and Benjamin and
the priests and the leem, one hundred twenty-three; 22sons
of Ne-Leuites got up, all of whom God had stirred up topha,
fifty-six; 23sons of Anathoth, one hundred their spirit, to go
up to build the Lord's house, twenty-eight; 24sons of
Azmoth, forty-two; 25sons which is in Ierousalem. 6And all

from round about of Kariathiarim, Chaphira and Beroth, seven hundred prevailed with their hands with vessels of silver, dred forty-three; 26 sons of the Rama and of Gabaa, with gold and with goods and with livestock and six hundred twenty-one; 27 men of Machmas, one with presents, besides the things that were freely hundred twenty-two; 28 men of Baithel and Aia, offered. 7 And King Cyrus brought out the vessels four hundred twenty-three; 29 sons of Nabo, fifty of the house of the Lord, which Nabouchodonosor two; 30 sons of Magebis, one hundred fifty-six; 31

took from Jerusalem and placed them in the

sons of Elamar, one thousand two hundred fifty-

house of his god. 8 And Cyrus, king of the Persians, four; 32 sons of Hiram, three hundred twenty; 33

brought them out onto the hand of Mithridates

sons of Lod, Hadid and Ono, seven hundred

Garbarenosb, and he counted them for Sasabassar, twenty-five; 34 sons of Jericho, three hundred forty—the ruler of Iouda. 9 And this was their number: five; 35 sons of Senaa, three thousand six hundred gold wine coolers, thirty, and silver wine coolers, thirty.

one thousand, assorted items, twenty-nine, 10 gold

36 And the priests: sons of Iedoua—in refer-

chephourec, thirty, and silver ones and other vessels, one thousand, 11 All the vessels in gold and silver—three; 37 sons of Emmer, one thousand fifty-two; silver: five thousand four hundred, every one of 38 sons of Phasour, one thousand two

hundred which went up with Sasabassar from the exile out forty-seven; 39 sons of Herem, one thousand seven.

of Babylon to Jerusalem.

40 And the Levites: sons of Iesus and Kadmi-

el—in reference to the sons of Hodouia—seventy-

And these are the sons of the country, who

four. 41 The singers: sons of Asaph, one hundred

2 went up from the captivity of the exile, which twenty-eight. 42 Sons of the gatekeepers: sons of Nabouchodonosor, king of Babylon, had exiled to Selloum; sons of Ater; sons of Telmon; sons of Babylon, and they returned to Jerusalem and Akoub; sons of Hatita; sons of Sobai, in all one hundred, a man to his city, 2 who went with Zoroba—hundred thirty-nine.

a.l.e. *proclamation* bCf. Heb = *treasurer* cHeb = *bowls*
dPossibly *Iesus loab*

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2 esdras 2-4

43 The Nathineans: sons of Souaa; sons of Ha- and built the altar of the God of Israel in order to Soupha; sons of Tabbaoth; 44 sons of Keraos; sons offer up whole burnt offerings on it, according to of Siaa; sons of Phadon; 45 sons of Labano; sons of the things written in the law of Moyses the man of Hagaba; sons of Akoub; 46 sons of Hagab; sons of God. 3 And they prepared the altar on its prepared Selami; sons of Hanan; 47 sons of Geddel; sons of basis, because they had dread upon them from the Gaar; sons of Raia;

48sons of Rason; sons of Neko- peoples of the countries, and a whole burnt offer-da; sons of Gazam; 49sons of Aza; sons of Phase; ing to the Lord was mounted upon it, in the morn-sons of Basi; 50sons of Asena; sons of Mooünim; ing and at evening. 4And they observed the feast of sons of Nephousim; 51sons of Bakkouk; sons of tents, according to what was written, and the Hakoupha; sons of Harour; 52sons of Basaloth; whole burnt offerings day by day, by number, ac-sons of Meida; sons of Harsa; 53sons of Barkos; cording to decision, a matter of a day for its day, sons of Sisara; sons of Thema; 54sons of Nasie; 5and after that the whole burnt offerings of perpe-sons of Hatipha.

tuity and those for the new moons and for all the

55 Sons of Abdeselma: sons of Sotai; sons of consecrated feasts to the Lord and the freewill of-Hasepherath; sons of Phadoura; 56sons of leala; fering of everyone who was making a freewill of-sons of Kerkon; sons of Geddel; 57sons of Sapha- fering to the Lord. 6On day one of the seventh tia; sons of Hattil; sons of Phacherath of Hasa- month they began to offer up whole burnt offer-boim; sons of Emei. 58All the nathinima and sons ings to the Lord, and the foundation of the Lord's of Abdeselma were three hundred ninety-two.

house was not laid. 7And they gave silver to the

59 And the following were those who went up stonecutters and the carpenters and food and from Thelmelech, Thelaresa, Cheroub, Edan, drink and oil to the Sidonians and the Tyrians, to Emmer and were not able to proclaim their pater- bring cedar trees from the Lebanon to the sea of nal house and their offspring, whether they were Joppe, according to the grant of Cyrus, king of the from Israel: 60sons of Dalaiia; sons of Boua; sons of Persians, to them.

Tobia; sons of Nekoda, six hundred fifty-two.

8 And in the second year of their going to the

61And from sons of the priests: sons of Hobaia;

house of God at Jerusalem, in the second month,

sons of Hakkous; sons of Berzellai (who took as Zorobabel the son of Salathiel and Iesus the son wife one of the daughters of Berzellai the Galaad- of Iosedek and the rest of their brothers, the priests ite and was called by their name).

62These, the and the Leuites and all who were coming to Jerusalem from the captivity made a beginning and they were not found, and they were made near kin appointed the Leuites, from twenty years old and from the priesthood, 63and Hathersatha spoke to upward, over those who were doing the projects in them so that they would not eat from the holy of the Lord's house. 9And Iesus and his sons and his holies until a priest should arise for the things brothers, Kadmiel and his sons, sons of Iouda, sons that enlighten and the things that are flawless.

of Henadad, their sons and their brothers the

64 Now the whole assembly, as one, was forty- Leuites supervised those doing the projects in the two thousand three hundred sixty, 65besides their house of God.

male slaves and their servant girls—these were

10 And they laid the foundation to build the

seven thousand three hundred thirty-seven. And house of the Lord, and the priests stood in their these, there were two hundred male singers and fe- vestments with trumpets,

and the Levites, sons of male singers. 66 Their horses seven hundred thirty- Asaph, with cymbals, to praise the Lord upon the six; their mules two hundred forty-five; 67 their hands of David, king of Israel, 11 and their re-camels four hundred thirty-five, and their donkeys sponded with praise and confession to the Lord, six thousand seven hundred twenty.

“For it is good,

68 And some from the chiefs of the ancestral
for his mercy is forever upon Israel.”

families, when they came to the Lord’s house, And all the people signaled with a loud voice to which is in Jerusalem, made freewill offerings to praise the Lord for the foundation of the house of the house of God in order to erect it on its pre- the Lord. 12 And many from the priests and the pared basis. 69 According to their ability they gave Levites and chiefs of the paternal families, the old to the treasury for the work sixty-one thousand people, who had seen the first house on its four-drachmas of gold and five thousand minas of sil- dation and this house with their eyes, were weeping ver and one hundred priests’ robes.

with a loud voice, also the crowd at a signal with

70 And the priests and the Levites and those merriment to raise up a song. 13 And the people from the people and the singers and the gatekeep- were not distinguishing the sound of the signal of ers and the nathinima settled in their cities, and all merriment from the sound of the people’s weeping, Israel in their cities.

for the people shouted with a loud voice and the
sound was being heard even at great distance.

3 And these seventh month arrived, and Israel was
in their cities, and the people gathered as one

4 And those who were afflicting louda and Ben-
man to Ierousalem. 2 And Iesus the son of
iamin heard that the sons of the exile were

Iosedek and his brothers the priests and Zorobabel building
a house to the Lord, God of Israel, 2 and the son of Salathiel
and their brothers got ready

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

2 esdras 4-5

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paternal families and said to them, "Let us build me, and we
searched and discovered that that city, with you, for we
seek your God as you do, and we from days of old, rises up
against kings, and that have been sacrificing to him since
the days of rebellions and banishments occur in it, 20 and
Asaraddon, king of Assour, who brought us here." kings
became strong in Ierousalem and ruled over 3 And Zorobabel
and Iesus and the rest of the

the whole west of the river, and full tributes and a

chiefs of the paternal families of Israel said to share were
given to them. 21 And now, make a deci-them: "It is not for
us and for you to build a house sion that those men stop.
And the city will no for our God, because we ourselves

together will longer be built due to the decision, 22 since you build for the Lord, our God, as Cyrus, the king of Persians, has been on guard against being slack in this matter. The Persians, commanded us.”

ter, lest damage might perchance multiply to the

4 And the people of the land were weakening detriment of kings.”

the hands of the people of Judah, and they were

23 Then the tribute collector of Artaxerxes the

trying to hinder them from building 5 and were hired king read before Rehum, Baaltam and Samsai the king people against them, plotting to scatter their scribe, his own fellow-slaves. And they went quick-council all the days of Cyrus, king of the Persians, by to Jerusalem and in Judah and stopped them and until the reign of Darius, king of the Persians.

with horses and a force. 24 Then the work in Je-

6 And in the reign of Artaxerxes, in the beginning Jerusalem on the house of God stopped and during of his reign, they wrote a letter against those named stopped until the second year of the reign inhabiting Judah and Jerusalem.

of Darius, the king of the Persians.

7 And in the days of Artaxerxes, they wrote in

peace—a Mithradates, Tabeel with also the rest of

And Haggai the prophet and Zacharias the

his fellow-slaves—to Artaxerxes, king of the Per- 5 son of Addo prophesied a prophecy to the Persians; the tribute

collector wrote in Syrianb a docu- Judeans who were in louda and Ierousalem, in the ment, also having been translated. 8Reoum, Baal- name of Israel's God, who was over them. 2At that tam and Samsai the scribe wrote one letter against time Zorobabel the son of Salathiel and Iesus son Ierousalem to Arthasastha the king. 9"Reoum, Baal- of Iosedek set out and began to build the house of tam and Samsai the scribe and the rest of our fel- God, which is in Ierousalem, and with them were low-slaves, the Dinians, Apharsathachians, Tar- the prophets of God, helping them.

phallians, Apharsians, Archyians, Babylonians,

3 At the same time Thaththanai, the com-

Sousanachians, Dauians, 10the rest of the nations, mander cbeyond the riverc, and Satharbouzanai, whom the great and honorable Asennaphar deport- and their fellow-slaves came to them and spoke to ed and whom he settled in the cities of Somoron, them like this, "Who gave you a decision to build and the rest cbeyond the riverc have rendered judg- this house and to supply these materials?" 4Then ment as follows." 11This is the commandmentd of they said to them this: "What are the names of the the letter that they sent to him: men who are building this city?" 5And the eyes of

"To Arthasastha the king. Your servants, men God were upon the captivity of louda, and they cbeyond the riverc. 12Let it be known to the king

did not stop them until the advice was delivered to

that the Judeans, having come up from you to us, Darius. And then an answer about the matter was went to Ierousalem, the rebellious and wicked city, sent to the tribute collector.

which they are building, and its walls have been

6 The explanation of the letter that Thaththanai,

finished, and they raised up its foundations. the commander of cthe areag beyond the riverc, 13Now then, let it be known to the king that, if that Satharbouzanés and their fellow-slaves, the Apher-city is rebuilt and its walls finished, tributes will sachians, who were in cthe areag beyond the riverc, not accrue to you, nor will they give, and this is sent to Darius the king. 7They sent him a report detrimental to kings. 14And it is not fitting for us and in ith these things were written: “To Darius the to see the king’s dishonor; therefore we have sent king, all peace! 8Let it be known to the king that and informed the king 15so that he might look in we went to the Judean region, to the house of the the book of the record of your fathers, and you will great God, and it is being built with choice stones, discover and know that that is a rebellious city and and timbers are laid in the walls, and that work is detrimental to kings and territories, and groups of prosperous and going well in their hands. 9Then fugitive slaves from long ago are in its midst. On we asked those elders and spoke to them thus, that account this city was laid waste. 16Therefore, ‘Who gave you a decision to build this house and we are making it known to the king that, if that city to supply these materials?’ 10And we asked them is built and its walls are finished, you do not have their names, to inform you, so we could record for peace.”

you the names of the men who are their rulers.

17 And the king sent peace and tidings to 11And they replied to us with a speech like this, Reoum, Baaltam and Samsai the scribe and the rest saying: ‘We are slaves of the God of heaven and of their fellow-slaves who live in Samaria

and to earth, and we are building the house that had been the rest of those from beyond the river: 18“The built many years before now (and a great king of tribute collector whom you sent to us was sum- Israel built it and finished it for them). 12But after moned before me. 19And a decision was made by that our fathers angered the God of heaven; he

aOr *Mithridates Tabeel* or *Mithridates of Tabeel* bl.e. *Aramaic* cPerhaps *Beyond the River* dPossibly *disposition e in order that no = Ha fl.e. cavalry* gLacking in Gk hAntecedent unclear

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2 esdras 5-7

gave them into the hands of Nabouchodonosor, whatever they request, 10so that they may be offer-king of Babylon, the Chaldean, and he destroyed ing fragrances to the God of heaven and be praying this house and exiled the people to Babylon. 13But for the life of the king and his sons. 11And a deci-in the first year of Cyrus the king, Cyrus the king sion has been issued from me that, as for any per-had a decision made that this house of God should son who alters this word, a beam shall be taken be built. 14And, as for the gold and silver vessels of down out of his house, and he will be raised up the house of God, which Nabouchodonosor and impaled on it, and his home made my pos-brought out from the house, which is in lerou- session. 12And may the God whose name encamps salem, and brought away into the shrine of the there overthrow any king and people that shall put king, Cyrus the king brought them out of the forth its hand to alter or to destroy that house of shrine of the king and gave them to Sanabassaros, God which is in lerousalem. I, Darius, have issued the treasurer who was

over the treasury 15and said a decision; it shall be done with all diligence.”

to him, “Take all the vessels, and go; put them in

13 Then Thatthanai, governor beyond the

the house, which is in Jerusalem, in their place.” Shetharbozathai, Satharbozathai and his fellow slaves in this 16Then this Sanabassar came and laid the foundation-way acted with all diligence toward what Darius

tions of the house of God in Jerusalem, and from the king had sent. 14And the elders of the Judeans then until now it was built and was not finished.’ and the Levites kept building during the prophesies-17And now, if it seems good to the king, have a

saying of Haggai the prophet and Zechariah son

search made in the house of the treasure of the house of Addo, and they rebuilt and finished it due to the king of Babylon, so you might know that a decision of the God of Israel and due to the decision was issued from King Cyrus to build that house of God, which is in Jerusalem. And when the Persians. 15And they completed this house the king knows about this, let him send notification until the third day of the month of Adar, which is the sixth year of the reign of Darius the king.”

was the sixth year of the reign of Darius the king.

16 And sons of Israel—the priests and the

Then Darius the king made a decision, and he

Levites and the rest of the sons of the exile—cele-

6 searched in the libraries where the treasure is brated the rededication of the house of God with deposited in Babylon. 2And in the city of Amatha, joy. 17And for the rededication of the house of in the bastion of the city of the Medes, one scroll God they offered one hundred calves, two hundred was found, and this had written in it: "A record: rams, four hundred male lambs, twelve male goats 3In the first year of Cyrus the king, Cyrus the king

for sin on behalf of all Israel, for the number of the

issued a decision concerning the house of God, tribes of Israel. 18And they set the priests in their which is in Ierousalem: Let a house and a place divisions and the Leuites in their orders for the ser-where they sacrifice sacrifices be built, (and he vice of the God who is in Ierousalem, in accor-made an elevation sixty cubits in height and its dance with the scripture of the book of Moyses.

width sixty cubits, 4and there were three courses of

19 And on the fourteenth of the first month the

hard stones and one course of timber), and the sons of the exile kept the paschac. 20Because the cost will be paid from the house of the king. 5And, priests were purified and the Leuites pure, one and as for the silver and gold vessels of the house of all, they also slaughtered the paschac for all the God, which Nabouchodonosor brought out of the sons of the exile and for their brothers the priests house, which was in Ierousalem, and carried off to and for themselves. 21And sons of Israel—those Babylon, let them also be given, and let them go to from the exile and every one who was separating the shrine, which is in Ierousalem, to the place

himself from the impurity of the nations of the where they were put in the house of God.”

land, joining them, in order to seek after the Lord,

6 “Now, commanders abeyond the river, Sath- God of Israel—ate the paschac. 22And they cele-arbouzanai and their fellow-slaves, the Apher- brated the feast of unleavened bread for seven days sachians, who are in athe areab beyond the river, with joy, because the Lord made them joyful, and you will give these things, though being far away the Lord turned the heart of the king of Assur to from there. 7And now permit the work of the them, to strengthen their hands in the projects of house of God. Let the leaders of the Judeans and the house of the God of Israel.

the elders of the Judeans build that house of God

on its site. 8And a decision has been issued by me,

And after these matters, in the reign of

lest you do anything with the elders of the Judeans 7 Arthasatha, king of the Persians, Esdras went to build that house of God. And let the cost dili- up—son of Saraias son of Azarias son of Helkia gently be paid to those men from the king’s pos- 2son of Selloum son of Saddouk son of Achitob sessions, the tributes from abeyond the river, so 3son of Amaria son of Ezria son of Maraioth 4son that they are not delayed. 9And whatever the of Zaraia son of Ozios son of Bokki 5son of need—bin a case ofb both the offspring of cattle Abisoué son of Phinees son of Eleazar son of and rams and male lambs for whole burnt offer- Aaron the first priest. 6Esdras himself went up ings to the God of heaven, wheat, salt, wine, oil, from Babylon, and he was a scribe quick in the law according to the word of the priests who are in le- of Moyses that the Lord God of Israel had given.

Jerusalem—let it be given to them day by day,

And the king gave to him, for the hand of the Lord,

aPerhaps (of) *Beyond the River* bLacking in Gk cl.e. *Passover*

2 Esdras 7-8

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his God, was upon him in all that he himself was heaven,
lest wrath come upon the realm of the seeking.

king and his sons. 24And this has been made

7 And some of the sons of Israel and some of known to you
among all the priests and Levites, the priests and some of
the Levites and the singers, door keepers, nathinima
and ministers of and the gatekeepers and the nathinima
went up to God's house. Let there be no tribute for you,
Jerusalem in the seventh year of Artaxerxes the will not
have the power to enslave them.

king. 8And they came to Jerusalem in the fifth

25 "And you, Esdras, in keeping with the wis-

dom of God in your hand, appoint scribes and cause on the first of
the first month he himself judges so that they may be
judging in the interest founded the ascent from Babylon, but
on the first of all the people who are in the area beyond
the of the fifth month they came to Jerusalem, for the
river, all who know the law of your God, and you hand of
his God was good upon him—10because shall make it
known to the one who does not Esdras proposed in his heart
to seek the law and to know it. 26And any who does not

observe the law practice and to teach the ordinances and judgments of God and the law of the king, readily the judgments in Israel.

ment will be one that issues from it, whether for

11 And this is the clear statement of the edict death or whether for discipline or whether for loss that Arthasastha gave to Esdras the priest, the of livelihood or whether for bonds.”

scribe of the book of words of the commandments

27 Blessed be the Lord the God of our fathers,

of the Lord and his ordinances for Israel: 12“Ar- who in this way put it in the heart of the king to Arthasastha, king of kings, to Esdras, the scribe of the glorify the house of the Lord, which is in the law of the Lord the God of heaven. The message Jerusalem, and has inclined mercy upon me in and its answer have been completed. 13A decision the eyes of the king and his counselors and all that was issued from me that any from the people of Israel—king’s exalted rulers. And I was strengthened, for Israel and priests and Levites in my kingdom who the good hand of God was upon me, and I gathered freely offer to go to Jerusalem are to go with you. Exalted rulers from Israel to go up with me.

14Itb was sent from before the king and the seven

counselors that you conduct an inspection of

And these are the chiefs of their paternal fam-

Judea and of Jerusalem in accordance with the 8 scribes, the guides who went up with me in the law of their God, which is in your hand—15and the reign of Arthasastha, the king of

Babylon: 2of Phi-cthat you inspectc the silver and gold for the house nees' sons, Gersom; of Ithamar's sons, Daniel; of of the Lord that the king and counselors freely of- Daud's sons, Hattous; 3of Sachania's sons; of fered to the God of Israel who encamps in Ierou- Phoros' sons, Zacharias, and with him the compa-salem 16and any silver and gold that you might ny of one hundred fifty; 4of Phaathmoab's sons, find in the whole country of Babylon besides the Eliana son of Saraia, and with him two hundred freewill offering of the people and the priests who males; 5of Zathoes' sons, Sechenias son of Haziell, are giving willingly to the house of God, which is and with him three hundred males. 6And of Adin's in Ierousalem, 17and everything that comes in, sons, Obeth son of Ionathan, and with him fifty readily enter this one in this book: calves, rams, males. 7And of Elam's sons, Isaia son of Athelia, lambs and their offerings and their libations, and and with him seventy males. 8And of Saphatia's you shall offer them on the altar of the house of sons, Zabdias son of Michael, and with him the your God, whichd is in Ierousalem. 18And if some- eighty males. 9And of loab's sons, Abadia—he thing seems good to you and your brothers to do being son of Ieiel—and with him were the two with the rest of the silver and gold, do as is pleas- hundred eighteen males. 10And of Baani's sons, Se-ing to your God. 19And the vessels that are being limouth son of Iosephia, and with him the one given you for the service of the house of God, de- hundred sixty males. 11 And of Babi's sons, liver them before God in Ierousalem. 20And as for Zacharias son of Babi, and with him the twenty-the rest of the requirements for the house of your eight males. 12And of Azgad's sons, Ioanan—he God—whatever you think you should provide, you being son of Hakkatan—and with him the one will provide out of the houses of the king's trea- hundred ten males. 13And of Adonikam's sons— sure.

they were last—and these were their names:

21 “And I, Arthasastha the king, have issued a Eliphalath, leiel and Samaia, and with them the decision from me for all the treasures in ethe areaf sixty males. 14And of Bagouai’s sons, Outhai and beyond the rivere that everything that Esdras, the Zaboud, and with them the seventy males.

priest and scribe of the law of the God of heaven,

15 And I gathered them to the river that runs to

asks you, let it be done with all diligence, 22up to Eui, and there we camped three days. And I took one hundred talents of silver and up to one hun- notice among the people and among the priests, dred korsg of wheat and up to one hundred bathsh and I did not find there any of Leui’s sons. 16And I of wine and one hundred bathsh of oil and salt for sent intelligent people to Eleazar, to Ariel, to Sama-which there is no writ. 23Everything that is in the ia and to Maonam and to larib and to Elnathan decision of the God of heaven, let it be done. Be- and to Nathan and to Zacharia and to Mesoulam ware of someone attacking the house of the God of and to loarib and to Elnathan, 17and I brought

aHeb (Aram) = *temple servants* bl.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

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2 esdras 8-9

them out to the ruler with the silver of the place, weight, and the total weight was recorded. At that and I placed words in their mouths to say to the time 35those who had come from captivity, sons of brothers of them, of the nathinima, so that they the exiles, offered as whole burnt

offerings to the would bring for us, with the silver of the place, God of Israel twelve calves for all Israel, ninety-six singers for the house of our God. 18And since the rams, seventy-seven lambs, twelve male goats for good hand of our God was upon us, there came to sin; these were all the burnt offerings to the Lord.

us a man of Sacholb, some of Mooli's sons, son of 36And they gave the king's currency to the admin-Leui son of Israel (and his sons and his brothers, istrators of the king and to the commanders ebe-eighteen of them, came at the beginning), 19and yond the rivere, and they extolled the people and Hasebia and Isaia of Merari's sons, his brothers the house of God.

and their sons, twenty, 20and of the nathinima

whom Daid and his rulers had given into slavery

And after these things had been done, the

to the Leuites, two hundred twenty nathinima. 9 rulers approached me, saying, "The people of They were all gathered together by name.

Israel and the priests and the Leuites were not sep-

21 And I proclaimed a fast there at the river arated from the peoples of the lands with their Aoue, so that we might be humbled before our fthings put far awayf, in reference to the Chanani—

God, to seek from him a straight journey for our- the Heththi, the Pherezi, the Iebousi, the Ammoni, selves and our children and all our property. 22Be- the Moab, the Mosri and the Amori—2because cause I was ashamed to request from the king a they have taken from their daughters for

them-force and horses to save us from an enemy on the selves and for their sons, and the holy seed was in-journey, because we had spoken to the king, say- flued by the peoples of the lands, and the hand ing, "The hand of our God is upon all who seek of the rulers was in this faithlessness in the begin-him for good, and his power and his wrath are ning." 3And when I heard this word, I tore my gar-upon all who forsake him." 23And we fasted and ments and was quivering and was pulling out sought from our God about this, and he listened some of the hair of my head and some of my beard to us.

and was sitting in silence. 4And everyone who pur-

24 And I set apart twelve from the leaders of sued the word of Israel's God, because of the faith-the priests, in reference to Saraia, in reference to lessness of the exile—they gathered to me, and I Hasabia, and ten from their brothers with them, kept sitting in silence until the evening sacrifice.

25and I weighed out for them the silver and the

5And at the evening sacrifice I got up from my

gold and the vessels of the first fruit of the house humiliation. And when I had torn my garments, of our God, which the king and his counselors and and I was quivering and was getting down on my his rulers and all Israel who were found had lifted knees and spreading out my hands to the Lord up. 26And I weighed onto their hands six hundred God 6and said,

fifty talents of silver and one hundred silver vessels

"O Lord, I was ashamed and hesitated to lift,

and one hundred talents of gold, 27and for the O my God, my face to you, because our acts of law-journey twenty gold chaphourec worth a thousand lessness have multiplied above our heads, and our drachmas and excellent, desirable vessels of fine errors have been increased up to heaven. 7From polished bronze in gold. 28And I said to them, the days of our fathers to this day we are in error,

“You are holy to the Lord God, and the vessels are and for our acts of lawlessness we and our kings holy, and the silver and the gold are freewill offer- and our sons have been handed over in the hand ings to the Lord, God of our fathers. 29Be vigilant, of the kings of the nations, by sword and by cap-and keep them until you weighd them before the tivity and by plundering and by shame of our face, rulers of the priests and the Leuites and the chiefs as this day. 8And now the Lord, our God, was fair of paternal families in Ierousalem, at the tents of with us to leave us for salvation and give us sup-the house of the Lord.” 30And the priests and the port in the place of his holinessg in order that he Leuites took the weight of the silver and the gold might brighten our eyes and grant us a little vitali-and the vessels, to bring to Ierousalem to the ty in our slavery. 9Because we are slaves, the Lord, house of our God.

our God, has not forsaken us even in our slavery

31 And we started out from the river Aoue on and inclined mercy upon us before the kings of the the twelfth of the first month, to go to Ierousalem, Persians, to give us vitality that they might raise up and the hand of our God was upon us, and he de- the house of our God and to repair its ruins and to livered us from the hand of the enemy and hostil- give us a fenceh in Iouda and in Ierousalem.

ity on the journey. 32And we came to Ierousalem

10 “Our God, what shall we say after this? Be-

and settled there three days. 33And it happened on cause we have forsaken your commandments, the fourth day, in the house of our God, we 11which you gave us by the hand of your slaves the weighed the silver and the gold and the vessels into prophets, saying, ‘The land that you are entering to the hand of Marimoth son of Ouria the priest (and possess it is a land undergoing change by the with him was Eleazar son of Phinees, and with changing of the peoples of the nations, with their them lozabad son of lesous and Noadia son of Ba- fthings put far awayf, who they have filled it from naia, the Leuites), 34everything by number and by 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*

2 esdras 9-10

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do not give your daughters to their sons, and do 13But the people are many, and it is the winter not take some of their daughters for your sons, and season, and there is no ability to stand outside, never seek out their peace and their prosperity so and the task is not for one day and not for two, be-that you may be strong and eat the good of the cause we have multiplied in doing wrong in this land and distribute it to your sons forever.’ 13And matter. 14Let now our rulers stand fast for the after all that is coming upon us for our evil deeds whole assembly and for all those in our cities. As and for our great error—because there is none like for him who has aset upa foreign women—let our God, because you

canceled our acts of lawless- them come at appropriate times as instructed, and ness and gave us salvation, 14because we returned with them the elders of city by city and judges, in to scatter your commandments and to intermarry order to turn away from us the anger of the wrath with the peoples of the lands, do not be provoked of our God concerning this matter.” 15 Only at us until destruction so that there is no remnant Ionathan son of Asael and lazias son of Thekoue and survivor. 15O Lord, God of Israel, you are just, are with me in this, and Mesoulam and Sabbathai because we have been left over as survivors, as this the Leuite supporting them.

day. Behold, we are before you with our errors, be-

16 And sons of the exile did so. And Esdras the

cause it is not possible to stand before you because priest and men ruling the paternal houses ewere set of this.”

aparte, and all by name, because on the first day of

the tenth month they turned to investigate the

And as Esdras prayed and as he declared,

matter. 17And they finished with all the men who

10 weeping and praying before the house of hadasetupforeignwomenbythefirstdayofthe God, a very great assembly—men and women and first month.

young men—gathered to him from Israel, because

18 And there were found some sons of the

the people wept and lifted up while weeping. 2And priests who had set up foreign women: some Sechenias son of Ieiel, of Elam's sons, answered sons of Iesous son of Iosedek and his brothers: and said to Esdras, "We were faithless with our Maaseia and Eliezer and Iarib and Gadalia. 19And God set up foreign women from the peoples they gave their hands to put away their wives and of the land, and now there is endurance for Israel errors—a ram of the flock for their error. 20And of in this. 3And now let us make a covenant with our Emmer's sons: Hanania and Zabdia. 21And of God to cast out all the women and the issue from Hiram's sons: Masias and Elia and Samaia and them, however you want. Arise, and scare them Ieiel and Ozia. 22And of Phasour's sons: Elioenai, with the commandments of our God, and let it be Maasia and Ismael and Nathanael and Iozabad done according to the law. 4Arise! The word is and Elasa.

upon you, and we are with you; be strong, and

23 And of the Leuites: Iozabad and Samou and

act." 5And Esdras arose and made the rulers, the Kolia (that is, Kolutas) and Phetheia and Ioudas priests and Leuites and all Israel swear to act according to the law and Eliezer. 24And of the singers: Elisab. And of the cording to this word. And they swore.

gatekeepers: Solmen and Telmen and Odoue.

6 And Esdras arose from before the house of

25 And of Israel: of Phoros' sons: Ramia and

God and went to the treasure chamber of Ioanan Iazia and Melchia and Meamin and Eleazar and son of Elisoub, and he went there. He did not eat Hasabia and Banaia. 26And of Elam's sons: Math-bread and did not drink water, because

he was thania and Zacharia and laiel and Abdia and Ierimourning over the faithlessness of the exile. 7And moth and Elia. 27And of Zaththoua's sons: Elioe-they presented an utteranceb in louda and in le- nai, Elisoub, Maththanai and Iarmoth and Zabad rousalem to all sons of the exile that they should and Oziza. 28And of Babi's sons: Ioanan, Hanania assemble in Ierousalem: 8"Anyone who does not and Zabou, Othali. 29And of Bani's sons: Me-come within three days, as the council of the rulers soulam, Malouch, Adaias, lasoub and Saal and Re-and the elders demandsc—all his property will be moth. 30And of Phaathmoab's sons: Edne and anathematized, and he himself banned from the Chalel and Banaia, Maasea, Maththania, Beselel assembly of the exile."

and Banoui and Manasse. 31And of Heram's sons:

9 And all the men of louda and Benjamin as- Eliezer, Ieseia, Melchia, Samaias, Semeon, 32Ben-sembled to Ierousalem within the three days; this iamin, Malouch, Samaria. 33And of Hasem's sons: was the ninth month. On the twentieth of the Maththanai, Maththatha, Zabad, Eliphalet, Ieremi, month, all the people sat in the open square of Manasse and Semei. 34And of Bani's sons: Mood-the house of God, from their dtumult aboutd the ia, Amram and Ouel, 35Banaia, Badaia, Chelia, 36

word and because of the winter. 10And Esdras the

Ououania, Marimoth, Eliasib, 37Maththania,

priest arose and said to them, "You have been Maththanai, and so did 38Banoui's sons and faithless and aset upa foreign women, increasing Semei's sons 39and Selemia and Nathan and Ada-the error of Israel. 11And now give praise to the ias, 40Machnadaabou, Sesei, Arou, 41Ezriel and Se-Lord

God of our fathers, and do what is pleasing Iemias and Samarias, 42 Selloum, Amarias, Ioseph.

43

before him, and separate from the peoples of the

And of Nabou's sons: Ieiel, Maththathias, Zabad,

land and from the foreign women." 12 And all the Zebinnas, Iadai and Ioel and Banaia. 44 All these assembly answered with a loud voice and said, had married foreign women, and they fathered

"This word of yours is a big thing for us to do.

sons by them.

a.l.e. *married* b.Or *proclamation* c.Lacking in Gk d.Or *clamor after* e.Or *given express orders* f.l.e. *pledged*

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2 esdras 11-13

11 (Neh 1.1) Words of Neemiasson of Hachalia.

the king and his concubine who was sitting beside And it happened in the month of Cheseleu,

him said, "How long will your journey be, and

in the twentieth year, and I was in Sousan Habiraa, when will you return?" And it found favor before 2 and one of my brothers, Hanani, he and men of

the king, and he sent me, and I gave him a limit.

7

louda came, and I asked them about those that

And I said to the king, "If it is good to the king,

survived, those who had been left over from the let him give me letters to the governors beyond captivity, and about Jerusalem. 3And they said to the king so that I may go on my way until I arrive me, "Those who are left over from the captivity in louda, 8and a letter to Asaph, the keeper of the there in the country are in great trouble and in park that belongs to the king, so that he will give shame, and the walls of Jerusalem are broken me timber to cover the gates and for the wall of the down, and its gates were burned with fire."

city and for the house into which I shall enter it."

4 And it happened, when I heard these words, And the king gave them to me, because the hand of I sat down and wept and mourned for days, and I God was good.

was fasting and praying before the God of heaven,

9 And I came to the governors beyond the

5And I said, "Nay indeed, O Lord, you the strong

king and gave them the king's letters, and the king

and the great and the awesome God of heaven, one had sent leaders of the force and horsemen with who keeps covenant and mercy with those who me. 10And Sanballat the Haroni and Tobia the love him and keep his commandments, 6let now slave, the Ammoni, heard it, and it displeased your ear be attentive and your eyes opened to hear them that a person had come to seek good for the the prayer of your slave that I am praying before sons of Israel.

you today, day and night, for Israel's sons, your

11 And I came to Jerusalem and was there for

slaves, and I am declaring with regard to the sins of three days. 12 And I got up during the night, I and Israel's sons, which we have sinned against you. a few men with me, and I told no one what God Both I and my father's house have sinned. 7 In was putting into my heart to do along with Israel, breaking up we broke up with you and did not and there is no animal with me except the animal keep the commandments and the ordinances and which I ride upon it. 13 And I went out by the gate the judgments that you commanded your servant of Golelad and to the mouth of the fountain of the Moyses. 8 Remember now the word that you com- fign and to the gate of the dung. And I was crush- manded your servant Moyses, saying, 'You, if you ing in the wall of Jerusalem, which they are are faithless, I will scatter you among the peoples, pulling down. And its gates were consumed by fire.

9

14

and if you return to me and keep my command-

And I went on to the gate of Ain and in the king's

ments and do them, if your dispersion is to the far- swimming pool, and there was no place for the an- thest skies, from there I will gather them and lead imal under me to continue. 15 And I kept going up them to the place where I have chosen my name to in the wall off the wadi by night and kept crushing encamp there.' 10 And they are your servants and in the wall. And I was in the gate of the ravine and your people, whom you redeemed by your great

returned. 16And those who were guarding did not power and by your strong hand. 11Nay indeed; know why I went and what I was doing, and until rather, let your ear be attentive to the prayer of then I had not told the Judeans and the priests and your slave and to the prayer of your servants who the distinguished and the generals and the rest that want to revere your name, and give now success to were doing the work.

your servant today, and bgive him over to feelings

17 And I said to them, "You see the trouble in

ofb compassion before this man!"

which we are in it, how Ierousalem is in ruins, and

And I was cupbearer to the king.

its gates were given to fire. Come, and let us wall

off Ierousalem's wall, and we will no longer suffer

(2.1)And it happened in the month of

disgrace." 18And I reported to them the hand of

God that was good upon me and the words that

12 Nisan, in the twentieth year of Arthasastha

the king. And wine was before me, and I took the the king had spoken to me, and I said, "Let us arise wine and gave it to the king, and there was no one and build!" And their hands were strengthened for else before him. 2And the king said to me, "Why is the good. 19And Sanaballat the Haroni and Tobia your face sad," and, "You are not unwell, are you? the slave, the Ammoni, and Gesam the Arabi This is nothing

except sadness of the heart.” And I heard, and they mocked us and came against us was very much afraid. 3And I said to the king, “Let and said, “What is this matter that you are doing?”

the king live forever! Why should my face not be Are you rebelling against the king?” 20And I re-sad, since the city, the home of my fathers’ graves, turned word to them and said to them, “The God was laid waste, and its gates have been consumed of heaven, he will give us success, and we are his with fire?” 4And the king said to me, “For what are pure slaves, and we will build it, and you have no you looking in this matter?” And I prayed to the share and righteousness and record in Ierou-God of heaven 5and said to the king, “If it is good salem.”

to the king and if your servant shall find favor before you so that you send him to louda, to the city

(3.1)And the great priest Elisoub and his

of my fathers’ graves, I will also rebuild it.” 6And

13 brothers the priests set out and built the

aHeb = *the citadel* bl.e. *grant that he may be shown*
cPerhaps *of Beyond the River* dHeb = *by night + Valley*
eReferent unclear fPossibly *at*

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sheep gate. They consecrated it and set up its tion of the tower of ascent, which joins the corner.

doors, and they consecrated it as far as the tower 20And after him Barouch son of Zabou took control of the hundred, as far as the tower of Hanameel, control of the next section from the corner to the door 2and at the hand of the sons of the men of Jericho

of Bethelisoub the great priest. 21And after him

and at the hand of the sons of Zakchour son of Meramoth son of Ouria son of Hakkos controlled Amari.

a second section from the door of Bethelisoub to

3 And Hasana's sons built the fish gate; they were Bethelisoub leaves off. 22And after him they covered it and set up its doors and its bars and its priests, the men of Hachchechar, took control.

bolts. 4And at their hand, one of Ramoth son of 23And after him Benjamin and Hasoub took control of Ouria son of Hakkos took control. And at their control opposite their house. And after him Azaria son of Mesoulam son of Barachiou son of Mase- of Maasias son of Anania took control beside his zebel took charge. And at their hand Sadouk son of house. 24After him Bani son of Henadad took charge. 5 And at their hand

they controlled a second section, from Bethazaria to the

Thekoim took charge, and the Adoreem did not corner and as far as the bend 25of Phalal son of contribute their neck to their service.

Euzai from opposite the corner—and bit isb the

6 And Ioida son of Phasek and Mesoulam son of upper tower that projects from the house of the of Basodia—they took

control of the gate of king at the court of the guard—and after him Pada-lasana; they covered it and set up its doors and its ia son of Phoros. 26(And the nathinimc were bars and its bolts. 7And at their hand Maltias the dwelling in Ophal as far as the garden of the gate Gabaonite and Euaron the Meronothite, men of of water to the east. And the tower isb the one pro-Gabaon and of Maspha, took control as far as the jecting.) 27After him the Thekoim took control of throne of the ruler abeyond the rivera. 8And beside a second section from opposite the great project-them Oziel son of Harachias, one of the smiths, se- ing tower and as far as the wall of Ophla.

cured things. And at their hand Hananias son of

28 Above the gate of the horses the priests took

Rokeim took control, and they left Ierousalem control, a man opposite his house. 29After him alone as far as the broad wall. 9And at their hand Saddouk son of Emmer took control opposite his Raphaia son of Hour, ruler of half the area around house. And after him Samaia son of Sechenia, the Ierousalem, took control. 10And at their hand and keeper of the gate of the east, took control. 30After opposite his home Iedaia son of Heromaph took him Hanania son of Selemia and Hanom sixth son control. And at his hand Hattous son of Hasbania of Seleph took control of a second section. After took control. 11And a second Melchias son of him Mesoulam son of Barchia took control oppo-Heram and Hasoub son of Phaathmoab took con- site his treasure chamber. 31After him Melchia son trol as far as the tower of the Thannourim. 12And of Sarephi took control as far as Bethannathinim at his hand Salloum son of Halloes, ruler of half and the hucksters opposite the gate of Maphekad the area around Ierousalem, took control, he and and as far as the ascent at the bend. 32And in the his daughters.

midst of the sheep gate the smiths and the huck-

13 Hanoun and the inhabitants of Zano took sters took control.

control of the gate of the ravine; they built it and set up its doors and its bars and its bolts and a

(4.1)And it happened, when Sanaballat

thousand cubits on the wall, as far as the gate of 14 heard that we were building the wall, and dung.

he was upset and greatly enraged, and he mocked

14 And Melchia son of Rechab, ruler of the area at the Judeans. 2And he said in the presence of his around Bethachcharam, took control of the gate of brothers, "Is this the power of Somoron, that these dung, he and his sons, and covered it and set up its Judeans are building the city for themselves? Are doors and its bars and its bolts.

they, then, sacrificing? Will they, then, be strong,

15 Then Salomon son of Coleze, ruler of the and will they today repair the scorched stones after district of Maspha, fortified the gate of the foun- they had become the rubbish heap of the land?"

tain; he himself built it up and covered it and set 3And Tobias the Ammanite came beside him, and up its doors and its bolts, and he built the wall of they said to themselves, "They will not sacrifice or the pool of the fleeces at the shearing of the king, eat in their place, will they? Will a fox not go up and as far as the stairs that go down from the city and break down their stone wall?" 4Hear, O our of Daid.

16 Behind him Neemias son of Azbouch, God, for we have become despised, 5 and return ruler of half the area around Bethsour, took control of their taunt to their heads, and give them over to control as far as the garden of the grave of David and sneering in a land of captivity, 6 and do not cover as far as the artificial pool and as far as Bethgaberim over lawlessness.

gabarim. 17 Behind him the Leuites took control:

7 And it happened, when Sanaballat and Tobia

Raoum son of Bani, and at his hand Hasabia, ruler and the Arabs and the Ammanites heard that the ruler of half the area around Keila, took control for his stature of the walls of Jerusalem was rising in the surrounding area. 18 After him their brothers took control because the gaps were beginning to be closed, and it control: Benei son of Hanadad, ruler of half the area looked very bad to them. 8 And they all gathered in the area around Keila. 19 And at his hand Azour son of together to come and get ready to fight in Jerusalem, ruler of Masphe, controlled a second wall in Jerusalem. 9 And we prayed to our God and set up an altar perhaps of Beyond the River lacking in gold and silver = temple servants possibly bronze smiths

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2 esdras 14-16

advance guard against them day and night because we borrowed money for the king's tributes. 5 And of their presence.

now our flesh is like the flesh of our brothers; our

10 And Iudith said, "The strength of the enemy's sons like their sons, and behold we are oppressing them as mies was crushed. And there is much rubbish, and our sons and daughters, making

them slaves, and we will not be able to build on the wall.”
11And some of our daughters are being oppressed, and those who were afflicting us said, “They will not there is no power in our hands, and our fields and know and will not see until we come into their our vineyards belong to the distinguished.”

midst and kill them and stop the work.” 12And it

6 And I was very distressed as I heard their out-

happened, when the Judeans who lived next to cry and these words. 7And my heart deliberated them came, and they said to us, “They are coming with me, and I quarreled with the distinguished up against us from all the places.”
13And I sta- and the rulers and said to them, “Will a man de-tioned some into the lowest parts of the space be- mand back of his brother? You are demanding hind the wall, in covered places, and I stationed back.” And I held a great assembly for them. 8And the people according to divisions, their spears and I said to them, “We, of our own free-will, have ac-their bows, with their swords. 14And I looked and quired our Judean brothers who were being sold to stood up and said to the distinguished and to the the nations. And you, are you selling your own generals and to the rest of the people, “Do not be brothers, and they shall be handed over to us?”

afraid from before them. Remember our great and And they were silent and could not find a word.

awesome God, and get ready to fight for your 9And I said, “The matter that you are doing is not brothers, your sons and your daughters and your good. Not thus! You shall depart in the fear of our wives and your homes.”

God, from the reproach of the nations our ene-

15 And it happened, when our enemies heard of this. 10 And my brothers and my acquaintances that it was known to us and that God had scattered and I put up our own money and grain. We consulted their council, and we all returned to the wall, and I have certainly abandoned this demanding back. 11 Return man to his work. 16 And it happened from that day now to them, this very day, their fields and their vineyards and their olive orchards and their half were standing in defense, and there were homes. And bring out for yourselves the grain and spears and oblong shields and the bows and body-armor and wine and olive-oil from the money." 12 And the rulers behind every house of Judah said, "We will give these back and not seek these 17 belonging to those who were building on the wall from them. We will do just as you say." And I called

the wall. And as for those who were lifting with ladders the priests and made them swear to do like this with weapons—with one hand he was doing his word. 13 And I shook out the fold of my garment and with one hand he was grasping the javelin. and said, "So may God shake out every man from the wall 18 And as for the builders—a man with his sword

beside his house and from his property who does not es-

trapped on his lower back—and they kept building to establish this word, and thus they will be shaken out of the wall, and the one who trumpeted with the horn was emptied." And all the assembly said, "Amen,"

beside him. 19 And I said to the distinguished men and they and praised the Lord, and the people did this word.

to the rulers and to the remainders of the people,

14 From the day that he commanded me to be

“The work is wide-spread and great, and we are far their ruler in the land of Iudaea, from the twentieth scattered, a man from his brother, on the wall. 20 In year even to the thirty-second year of Artaxerxes, whatever place you hear the sound of the horn twelve years, I and my brothers did not eat an ex-tribute, you shall gather to us, and our God will fight action from them. 15 And as for the first exactions, for us.”

with which they burdened them before me, they

21 And we were doing the work, and half of us also took the last money from them for food and they were holding the spears from the rising of the sun, forty didrachmas. And their outcasts exercise the dawn until the coming out of the stars. 22 And authority over the people, and I did not do so, I said to the people at that time, “Each of you with from before fear of God. 16 And I did not take with him a young man, pass the night inside Jerusalem, to rule over them by the work on the wall, and I did and let the night be an advance guard for you and not acquire a field, and all who were gathered were the day work.” 23 And I and the men of the ad- vanced guard behind me were there, and there were about fifty men, and those who came to us from the nations around us, were at my table. 18 And what was prepared for one day was one bull calf, and (5.1) And there was a great outcry of the people they were preparing six choice sheep and a goat for me and among ten days wine in abundance with 15 people and their wives against their Judean

nations around us, were at my table. 18 And what

was prepared for one day was one bull calf, and

(5.1) And there was a great outcry of the peo-

ple they were preparing six choice sheep and a goat for

me and among ten days wine in abundance with

15 people and their wives against their Judean

brothers. 2And there were some, saying, “With our everything, and I did not seek the food of exaction sons and our daughters, we are many, and we will with them, because the service was heavy on this get grain and eat and stay alive.” 3And there are people. 19Remember me, O God, for good, all that some, saying, “As for our fields and our vineyards I have done for this people.

and our homes—we are mortgaging them, and we

will get grain and eat.” 4There are some, saying, “As

(6.1)And it happened, when it was heard to

for our fields and our vineyards and our homes—

16 Sanaballat and Tobias and to Gesam the

aPossibly *by means of*

2 esdras 16-17

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Arabi and to the rest of our enemies that I had keepers and the singers and the Leuites were rebuilt the wall, and there was no breath left in viewed. 2And I commanded my brother Hanania them. Up to that time I had not set up the doors in and Hanania, ruler of the biraa in Ierousalem, be-the gates. 2And Sanaballat and Gesam sent to me, cause he was like a truthful man and feared God saying, “Come, and let us meet together in the vil- more than many, 3and I said to them, “The gates of lages in the plain of Ono.” And they were intend- Ierousalem will not be opened until bat the same ing to do me harm. 3And I sent messengers to as the sunb, and while they are still keeping watch, them, saying, “I am doing a great work, and I will let the doors be shut and barred. And

appoint and not be able to come down, lest the work stop. I will send guards from those living in Jerusalem, and whenever I finish it, I will come down to you." A man at his watch and a man opposite his home."

4 And they sent to me like this word, and I sent to them. The city was wide and large, and the people in the same manner. 5 And Sanballat sent in it were few, and no homes had been built.

his servant to me and an open letter in his hand.

5 And God gave it into my heart, and I assembled

6 And in it was written, "It was heard among the

people the distinguished and the rulers and the peo-

nations that you and the Judeans intend to rebel, and assemble into a company. And I found the book of the which is why you are building the wall, and you are a company—those who came up at first, and I found they are becoming their king. 7 And besides these, you have written in it:

have set up prophets for yourself so that you might

6 And these are sons of the country who went

to sit in Jerusalem as king in Judah. And now these words will be reported to the king. And now come, Darius, king of Babylon, had exiled, and they let us confer together." 8 And I sent to him, saying, returned to Jerusalem and to Judah, a man to his

"It did not happen like these words that you say, Jerusalem, 7 with Zorobabel and Jesus, and Neemias, because you are

inventing them out of your own Azaria, Reelma, Naemani, Mardochoaios, Balsan, heart.” 9Because they all were trying to frighten us, Maaspharath, Esdras, Bagouiai, Naoum, Baana, saying, “Their hands will slacken from this work, Masphar, men of the people of Israel: 8Sons of and it will not be done.” But now I strengthened Phoros, two thousand one hundred seventy-two.

my hands.

9Sons of Saphatia, three hundred seventy-two.

10 And I went into the house of Semei son of 10Sons of Era, six hundred fifty-two. 11Sons of Dalaia son of Metabeel, and he was confined. And Phaathmoab, in reference to the sons of Iesus and he said, “Let us gather together at the house of Iobab, two thousand eight hundred eighteen.

God, in the midst of it, and let us close its doors, 12Sons of Ailam, one thousand two hundred fifty-because they are coming by night to kill you.” four. 13Sons of Zaththouia, eight hundred forty-11And I said, “Should a man like me run away? Or,

five. 14Sons of Zakchou, seven hundred sixty.

what kind of man would enter the house and 15Sons of Banoui, six hundred forty-eight. 16Sons live?” 12And I perceived, and behold, God had not of Bebei, six hundred twenty-eight. 17Sons of sent him, because the prophecy was a message Azgad, two thousand three hundred twenty-two.

against me, and Tobias and Sanaballat had hired 18Sons of Adonikam, six hundred sixty-seven.

13a crowd against me, so I might become afraid

19 Sons of Bagoui, two thousand

sixty-seven.

and do so and sin and become a bad name for 20 Sons of Edin, six hundred fifty-four. 21 Sons of them so they could taunt me. 14 Remember, Ater, in reference to Hezekias, ninety-eight. 22 Sons O God, against Tobias and against Sanaballat as of Hesami, three hundred twenty-eight. 23 Sons of these acts of his and against the prophet Noadia Basi, three hundred twenty-four. 24 Sons of Hariph, and against the rest of the prophets who were try- one hundred twelve. Sons of Hasen, two hundred ing to make me afraid.

twenty-three. 25 Sons of Gabaon,

ninety-five.

15 And the wall was finished on the twenty- 26 Sons of Baithleem, one hundred twenty three.

fifth of the month Eloul, in fifty-two days. 16 And it Sons of Netopha, fifty six. 27 Sons of Anathoth, one happened, when all our enemies heard, and all the hundred twenty-eight. 28 Men of Beth, forty-two.

nations around us were afraid, and fear fell severe- 29 Men of Kariathiarim, Chaphira and Beroth, ly on their eyes, and they knew that this work came seven hundred forty-three. 30 Men of Harama and to be completed with the help of our God. 17 And Gabaa, six hundred twenty-one. 31 Men of Machin those days letters were going from many of mas, one hundred twenty-two. 32 Men of Baithel louda's distinguished to Tobias, and those of To- and Ai, one hundred twenty-three. 33 Men of Nabi-bias were coming to them, 18 because many in ar, fifty-two. Sons of Magebos, one hundred fifty-louda were bound by oath to him, because

he was six. 34Men of Elamaar, one thousand two hundred
the son-in-law of Sechenia son of Erae, and his son fifty-four.
35Sons of Heram, three hundred twenty.

Jonathan had taken the daughter of Mesoulam son 36Sons
of Iericho, three hundred forty-five. 37Sons of Barachia as
wife. 19And they were telling me his of Lod, Hadid and Ono,
seven hundred twenty-words and were conveying my words
to him, and one. 38Sons of Sanana, three thousand nine
hun-Tobias sent letters to intimidate me.

dred thirty.

39 The priests: sons of Iodae, for the house of

(7.1)And it happened, when the wall was

lesous, nine hundred seventy-three. 40Sons of

Emmer, one thousand fifty-two. 41Sons of Phaseour,

17 built,andIsetupthedoors,andthegate-

aHeb = *citadel* bl.e. *the hottest time of the day*

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one thousand two hundred forty-seven. 42Sons of

73 And the priests and the Leuites and the gate-

Heram, one thousand seventeen.

keepers and the singers and those from the people

43 The Leuites: sons of Iesous, in reference to and the nathinima and all Israel settled in their cit-Kadmiel, in reference to the sons of Houdouia, ies.

seventy-four. 44The singers: sons of Asaph, one

hundred forty-eight. 45The gatekeepers: sons of

(8.1)And the seventh month came, and the

Selloum, sons of Ater, sons of Tolmon, sons of 18 sons of Israel were in their cities, and all Akoub, sons of Hatita, sons of Sabi, one hundred the people gathered together as one man into the thirty-eight.

square that is before the gate of the water, and they

46 The nathinima: sons of Siaa, sons of Hasipha, told Esdras the scribe to bring the book of the law sons of Tabbaoth, 47sons of Kiras, sons of Siaia, sons of Moyses, which the Lord had commanded Israel.

of Phadon, 48sons of Labana, sons of Hangaba, 2And Esdras the priest brought the law before the sons of Akoud, sons of Outa, sons of Ketar, sons of assembly, from man to woman and every person Hagab, sons of Selmei, 49sons of Hanan, sons of who understands, to listen on the first day of the Sadel, sons of Gaar, 50sons of Raaia, sons of Rason, seventh month, 3and he read in it from the hour sons of Nekoda, 51sons of Gezam, sons of Ozi, the sun dawned until half the day, opposite the sons of Phese, 52sons of Besi, sons of Meinom, sons men and the women, and they were understand-of Nephosasim, 53sons of Bakbouk, sons of ing, and the ears of all the people were unto the Hachipha, sons of Harour, 54sons of Basaloth, sons book of the law. 4And Esdras the scribe stood on a of Meida, sons of Hadasan, 55sons of Barkous, sons wooden platform, and beside him

stood Mat-of Sisarath, sons of Thema, 56sons of Nisia, sons of tathias and Samaias and Hananias and Ouria and Hatipha.

Helkia and Maasia on his right hand, and Phada-

57 Sons of Salomon's slaves: sons of Soutei, ias and Misael and Melchias and Hosam and sons of Sapharath, sons of Pherida, 58sons of leale, Hasabdama and Zacharias and Mesoulam on the sons of Dorkon, sons of Gaddel, 59sons of Sapha- left hand. 5And Esdras opened the book before all tia, sons of Hettel, sons of Phacharath, sons of the people, because he was above the people, and Sabaim, sons of Emim.

it happened, when he opened it, all the people

60 All the nathinima and sons of Salomon's stood. 6And Esdras blessed the Lord, the great slaves, three hundred ninety-two.

God, and all the people answered and said,

61 And these went up from Thermelech, The- "Amen," lifting up their hands, and they bowed laresa, Cheroub, Eron, lemmer, and they could not and did obeisance to the Lord with their face to the declare their paternal houses and their

seed, ground. 7And Iesous and Banaias and Sarabia were

whether they were from Israel: 62sons of Dalaia, instructing; Akoub, Sabbathaios, Kallitas, Azarias, sons of Boua, sons of Tobia, sons of Nekoda, six Iozabad, Hanani, Phalaias and the Leuites tutored hundred forty-two. 63And from the priests: sons of the people in the law, and the people kept their Hebiam, sons of Hakkos, sons of Berzellai (because stance. 8And they read from the book of the law of they had taken

of the daughters of Berzellai the God, and Esdras was teaching and expanding on Galaadite as wives and were called by their name). the knowledge of the Lord, and the people under-64These sought their registration of the company, stood during the reading.

and it was not found, and they were made near kin

9 And Neemias said, and Esdras the priest and

from the priesthood, 65and Hathersatha spoke so scribe and the Leuites and those who were inthat they would not eat from the holy of holies structing the people, and they said to all the peo-until the priest should arise to enlighten.

ple, "A holy day it is to the Lord our God; do not

66 And all the assembly was as one, forty-two mourn, and do not weep." Because all the people thousand three hundred sixty, 67apart from their were weeping when they heard the words of the male and female slaves—these were seven thou- law. 10And he said to them, "Go, eat fat, and drink sand three hundred thirty-seven and two hundred sweet wine, and send portions to those who do not forty-five male singers and female singers— have, because the day is holy to our Lord, and do 68seven hundred thirty-six horses, two hundred not err, because he is our strength." 11And the

forty-five mules, 69four hundred thirty-five camels, Leuites tried to still all the people, saying, "Be six thousand seven hundred twenty donkeys.

quiet, because the day is holy, and do not be

70 And some of a portion of the leaders of downcast." 12And all the people went away to eat paternal families contributed to the work of Ha- and to drink and to send

portions and to make thersatha, they contributed to the treasury one great rejoicing, because they had understood by thousand gold coins, fifty saucers and thirty the words that were made known to them.

chothonothb of the priests. 71And some of the

13 And on the second day the chiefs of paternal

leaders of paternal families gave to the building families of all the people, the priests and the fund twenty thousand gold coins and two thou- Leuites, gathered together to Esdras the scribe, to sand two hundred minasc of silver, 72and the rest give their attention to all the words of the law.

of the people gave twenty thousand gold coins, 14And they found it written in the law, which the two thousand two hundred minasc of silver and Lord had commanded Moyses, that sons of Israel sixty-seven chothonothb of the priests.

should live in tents during a feast of the seventh

aHeb = *temple servants* bHeb = *robes* cone mina = 100 drachmas

2 esdras 18-19

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month 15and that they should sound with trum- stone in violent water. 12And by day you led them pets in all their cities and in Ierousalem. And Es- with a pillar of cloud, and during the night with a dras said, "Go out to the mountain and bring fo- pillar of fire, to give them light on the way in liage of olive trees and foliage of cypress wood and which they should go in it. 13And you came down foliage of myrtle

and foliage of palm and foliage of upon Mount Sina and spoke to them from heaven the leafy tree to make tents, in accord with what is and gave them straightforward judgments and laws written.” 16And the people went out and brought of truth and ordinances and good commandments and made tents for themselves, a man on his tent. 14And you made known your holy sabbath house, and in their courts and in the courts of to them; you commanded them commandments the house of God and in the squares of the city and ordinances and law by the hand of your slave as far as the house of Ephraim. 17And all the assembly, those who had returned from the captivity in their famine, and you brought water for them from the out of the rock for their thirst. And you told them days of Jesus son of Naue to that day sons of Israel to go in to possess the land to which you stretched your hand had not done so. And there was very great rejoicing. 18And day by day, from the first day to the

16 “And they and our fathers behaved arrogantly,

last day, he read from the book of the law of God, gantly

and stiffened their neck and did not listen and they kept the feast seven days, and on the eighth day there was a finale, according to the obey and were not mindful of your wonders that judgment.

you performed with them, and they stiffened their

neck, and they gave a beginning to return to their

(9.1) And on the twenty-fourth of this

slavery in Egypt. And you are the God who forgives

19 month the son of Israel gathered with fast- sins, is gracious and merciful, slow to anger and in sackcloth and with ashes on their head. very gracious, and you did not forsake them. 18 Fur-2 And the sons of Israel were separated from every

thermore, they made a cast-metal bull calf for

foreign son, and they stood and declared their sins themselves and said, 'These are the gods who and the acts of lawlessness of their fathers. 3 And brought us up out of Egypt' and committed great they kept their stance and read in the book of the provocations. 19 And you in your great mercies did law of the Lord, their God, and they were declaring not forsake them in the wilderness; you did not to the Lord and doing obeisance to the Lord, their turn away from them the pillar of cloud for lead-God. 4 And Iesus and the sons of Kadmiel, Seche- ing them on the way by day and the pillar of fire to nia the son of Sarabia, sons of Chanani, stood at lighten for them the way in which they should go the ascent of the Leuites and cried out with a loud in it during the night. 20 And you gave your good voice to the Lord their God. 5 And the Leuites, spirit to instruct them and did not withhold your Iesus and Kadmiel, said, "Stand up. Bless the manna from their mouth and gave them water in Lord, our God, from everlasting and to everlasting, their thirst. 21 And forty years you sustained them and they will bless your glorious name and exalt it in the wilderness; there was no lack of anything for with every blessing and praise."

them; their clothes did not grow old, and their san-

6 And Esdras said: "You yourself are the Lord dals did not tear. 22And you gave them kingdoms alone; you made heaven and the heaven of heaven and allotted them peoples, and they took posses-and all their position, the earth and all that is on sion of the land of Seon, king of Hesebon, and the it, the seas and all that is in them, and you give land of Og, king of Basan. 23And you multiplied everything life, and the armies of the heavens do their sons like the stars of heaven and brought obeisance to you. 7You are the Lord God. You them into the land about which you told their fa-made a choice in Abram and brought him out of thers, and they possessed it. 24And you wiped out the country of the Chaldeans and made for him a before them the inhabitants of the land of the name, Abraam, 8and you found his heart faithful Chananites and gave them and their kings and the before you and made a covenant with him to give peoples of the land into their hands, to do with him and his seed the land of the Chananites and them as was pleasing before them. 25And they cap-Chettites and Amorrites and Pherezites and tured lofty cities and took possession of homes lebousites and Gergesites, and you have estab- filled with all sorts of goods, hewn cisterns, vine-lished your word, because you are righteous.

yards and olive orchards and every sort of fruit tree

9 "And you saw the humiliation of our ances- in abundance, and they ate and were filled and be-tors in Egypt and heard their cry at the Red Sea. came fat and were nourished on your great good-10And you gave signs in Egypt against Pharao and

ness.

against all his servants and against all the people of

26 “And they changed and departed from you

his land, because you knew that they acted inso- and cast your law behind their body and killed lently against them, and you made a name for your prophets, who had warned them to turn them yourself, as this day. 11And you broke asunder the back to you, and they committed great provoca-sea before them, and they passed through in the tions. 27And you gave them into the hand of their midst of the sea on dry land, and those who pur- oppressors, and they oppressed them. And they sued them closely you threw into the depths, like a cried out to you in their time of oppression, and

al.e. *made*

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2 esdras 19-20

you heard from your heaven, and through your 16Adania, Bagoi, Edin, 17Ater, Hezekia, Azour, great mercies you gave them deliverers and deliv- 18Hodouia, Hesam, Besi, 19Hariph, Anathoth, No-ered them from the hand of their oppressors. bai, 20Magaphes, Mesoulam, Hezir, 21Mesozebel, 28And after they rested, they returned to doing

Sadouk, leddoua, 22Phaltia, Hanan, Anaia, 23Hosee,

what is evil before you, and you abandoned them Hanania, Hasoub, 24 Haloes, Phalai, Sobek, to the hands of their enemies, and they ruled 25Raoum, Hesabana, Maasaia 26and Aia, Hainan, among them. And again they cried to you, and you Enan, 27Malouch, Reoum and Baana.

listened from heaven and rescued them by your

28 And the rest of the people, the priests, the

many mercies. 29 And you repeatedly warned them Leuites, the gatekeepers, the singers, the nathinima in order to turn them to your law, and they did not and every one who adheres to the law of God from listen but sinned against your commandments and the people of the land, their wives, their sons, their judgments by the doing of which a person shall daughters, every one who knows and understands, live by them. And they presented a disobedient 29 were prevailing against their brothers, and they back and stiffened their neck and did not listen. cursed them and entered into a curse and an oath 30 And many years you lasted with them and re-to go in God's law, which was given by the hand of peatedly warned them by your spirit by the hand Moyses the slave of God, to observe and to do all of your prophets, and they did not give ear, and the commandments of the Lord and his judg-you gave them into the hand of the peoples of the ments, 30 and in order not to give our daughters to land. 31 And in your many mercies you did not the peoples of the land. And we will not take their make an end of them and forsake them, because daughters for our sons. 31 And the peoples of the you are strong and merciful and compassionate.

land who bring in merchandise and any sale on

32 "And now, our strong, great, mighty and the sabbath day to sell, we will not buy from them awesome God, in keeping the covenant and your on the sabbath and on a holy day. And we will re-mercy, let all the hardship not be treated lightly be- lease the seventh year and a claim of every hand.

fore you, which found us and our kings and our

32 And we will lay on ourselves the command-

rulers and our priests and our prophets and our feasts to charge ourselves yearly one-third of a shekel and among all your people from the days of didrachmah for the service of the house of our God the kings of Assur even until this day. 33And you 33for the loaves of the presence and the sacrifice of are just in all that has come upon us, for you have perpetuity and for the whole burnt offering of per-dealt truthfully, and we did wrong. 34And our petuity of the sabbaths, of the new moons, for the kings and our rulers and our priests and our feasts and for the sacred things and the items for them did not practice your law and did not heed sin to make atonement for Israel and for the your commandments or your testimonies about projects of the house of our God. 34And we, the which you repeatedly warned them. 35And even priests and the Levites and the people, have cast they—in your rule and in your great goodness that lots for the assignment of carrying wood, to bring you bestowed on them and in the broad and rich it for the house of our God, for the houses of our land that you set before them—were not subject to paternal families, for seasons of the times, year by you and did not turn from their wicked habits. year, to burn on the altar of the Lord our God, as it 36Behold, we are slaves today, and the land that is written in the law, 35and to bring the first prod-

you gave to our fathers to eat its fruit 37belongs to us of our land and the first products of the fruit the kings whom you gave over us because of our of every tree, year by year, to the house of the Lord, sins, and they have power over our bodies and over 36and to the house of our God for the priests who our animals as seems best to them, and we are in minister in the house of our God, the firstborn of great affliction.”

our sons and of our livestock, as it is written in the

38 And by all these things we are setting forth a law, and the firstborn of our cattle and of our pledge of faith and are writing it down, and all our flocks.

rulers, our Leuites, our priests are sealing it.

37 We will bring the first fruit of our grain and the fruit of every tree, wine and oil, for the priests,

(10.1)And over those affixing seals were

to the treasure chamber of the house of God, and

20 Neemias son of Hachalia and Sedekias the tithes of our soil for the Leuites. And the 2son of Saraia and Azaria and Ieremia, 3Phasour,

Leuites themselves are collecting the tithes in all

Amaria, Melchia, 4 Hattous, Sebani, Malouch, the cities of our service, 38and the priest, the son of 5Hiram, Meramoth, Abdia, 6Daniel, Gaannathon,

Aaron, shall be with the Leuite in the tithe of the

Barouch, 7Mesoulam, Abia, Miamin, 8Maazia, Bel- Leuite, and the Leuites shall bring up the tithe of gai, Samaia— these are priests. 9And the Leuites the tithe to the house of our God, to the treasure were Iesus son of Azania, Banaïou of Banaïou's chambers at the house of God. 39Because the sons sons of Henadad's sons, Kadmiel 10and his broth- of Israel and the sons of Leui shall bring into the ers, Sabania, Hodouia, Kalitan, Pheleia, Hanan, storerooms the first fruits of the grain and wine 11Micha, Roob, Hesebias, 12Zakchor, Sarabia, Seand the oil, and the holy vessels and the priests bania, 13Hodoua, sons of Banounai. 14The rulers that

minister and the gatekeepers and the singers of the people were Phoros, Phaathmoab, Elam, are there. And we will not neglect the house of our Zaththouia. The sons of Bani were 15Azgad, Bebai,

God.

aHeb = *temple servants* bl.e. *two-drachma coin*

2 esdras 21-22

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21 (11.1)And the rulers of the people lived in BenjaminwerefromGabaa,Machmas.36Andfrom Ierousalem, and the rest of the people cast

the Leuites were divisions of Iouda for Benjamin.

lots to bring one out of ten to live in Ierousalem,

the holy city, and nine-tenths remained in the

(12.1)And these are the priests and the

other cities. 2And the people blessed all the men 22 Leuites who went up with Zorobabel son of who willingly offered to live in Ierousalem.

Salathiel and Iesous: Saraia, Iermia, Esdra, 2Amaria,

3 And these are the rulers of the province who Malouch, 3Sechenia. 7These were the rulers of the lived in Ierousalem and in the cities of Iouda: priests and their brothers in the days of Iesous.

they lived, a man on his holding, in their cities:

8 And the Leuites: Iesou, Banoui, Kadmiel,

Israel, the priests and the Leuites and the Sarabia, Iodae, Maththania. He was over the nathineans and sons of Salomon's slaves. 4 And hands, and their brothers were in the daily divi-in Ierousalem lived some of the sons of Iouda sions. 10 And Iesus begat Iokim, and Iokim and some of the sons of Benjamin. Of Iouda's begat Eliasib, and Eliasib, Iodae, 11 and Iodae begat sons: Athaia son of Ozia—he being a son of Ionathan and Ionathan begat Iadou.

Zacharia—he being a son of Amaria—he being a

12 And in the days of Iokim, his brothers, the

son of Saphatia—he being a son of Maleleel, and priests and chiefs of paternal families were: for some sons of Phares. 5 And Maasia son of Saraia, Amaria; for Iermia, Hanania; 13 for Esdra, Barouch—he being son of Chalaza—he being son Mesoulam; for Amaria, Ioanan; 14 for Amalouch, of Ozia—he being son of Adaias—he being son Ionathan; for Sechenia, Ioseph; 15 for Harem, Han-of Ioiarib—he being son of Zacharias—he being nas; for Marioth, Helkai; 16 for Addai, Zacharias; a son of the Seloni. 6 All the sons of Phares, who for Ganathoth, Mesoulam; 17 for Abia, Zechri; for lived in Ierousalem, were four hundred sixty- Benjamin, in the times of Peleti; 18 for Balga, eight men of power.

Samoue; for Semeias, Ionathan; 19 for Iarim,

7 And these are sons of Benjamin: Selo son of Maththania; for Idia, Ozi; 20 for Salai, Kallai; for Mesoulam—he being a son of Ioad—he being a Amek, Abed; 21 for Helkia, Hasabias; for Iedeiou, son of Phadaia—he being a son of Koleia—he

Nathanael.

being a son of Maasias—he being a son of Aithiel—

22 The Leuites, in the days of Eliasib, Ioadas and

he being a son of Iessia. 8And after him Gebi, Seli, Ioadas and Ioadan and Ioudas, were recorded as the nine hundred twenty-eight. 9And Joel son of Zechri chiefs of paternal families and priests in the reign was overseer over them, and Ioudas son of Hasana of Darius the Persian: 23sons of Leui were chiefs of from the city was second.

paternal families, having been recorded in the

10 From the priests: also Ioadas son of Ioadas, book of the words of the days, even until the days Iachin, 11Saraia son of Helkia—he being a son of Ioadan son of Elisoue. 24And the rulers of the Mesoulam—he being a son of Saddouk—he being Leuites, Hasabia and Sarabia and Iesou and sons of a son of Marioth—he being a son of Aitob, oppo- Kadmiel, and their brothers were over against site the house of God. 12And their brothers who them, to sing hymns and to praise, by the com-did the work of the house: Amasi son of Zacharia— mandment of Daud the man of God, class with he being a son of Phaseour—he being a son of class, 25when I gathered the gate-keepers 26in the Melchia, 13and his brothers, chiefs of paternal fam- days of Ioadas son of Ioadas son of Ioadas and in ilies, two hundred forty-two. And Amessai son of the days of Neemias. And Esdras was the priest and Esdriel 14and his brothers, powerful in battle, one the scribe.

hundred twenty-eight, and the overseer over them

27 And at the rededications of the wall of Je-

was Zechriel son of the great men.

Jerusalem they sought the Levites in their places, to

15 And from the Levites: Samaia son of Ha- bring them to Jerusalem, to celebrate the rededication—he being a son of Ezri 17 and Maththanias and the merriment with Shodathai and son of Micha and Iobab son of Samouï, 18 two with odes, while playing the cymbal and harps and hundred eighty-four.

cinnyrasf. 28 And the sons of the singers and some

19 And the gatekeepers, Akoub, Telamin and from the region that circles around Jerusalem and their brothers were one hundred seventy-two.

some from villages 29 and some from the fields

22 And the overseer of the Levites was son of gathered, because the singers in Jerusalem built Bani, Ozi son of Hasabia—he being son of Micha, the villages for themselves. 30 And the priests and from the sons of Asaph, who sing opposite the Levites were purified, and they purified the work of the house of God, 23 because there was a people, the gatekeepers and the wall.

command of the king for them. 24 And Phathaïa

31 And they brought the rulers of Judah up

son of Baseza was at the king's hand for every one onto the wall and appointed two great ones to command for the people 25 and went to the country

to discern praise and went through to the right on the

villages, in their field.

wall of dung, 32and after them went Hosaia and

And some of the sons of louda lived in half the rulers of louda 33and Azarias, Esdra and Kariatharbok 26and in Iesou 27and in Bersabee, Mesoulam, 34louda and Benjamin and Samaias 30and their country villages were Lacheis and its and Ieremia 35and some of the sons of priests with fields, and they camped in Bersabee. 31And sons of

trumpets: Zacharias son of Ionathan—being a son

aHeb = *temple servants* bOr *the service of the king for every word concerning the people* cOr *pronouncement to dl.e. in charge of* eHeb = *thanksgivings* f = Heb *kinnor* = *lyre* gPossibly *companies*; Gk = *masc.*

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2 esdras 22-23

of Samaia—being a son of Maththania—being a cense and the vessels and the tithe of grain and of son of Michaiia—being a son of Zakchour—being the wine and of the oil (a commandment of the a son of Asaph, 36and his brothers were Samaia Leuites and of the singers and of the gatekeepers) and Oziel, Gelolia, Maaia, Nathanael and loudas, and the first fruits of the priests. 6And in all this I Hanani, so that they might sing with the songs of was not in Ierousalem, because in the thirty-sec-David the man of God, and Esdras the scribe was ond year of Arthasastha, king of Babylon, I went to

in front of them 37at the gate of Ain, opposite

the king. And after the end of the days, I made a re-

them, and they went up to the stairs of the city of quest from the king 7and went to Ierousalem. And Daud, in the ascent of the wall above the house of I gained understanding in the wrong that Eliasib Daud and as far as the gate of water in the east.

had done for Tobias, to prepare a treasure chamber

38 And concerning praise, the second onea for him in the court of the house of God. 8And it meeting them went out, and I followed it, and half seemed very bad to me, and I threw all the vessels of the people were on the wall above the tower of of the house of Tobias out from the treasure cham-the Thennorim even as far as the broad wall 39and ber. 9And I spoke, and they cleansed the treasure above the gate of Ephraim and to the Eisiana gate chambers, and I brought back there the vessels of and to the fish gate and at the tower of Hanameel the house of God, the manaaf and the frankin-and from the tower of Mea, even as far as the sheep cense.

gate, and they stood in the gate of the guard. 40And

10 And I knew that the portions of the Leuites

the twob of praise stood in the house of God, and had not been given, and the Leuites and the I and half of the generals with me 41and the priests singers, who were doing their task, had fled, a man Eliakim, Maasias, Benjamin, Michaias, Elionai, to his field. 11And I remonstrated with the generals Zacharias, Hananias 42and Semeias and Eleazar and said, "Why was the house of God forsaken?"

and Ozias and Ioanna and Melchias and Ailam And I gathered them together and set them in their and Ezour and the singers were heard and re- station. 12And all louda brought the tithe of the viewed. 43And they offered great

sacrifices on that wheat and the wine and the oil into the store-day and rejoiced, because God made them rejoice houses 13 upon the hand of Selemia the priest and greatly, and their wives and their children rejoiced, Sadok the scribe and Phadaia from the Leuites, and the joy in Ierousalem was heard from far away. and upon their hand was Hanan son of Zak-44 And on that day they appointed men over the chour—he being son of Maththaniou, because

treasure chambers for stores, for the first fruits and they were considered faithful to them to distribute for the tithes and for the things collected in them to their brothers. 14 Remember me, O God, in this, for the rulers of the cities, portions for the priests and let not the mercy I did in the house of the Lord and for the Leuites, because there was joy in Iouda God be wiped out.

both over the priests and over the Leuites that

15 In those days I saw in Iouda people treading

stoodc. 45 And they guarded the guard stations of wine presses on the sabbath and bringing in the house of their God and the guard stations for sheaves of grain and loading them on donkeys and purification and the singers and the gatekeepers, also bringing into Ierousalem on the sabbath day according to the commandments of Daud and his wine and grapes and figs and all kinds of burdens, son Salomon. 46 Because in the days of Daud, and I warned them on their day of sale. 16 And they Asaph from the beginning was the first of those settled in it, bringing fish and selling all kinds of that sing both hymn and praise to God, 47 and in merchandise on the sabbath to the sons of Iouda, the days of Zorobabel all Israel was giving portions and in Ierousalem. 17 And I remonstrated with the for the singers and the gatekeepers, the rule of a free sons of Iouda and

said to them, "What is this day for its day, and were sanctifying for the Leuites, evil matter that you are doing and profaning the and the Leuites were sanctifying for sons of Aaron.

sabbath day? 18Did not our fathers act in this way?

And our God brought all these terrible things upon

(13.1) On that day there was read from the

them and upon us and upon this city. And you are

23 book of Moyses in the hearing of the peo-
addingwrathtoIsraeltoprofanethesabbath."

ple, and there was found written in it that Am-

19 And it happened, when the gates in Ierou-

manites and Moabites should not enter in the as- salem
settled down before the sabbath, and I sembly of God
forever, 2because they did not meet spoke, and they shut
the gates, and I spoke so that the sons of Israel with bread
and with water and they would not be opened until after the
sabbath.

hired Balaam against himd to curse himd, and our And I set
some of my servants over the gates so that God turned the
curse into a blessing. 3And it hap- people would not carry
burdens on the sabbath pened, when the people heard the
law, and every day. 20And they all spent the night and
made sales person of mixed race in Israel was separated.

outside Ierousalem once and twice. 21 And

I

4 And before this, Eliasib the priest, while living warned them and said to them, "Why do you come in the treasure chamber of the house of our God to spend the night in front of the wall? If you do so God, being next of kin to Tobias, 5 also prepared again, I will extend my hand against you." From that time on they did not come on the sabbath.

22

had previously put the mannaaf and the frankincense

And I told the Levites who were purifying them-

aPossibly *company*; Gk = fem bPossibly *companies*; Gk = fem cPossibly *were appointed* dl.e. *Israel* el.e. *Tobias* fHeb = *grain offering* gAntecedent unclear hl.e. *Ierousalem*

2 esdras 23

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selves and were coming, guarding the gates, to over all Israel. And foreign women ruined this keep the sabbath day holy. Remember me for these men. 27 And shall we listen to you to do all this evil things, O God, and spare me according to the fullness of your mercy to be faithless with our God to set up a foreignness of your mercy.

women?"

23 And in those days I saw Judeans who had

28 And one of the sons of loada the son of

aset upa women of Azotia, Ammanites, Moabites

Elisoub, the great priest—he was the son-in-law of

24(and half of their sons speak Azotian and do not

Sanaballat the Horanite—and I chased him away

know how to speak Judean), 25and I contended from me.

29Remember them, O God, because of with them and
cursed them and beat the men their close kinship to the
priesthood and the cov-among them and pulled out their
hair, and I made enant of the priesthood and the Leuites.

them take an oath by God: “If you give your

30 And I cleansed them from everything for-

daughters to their sons and if you take some of eign, and I
established classes for the priests and their daughters for
your sons!” 26Did not Sa- Leuites, a man according to his
task, 31and the gift lomon, king of Israel, sin in this way?
And among of the wood carriers, in seasons of the times and
in many nations there was no king like him. And he the
bakchouriab. Remember me, O our God, for was beloved to
God, and God gave him as king

goodness.

a.l.e. *married* bHeb = *firstlings*

[ESTHER](#)

TO THE READER

EDITION OF GREEK TEXT

The NETS version of Esther is based on the full critical edition prepared by Robert Hanhart (*Septuaginta: Vetus Testamentum Graecum 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^1 . 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^1 text of Esther was the first Greek translation made of the Hebrew and that the AT was a later revision of it. The σ^1 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^1 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^1 text and the AT contain six additional chapters that are found only in the Greek textual tradition. These six additional chapters are almost identical in both Greek versions of Esther, indicating that they were not a part of the original Greek text of either, but were inserted later into both versions, probably being copied from one of the Greek versions of Esther to the other.

There is no manuscript evidence that the six additional chapters found in the Greek versions ever existed in Hebrew or Aramaic. Furthermore, their style and syntax indicates

that they were composed in Greek, with the possible exception of addition D. Additions B and E are royal memos and exhibit an overworked style that satirizes the pompous and self-serving character of the king.

The Alpha-Text of Esther (Göttingen L)

The Alpha-text (AT) of Esther is a second Greek version of the story preserved in only four manuscripts.

It is a significantly shorter telling of the story than both the Hebrew (MT) and the other Greek version (o'), 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 o' 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 *o'*

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 *o'* text.

to the reader of esther

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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 *prosti/qhmi* 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 *o'* text, the AT is not an isomorphic translation and typically preserves the sense but not the form of the Hebrew idioms involving "face," "hand," "eyes" and "heart."

The current consensus of scholarship denies that one Greek version of Esther is a recension of the other, but the *o'* text and AT are clearly translations of the same story as extant in the MT because they virtually never agree against the MT (though the AT and MT sometimes agree against the *o'* text). Chapters 8-10 of the two Greek versions differ sufficiently to deny a literary dependence between the two and to suggest that both Greek versions were redacted extensively and independently when addition E was introduced into each. Chapter 8 shows the least agreement between the two Greek versions because they share very few of the same syntactic units, but those few that they do share show a high percentage of agreement.

The same six additional chapters found in both Greek versions appear not to have been in the original text of either, with perhaps the exception of addition D interwoven into chapter 5. It is likely that this additional material was added first to one Greek version, whether all at once or over time, and then later copied to the other. Additions A and F clearly function together, being the apocalyptic dream of 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 Moses' in-tercessory 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

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esther A-1

OLD GREEK

ALPHA

AlnthesecondyearwhenArtaxerxestheGreat

In the second year when Assyeros the Great

was king, on the first day of Nisa, Mar-

A was king, on the first day of the month of

dochaios the son of lairos son of Semeias son of Adar Nisan (which is Dystros Xanthikos) Mar-Kisaios, from the tribe of Benjamin, saw a dream. dochaios the son of laeiros son of Semeias, son of 2He was a Judean man dwelling in the city of Susa,

Kisaios, of the tribe of Benjamin, saw a dream.

a great man, serving in the court of the king. 3Now (2)He was a great man, 2(3)one of the exiles whom he was of the group of exiles which Nabou- Nabouchodonosor, king of Babylon, took captive chodonosor, king of Babylon, took captive from le-with lechonias, the king of Judea. 3(4)And this was

rousaalem with lechonias, the king of Judea. 4And his dream: Look! A shout and a cry of confusion!

this was his dream: Look! Shouts and confusion! Thunder and earthquake and chaos upon the Thunder and earthquake! Chaos upon the earth! earth! 4(5)Look! Two dragons! And they came for-5Look! Two great dragons came forward, both

ward, both ready to fight, 5and a noise arose from

ready to fight, and a great noise arose from them! them! (6)And everything was troubled by the 6And at their sound

every nation prepared for war,

sound of this cry. 6It was a testimony to all the

to fight against a nation of righteous people. peoples—(7)a day of darkness and gloom (8)and 7Look! A day of darkness and gloom! Affliction

chaos of war! And every nation prepared to fight.

and anguish! Oppression and great chaos upon (9)And we cried out to the Lord because of the the earth! 8And the whole righteous nation was in sound of their cry. 7And there came from a small chaos, fearing the evils that threatened themselves,

spring abundant water, a great river. 8(10)Light, the

and they were ready to perish. 9Then they cried out

sun rose, and the rivers were exalted and swal-

to God, and from their cry, as though from a small lowed those held in esteem. 9(11)Then, when Mar-spring, there came a great river, abundant water; dochaio arose from his sleep, he pondered what 10light, and the sun rose, and the lowly were exalt-the dream meant and what the Mighty One was

ed and devoured those held in esteem. 11Then preparing to do. 10And his dream was hidden in when Mardochaio, who had seen this dream and his heart, and at every opportunity he was trying to what God had determined to do, awoke, he had it figure it out. 11Its interpretation would become on his heart and sought until nightfall to under- clear to him on the day (12)on which Mardochaio stand it in every detail.

napped in the courtyard of the king with Astaos and Thedeutes, the two eunuchs of the king.

12 And Mardochoaios took his rest in the court- 12(13)And he overheard their words and their yard with Gabatha and Tharra, the two eunuchs of schemes as they were plotting to assault Assyeros the king who guarded the courtyard. 13He both the king to kill him.

overheard their deliberations and inquired into

13 So after thinking about it, Mardochoaios re-

their ambitions, and learned that they were prepar- ported about them. 14Then the king questioned ing to lay hands on Artaxerxes the king, and he the two eunuchs and found Mardochoaios' words told the king about them. 14Then the king interro- true, and when the eunuchs confessed, they were gated the two eunuchs, and when they confessed, led away. 15So Assyeros the king wrote about these they were led away. 15And the king wrote these things, and Mardochoaios was written about in the things in the record, and Mardochoaios wrote con- book of the king so that these things would be re-cerning these things. 16And the king ordered Mar- membered. 16And the king commanded concern-dochaios to serve in the court and gave to him gifts ing Mardochoaios that he serve in the court of the

for these things. 17But Haman son of Hama- king and conspicuously guard every door. 17And dathos, a Bougean, was highly esteemed by the he assigned to him for these things (17)Haman son king, and he sought to harm Mardochoaios and his of Hamadathos, a Macedonian in the presence of people because of the two eunuchs of the king.

the king. 18And Haman was seeking to harm Mar-

dochaios 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

Now it happened after these things in the days

of Artaxerxes—this Artaxerxes controlled one

1 of Assyeros the great king, one hundred twenty-

hundred twenty-seven lands from India—2 in

ty-seven lands from India to Ethiopia were sub-

those days when King Artaxerxes was enthroned in

jected to him. 2 While Assyeros was sitting upon

the city of Susa, 3 in the third year when he was the throne of his kingdom, 3 then the king gave a feast for his friends and for the wine party for the rulers of the court of the Persians and Medes and for those highly esteemed of Persians and Medes and for the rulers of the lands before the king—4 that the wealth of the king's glory and the satrapies. 4 And after these things, after he had dishonored of which he boasted be put on display for played to them the great wealth of his kingdom one hundred and eighty days, 5 until the days were and the glory of the celebration of his wealth for completed, during which the king gave a wine one hundred eighty days 5 and when the days of party for all those found in the city of Susa—from the wedding feast were completed, the king gave a great to small—for seven days inside the king's

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OLD GREEK

ALPHA

wine party for the nations present in the city, for courtyard, celebrating his deliverance. 6And there six days, in the courtyard of the house of the king. were tapestries of linen and cotton with lavender 6It had been decorated with linen and cotton cur-and scarlet embroidered in flowers and an awning

tains hung on cords of linen and purple attached hung by linen and purple cords on silver blocks to gold and silver blocks on pillars of marble and and pillars of marble and gilded with gold. And other stones. There were couches of gold and silver

there were couches of gold on an emerald pave-

on a mosaic pavement of emerald, mother-of- ment and roses round about.

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

7 And the golden goblets were each different, and

miniature cup made of ruby was on display that the wine was royal, which the king drinks. 8And was worth thirty thousand talents. The wine was this wine party was according to law, for so the abundant and sweet, which the king himself drank. king had ordered that the will of the men be done.

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

9 And Ouastin the queen gave a great reception women in the royal quarters where King Artaxerxes for all the women in the court of the king. was.

10 Now on the seventh day, when he was feel-

10 Now it happened on the seventh day, when

ing merry, the king told Haman and Bazan and the king was feeling good from the wine, the king Tharra and Boraze and Zatholtha and Abataza told his servants 11to bring Ouastin the queen into and Tharaba, the seven eunuchs who attended the assembled banquet, in her royal diadem, beKing Artaxerxes, 11to bring the queen to him in fore his army. 12And Ouastin did not want to do order to proclaim her queen and to place the di- the will of the king through the hand of the eu-adem on her and to show her to the rulers and nuchs. Now when the king heard that Ouastin deher beauty to the peoples, because she was beau- nied his will, he was very angry! Rage burned with-tiful. 12But Astin the queen did not obey him to in him! 13Then the king asked all the wise men come with the eunuchs. The king was angry, and who knew law and justice what to do with the he was enraged! 13Then he said to his Friends, queen, because she had not been willing to do the "This is how Astin spoke, therefore give your rul-

will of the king. 14And the rulers of the Persians
ing and judgment on this.”

14 So Arkesaios,

and Medes and those who see the face of the king

Sarsathaios and Malesear, the rulers of the Per-

and those seated among royalty came to him.

16

sians and Medes who were close to the king and

And Bougaios advised him, saying, “Ouastin the

seated first by the king, came to him. 15And they queen has
wronged not only the king, but also the reported to him
what, according to law, must be rulers of the Persians and
Medes, and to all the done with Astin the queen, because
she had not peoples her affront has gone out, because she
ig-done the things ordered by the king through the nored
the ordinance of the king. 18(19)If, therefore, eunuchs.
16Then Mouchaios said to the king and it pleases our lord
and is acceptable to his think-the rulers, “Astin the queen
has wronged not only ing, let it be written to all the lands
and to all the the king, but also all the rulers and governors
of nations, and make it known that Ouastin rejected the
king.” 17(For he had reported to them the the word of the
king. And let her royal position be words of the queen and
how she defied the king.) given to another, one better than
she. 20And let it “Therefore, just as she defied King
Artaxerxes,

be seen that she is obeying the voice of the king,

18so this very day the other princesses of the
and he will do good for all the kingdoms. And all
rulers of the Persians and Medes, when they hear
wives will give honor and glory to their husbands
what was said to the king by her, will similarly
from the poor to the rich.” 21This word was good
dare to dishonor their husbands. 19Therefore, if it in the
heart of the king, and he acted readily ac-pleases the king,
let him issue a royal order, and cording to this advice.

let it be written according to the laws of the
Medes and Persians, and let it not be applied dif-
ferently, 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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esther 2

OLD GREEK

ALPHA

2 After these things, the king got over his anger,

And so was established the tradition about

and he no longer remembered Astin, recalling

2 Ouastin and what she did to Assyeros the

what shea had said and how he condemned her. king. 2Then those serving the king said, "Let us 2Then the king's ministers said, "Let pure girls be

seek virgins beautiful in appearance, (3)and let

sought for the king, beautiful in appearance. 3And them be given to be placed under the charge of the king shall appoint officers in all the lands of Gogaios the eunuch, the guard of the women.

his kingdom and let them select maidenly girls, 4And whichever girl is pleasing to the king will be beautiful in appearance, into Susa the city, into the appointed to replace Ouastin." And they readily harem, and let them be entrusted to the king's eu- acted accordingly.

nuch, 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,

5 Now there was a Judean man in Susa the city,

and his name was Mardochaios the son of Iairos son

whose name was Mardochaios son of Iaeiros son

of Semeias son of Kisaaios, from the tribe of Ben- of Semeias
son of Kisaaios, of the tribe of Benjamin.

iamin, 6who was an exile from Ierousalem, which 7And he
was faithfully bringing up Esther, a Nabouchodonosor, king
of Babylon, had taken cap-daughter of the brother of his
father. And the child

tive. 7And this man had a foster child, a daughter of

was very beautiful in appearance and lovely to see.

Aminadab, his father's brother, and her name was 8And the
girl was taken into the house of the king.

Esther. And when her parents died, he trained her And
Bougaios, the eunuch who guarded, saw the for himself as a
wife. And the girl was beautiful in girl, (9)and she was more
pleasing to him than all appearance. 8So when the king's
ordinance was the women. 9And Esther found his personal
favor heard, many girls were gathered into Susa the city and
compassion. So he hastened to take charge of under the
charge of Gai. Esther was also taken to her and granted to
her, beyond the seven young Gai, the guard of the women.
9The girl pleased him women, her own attendants. And
when Esther was and found his favor, and he hastened to
provide her led in to the king, she was very pleasing to him.

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. 10 Esther did not reveal her race or her ancestry, for Mardochaios had commanded her not to tell. 11 Each day Mardochaios 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. 13 And then she would go in to the king. And whatever she asked he would give her to take with her from the harem to the royal quarters. 14 In the evening she would go

14 When nightfall came, she was led in, and in

in; then toward day she would depart into the sec- the early morning she was dismissed. 17 And as the ond harem of which Gai, the king's eunuch, was the

king considered all the virgins, Esther was shown

guard of the women. And she would not go in to the to be the most splendid. And she found his per-king again, unless she was summoned by name.

sonal favor and compassion, and he placed the
15 When the time was completed for Esther the
royal diadem upon her head. 18And so the king
daughter of Aminadab, brother of Mardocheios's
held a splendid wedding feast for Esther and gave
father, to go in to the king, she turned down noth-
rest to all the provinces.

ing 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 Es-
ther's wedding feast and gave rest to those under
his rule.

aOr *he* bOr *canceled debts of*

aOr *canceled debts of*

esther 2-3

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OLD GREEK

ALPHA

19 And Mardochaios was serving in the court.

20 But Esther did not reveal her ancestry. For so Mardochaios 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 them. Then the king ordered to make an entry as a memorial in the royal archive in commendation of Mardochoaios's loyalty.

3 AfterthesethingsKingArtaxerxeshonored

Now it happened after these things that King

Haman son of Hamadathos, a Bougean, and

3 Assyeros promoted Haman son of Hama-

exalted him and set him above all his Friends. 2And

dathos, a Bougean, and advanced him and set his

all who were in the court would do obeisance to throne above those of his Friends so that all would him, for the king had commanded them to do so. bend over and bow themselves on the ground be-But Mardochoaios would not do obeisance to him. fore him. 2Therefore, although everyone would do 3Then those in the court of the king spoke to Mar- obeisance to him in accord with the king's ordi-

dochaïos, “Mardoचाïos, why do you disobey what

nance, Mardoचाïos would not do obeisance be-

the king says?” 4Day after day they spoke to him, fore him. 3And the servants of the king saw that and he would not listen to them. So they revealed Mardoचाïos was not doing obeisance before to Haman that Mardoचाïos was opposing the Haman, and the servants of the king said to Mar- commands of the king, and Mardoचाïos revealed doचाïos, “Why do you disobey the king and not to them that he was a Judean. 5When Haman do obeisance before Haman?” 4So he told them learned that Mardoचाïos would not do obeisance that he was a Judean. And they informed Haman to him, he was very angry. 6And so he planned to about him. 5Now when Haman heard, he was pro-destroy all the Judeans under the rule of Artaxerxes.

voked to jealousy against Mardoचाïos, and rage

7 He made a decision in the twelfth year of Ar- burned within him. So he was seeking to destroy taxerxes’ reign and cast lots day-by-day and Mardoचाïos and all his people on one day. 6Since month-by-month so that the race of Mardoचाïos Haman was provoked and all his rage was stirred might perish on one day. The lot fell on the four- up, he turned red, driving him from his sight. And teenth of the month that is Adar.

with a malicious heart, he kept speaking evil to the

8 Then he spoke to King Artaxerxes, saying, king about Israel, 8saying, “There is a people scat-

“There is a certain nation scattered among the na- tered throughout all the kingdoms, a people of war tions throughout all your kingdom; their laws are and

insubordinate, who have different laws from different from all the nations, and they disobey the your laws, O King. They do not pay heed though king's laws so that it is not expedient for the king they are known among all nations because they are to tolerate them. 9If it pleases the king, let a decree evil, and they set aside your commands to under- be issued to destroy them, and I will pay into the mine your glory. 9Therefore, if it pleases the king king's treasury ten thousand talents of silver." and this judgment is good in his heart, let this na-10And the king took his signet ring and put it inb tion be given to me for destruction, and I will pay

the hand of Haman to seal what had been written into the treasury ten thousand talents of silver."

against the Judeans. 11The king said to Haman, 11So the king said to him, "Keep the silver, but treat

"Keep the silver, but treat the nation as you wish."

the nation as it pleases you." 10So the king took his

12 Then the king's secretaries were summoned signet ring from his hand and gave it to Haman on the thirteenth day of the first month, and they saying, "Write to all the lands, and seal it with the wrote as Haman commanded to the governors and signet ring of the king. For there is none who will to the rulers of every land—from India to reject the seal."

Ethiopia—to one hundred twenty-seven lands and

7 So Haman went to his gods to learn the day

to the rulers of the nations in their own language of their death and cast lots for the thirteenth day of in the name of Artaxerxes the king. 13It was sent by

the month of Adar Nisan to murder all the
couriers throughout Artaxerxes' empire, to destroy
Judeans, from male to female, and to take their
the race of the Judeans in one day of the twelfth young
children as plunder. 13And he hurried and month, which is
Adar, and to seize their property.

delivered it into the hands of swift horsemen.

aOr *hung* bOr *on*

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esther B-4

OLD GREEK

ALPHA

B This is a copy of the letter:

“The Great King Artaxerxes writes as follows to

B

() 14(1) Andhesubjoinedthefollowingletter:

“The Great King Assyeros writes as follows

the rulers of the one hundred twenty-seven lands to the rulers and satraps of the one hundred and from India to Ethiopia and to the officials under twenty and seven lands from India to Ethiopia: them:

2 “Being the ruler of many nations and master

15(2) “Being the ruler of many nations and

of the whole world, I have determined (not high- master of the whole world, I have determined (not mindedly with presumption of authority but al- high-mindedly with presumption of authority but ways acting in moderation and with kindness) to always acting in moderation and with kindness) to secure lasting tranquility in the lives of my subjects

secure lasting tranquility in the lives of my subjects

and, in order to make my kingdom peaceable and and, making my kingdom peaceable and open to open to travel throughout all its extent, to restore travel to its full extent, to restore the peace desired the peace desired by all people.

by all people.

3 “When I asked my counselors how this might

16(3)“When I was asking my counselors how

be accomplished, Haman—who excels among us this might be accomplished, Haman—who has excellent sound judgment and is distinguished for his unexcelled among us in sound judgment, by unchanging goodwill and steadfast fidelity and has at-

ing goodwill and steadfast fidelity having attained

tained the second place in the kingdom—(4) pointed out to us that among all the tribes in the world to us that there is scattered a certain hostile people, there is scattered a certain hostile people, who have

resident among all the tribes in the world who, on

laws contrary to those of every nation and continually the one hand, have laws in opposition to those of all nations disregard the ordinances of kings so that the every nation and, on the other, continually disregard the command of kings so that the kingdom continually cannot be achieved. 5Therefore, can never attain stability. 17(5)Therefore, whereas we understand that, since this nation we understand that, since the nation stands all alone in opposition to all humankind, perversely following an estranging manner one of humanity on account of an estranging way

of life due to their laws and since it is ill-disposed of life due to their laws and since it is ill-disposed to our interests, doing the worst harm and in order to our commands, it perpetually does the worst that our kingdom may not attain stability.

harm, in order that we may never be established in

6 “We therefore have ordered that you utterly de-
the sole-rule directed by us.

stroy those indicated to you in the letters written by

18(6) “We therefore have ordered to you that

Haman, who is in charge of the affairs of state and is

you destroy one and all of those indicated to you in

our second Father—including women and chil- the letters
written by Haman, who is in charge of dren—by the daggers
of their enemies, without any the affairs of state and is our
second Father—

compassion and restraint, on the fourteenth day of women
and children included—by the daggers of the twelfth month,
Adar, of this present year, 7so that

their enemies, without any compassion or restraint,

those who have long been hostile and so remain, on the
fourteenth day of the twelfth month (this is when they in
one day have gone down to Hades by the month of Adar,
which is Dystros), in order to force, may in the time
hereafter render the matters of

eliminate all the Judeans and to take their children

state completely tranquil and untroubled for us.”

as plunder (7)in order that those who have long

been hostile and so remain, when they in one day

14Copies of the letters were posted in every

have together gone down to Hades, may in the time

3 land, and it was ordered all the nation to be hereafter be in a state of tranquility and not ever ready for this day. 15 The matter proceeded quickly

again furnish us with matters for concern.”

even to Susa. While the king and Haman were sitting down to drink, the city was being thrown into confusion.

3

() 19(15) And in Susa this decree was posted.

4 Now when Mardocheaios learned the outcome,

Now Mardochaius learned everything that he tore his clothes and put on sackcloth and 4 had happened, and the city of Susa was in sprinkled ashes, and as he rushed through the turmoil because of the things that had taken place. square of the city, he cried out with a loud voice, “An For all the Judeans there was great and bitter sor- innocent nation is being destroyed!” 2He went up row in the whole city. 2Now Mardochaius went to to the king’s gate and stood there, for it was not per- his home, folded up his clothes and put on sack- mitted him to enter the courtyard clothed with sack- cloth. After he had sprinkled ashes on himself, he cloth and ashes. 3And in every land, wherever the went out as far as the outer courtyard and stood letters were posted, there was crying and wailing there, for he could not enter the royal precincts in and great mourning among the Judeans; they put sackcloth. 3(4)So he called one eunuch and sent

sackcloth and ashes on themselves. 4The queen's at-
him to Esther. And the queen said, "Take off his
tendants and eunuchs came in and told her, and she
sackcloth, and bring him in." 4But he did not want
was troubled when she heard what had happened.
to. (8)Instead he said, "Thus you will say to her,
esther 4-c

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OLD GREEK

ALPHA

She sent someone to clothe Mardocheios and to 'Do not turn away from going to the king and take off his sackcloth, but he was not persuaded. Covering his person for the sake of me and my people-5 Then Esther called for Hachartheios, her eunuch

ple, remembering your humble days when you

who attended her, and sent him to learn for her were being brought up by my hand, because from Mardocheios the facts.

Haman, who is the second in command, has spo-

7 So Mardocheios told him what had happened to the king against us to put us to death.

pened, and the promise that Haman had promised
5 Therefore call upon God, and speak about us to the king of ten thousand talents into the treasury of the king, and deliver us from death!' "

sury so that he could destroy the Judeans. 8 He also

gave him the copy that had been posted in Susa to

destroy them, to show to Esther, and told him to

command her to go and entreat the king and to

beg him on behalf of her people: "Remember your

humble days when you were brought up by my

hand, for Haman, the second to the king, has spo-

ken against us to put us to death. Call upon the Lord, and speak to the king about us, and deliver us from death!”

9 So Hachrathaios went in and told her all

6(9) So he made known to her the tribulation

these things. 10Then Esther said to Hachrathaios, of Israel. 7(10)And she sent to him saying as fol-

“Go to Mardochoaios, and say, 11‘All the nations of lows, (11)“You know as well as anyone that whoever goes to the king know that every man or woman who ever goes to the king uninvited, he to whom he does shall go to the king inside the inner court uninvited— not hold out his golden scepter will be subject to ed—there is no deliverance for him. Only if the death. 8And I have not been called to him for thir-king holds out the golden rod to someone, will ty days. So how can I go now, not being invited?”

that person be safe. And I myself have not been

called to go to the king for these thirty days.’ ”

12 So Hachrathaios reported to Mardochoaios

everything Esther had said. 13Mardochoaios said to

9(13) So Mardochoaios sent to her and said to

Hachrathaios, “Go, and say to her, ‘Esther, do not her, (14)“If you ignore your nation and do not help say to yourself that you alone of all the Judeans in them, then surely God will be to them a helper the empire will be safe. 14Because even if you keep

and deliverance, but you and your father's house-

silent at this time, from elsewhere help and pro- hold will
perish. 10And who knows if for this time tecton will come to
the Judeans, but you and your you were made queen?"
11(15)Then the queen sent father's household will perish.
And who knows if saying, (16)"Proclaim a religious service,
and peti-for this time you were made queen?" " 15Then Es-

tion God earnestly, and I and my girls will do like-

ther sent the messenger who had come to her back wise.
And I will go to the king uninvited, even if it to Mardochoaios,
saying, 16"Go, gather the Judeans be necessary that I die."
12(17)And Mardochoaios that are in Susa, and fast on my
behalf, and neither did so.

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 Mardochoaios

went and did what Esther had commanded him.

C Then he petitioned the Lord, remembering () Thenhe
petitioned the Lord, remember-all the works of the Lord.

C inhisworks.

2 And he said, "Lord, Lord, King of all powers,

(2) And he said, 13"Master Almighty, under

for the universe is subject to your authority, and

whose authority are all things and there is no one

there is no one who can oppose you when it is who can resist you when it is your will to save the your will to save Israel, 3because you have made house of Israel, (3)because you have made heaven heaven and earth and every wonderful thing in it and earth and every wonderful thing in it under under heaven. 4You are Lord of all, and there is no heaven, (4)and you rule everything. 14(5)For you one who can withstand you, the Lord. 5You know know all things and the race of Israel you know.

all things; you know, O Lord, that it was not in in- 15It was not in insolence nor for any love of glory solence nor pride nor for any love of glory that I that I did not bow down to this uncircumcised did this, namely, to refuse to do obeisance to this Haman, (6)since I would have been willing to kiss prideful Haman, 6for I would have been willing to the soles of his feet for the sake of Israel, (7)but I kiss the soles of his feet for Israel's safety! 7But I did this so that I might not set anyone above your did this so that I might not set human glory above glory, Master, and not do obeisance to anyone but

you, the True One, and I will not do it even under

aLacking in Gk

duress. 16(8)And now, O Lord, you who covenant-

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divine glory, and I will not do obeisance to anyone ed with
Abraam, spare your people, because they but you, my Lord,
and I will not do these things in have advanced to ruin us,
and they desire to re-pride. 8And now, O Lord God, King,
God of

move and take away the inheritance that has been

Abraam, spare your people, for they are looking to yours
from the beginning. (9)Do not neglect your ruin us, and they
desired to destroy the inheritance portion, which you
redeemed out of the land of that has been yours from the
beginning. 9Do not Egypt. 17(10)Hear our petition, and
have mercy neglect your portion, which you redeemed for
upon your inheritance; turn our mourning into re-yourself
out of the land of Egypt. 10Hear my peti- joicing, that we
may live and sing hymns to you; tion, and have mercy upon
your allotment; turn do not silence the mouth of those who
sing hymns our mourning into feasting, that we may live
and to you.”

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,

18(12) Then Esther the queen fled to the Lord,

seized with the agony of death. 13 Taking off the garments of her glory, she put on the garments of garments of glory from herself and every sign of distress and mourning, and instead of costly perfume her splendor, and she put on distress and mourning-fumes she covered her head with ashes and dung, and instead of costly perfumes she covered her head and she utterly humbled her body; every part that 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.

el, and said: "O my Lord, you alone are our king; 19(14) Then she petitioned the Lord and said: "O

help me, I who am alone and have no helper except you, 15 because my danger is in my hand. 16 I am humble and have no helper apart from you, have heard from my birth in the tribe of my family (15) because my danger is in my hand. 20(16) Now I testify 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 the same for them from among their forebears, appointing Israel for them all that you said. 17 And now we have sinned before you, and you have delivered us into the hand of our enemies, 18 because we honored their gods. You are righteous, O Lord! 19 And now before you, and you delivered us into the hand of our enemies (18) if we honored their gods. 22 You

but they have put their hands into the hands of
are righteous, O Lord! (19) And now they were not
their idols, to annul the stipulation of your
satisfied that we are in bitter slavery, but they have

a

mouth and to destroy your inheritance and to stop
put their hands into the hands of their idols,

(20)

the mouths of those who praise you and to extin-
to annul the stipulation of your mouth to de-
guish the glory of your house and your altar, 21to
stroy your inheritance and to stop the mouths of
open the mouth of the nations for the mighty
those who praise you and to extinguish the glory
deeds of vain things, and that a mortal king be ad-
of your house and your altar, (21)and to open the
mired forever.

mouths of enemies for the mighty deeds of vain
things, and that a mortal king be admired forever.

22 "O Lord, do not surrender your scepter to

23(22) "O Lord, do not ever surrender your

those who don't exist, and do not let them laugh
scepter to enemies who hate you, and may they

at our downfall, but turn their plan against them,
not rejoice at our downfall; turn their plans against
and make a public example of him who began this
them, and make a public example of him who
against us. 23Remember, O Lord; make yourself
began this evil against us. 24(23)Be manifest to us,
known in a time of our affliction, and embolden
O Lord; make yourself known to us in a time of
me, O King of the gods and Master of all domin-
our affliction, and do not break us. 25(24)Put elo-
ion! 24Put eloquent speech in my mouth before
quent speech in my mouth, and give favor to my
the lion, and turn his heart to hate the one who
words before the king, and change his heart to hate
fights against us so that there may be an end of
the one who fights against us so that there may be
him and those who agree with him. 25But save us
an end of him and those who agree with him.

(25)

by your hand, and help me, who am alone and

But save us by your strong hand, and help me,
have no one except you, O Lord. You have knowl-
because you have knowledge of everything,

(26)

edge of everything, 26and you know that I hate the
and you know that I abhor the bed of the un-

glory of the lawless and abhor the bed of the un-
circumcised one and hate the glory of the lawless
circumcised and of any foreigner. 27You know my one and of
any alien. 26(27)You, O Lord, know my predicament—that I
abhor the sign of my proud

predicament—that I abhor the sign of proud posi-

aOr *braided* bPossibly *covenanted with their idols*

aPossibly *covenanted with their idols*

esther C-5

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position that is upon my head on days when I appear in public. I abhor it like a menstrual cloth, except on days when I appear in public. I abhor it and I do not wear it on the days when I am in private like a cloth of a woman that sits apart. 27(28)And your slave has not eaten at Haman's table, and I have not honored the king's banquet 28and I have not honored the king's banquets nor drunk the wine of libations. 29Your slave has drunk the wine of libation. Your slave has not rejoiced since the day of my change until now, except in you, O Lord, God of Abraham. 30O God 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 evildoers. And save me from my fear!"

us. And take me, Lord, out of the grip of my fear!"

D And it happened on the third day, as she

(D.1)And it happened on the third day, as Esther

ceased praying, she took off the garments of

5 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 when she had become majestic, and after calling God and savior, she took along

two of her attendants; (3) on one she leaned gently for support,

along with her two attendants; (3) on one she leaned

4 while the other followed, holding her train. 5 She

gently for support, (4) while the other followed,

was radiant with the full flush of her beauty, and holding up her train. 3 (5) She was radiant with the her face looked happy as if she were cheerful, but full flush of her beauty, and her face looked as if she her heart was in anguish from fear. 6 When she had were cheerful, but her heart was in anguish.

gone through all the doors, she stood before the 4 (6) When she had gone through the doors, she king. He was seated on the throne of his kingdom, stood before the king. And the king was seated on clothed in the full array of his splendor, all covered

the throne of his kingdom, clothed in the full array

with gold and precious stones. And he was most of splendor, all covered with gold and precious terrifying.

stones upon him. And he was most terrifying.

7 And when he raised his face inflamed with

5 (7) And when he raised his face inflamed

glory, he gazed at her in the full flush of anger. The

with glory, he gazed right at her like a bull in the

queen staggered, her color turned pale from faint- full flush of his anger. 6The queen was terrified, ness, and she collapsed on the head of the atten- and her face turned pale from faintness, and she dant who went before her. 8Then God changed stooped on the head of the attendant who went the spirit of the king to gentleness, and alarmed, before her. 7(8)Then God changed the spirit of the he jumped from his throne and took her in his king and turned his anger to gentleness, 8and arms until she was quieted. He kept comforting alarmed, the king jumped down from his throne her with soothing words 9and said to her, "What is and took her in his arms. He comforted her, (9)and it, Esther? I am your brother. Take heart! 10You said, "What is it, Esther? I am your brother. 9Take shall not die, for our ordinance is only for the heart! (10)You shall not die, for our act is only for common person. 11Come here."

the common person. (11)The threat is not against you. Look, the scepter is in your hand."

12 Then he lifted the golden rod and placed it

10(12) Then he lifted the scepter and placed it

on her neck; he welcomed her and said, "Speak to on her neck. He welcomed her and said, "Speak to me." 13She said to him, "I saw you, Lord, like a di-me!" 11(13)She said to him, "I saw you like a divine

vine angel, and my heart was shaken from fear of angel, and my heart melted from the glory of your your glory. 14For you are marvelous, lord, and your

rage, Lord." 12(14)And upon her face was a measure

face is full of grace." 15And while she was speaking,

of sweat. (16)Then the king and all his servants

she fell from faintness. 16Then the king and all his were troubled, and they reassured her.

servants were troubled, and he reassured her.

5 3Andthekingsaidtoher,“Whatdoyouwant,

13(3)And the king said, “What is it, Esther? Tell

Esther? What is your request? Even up to half

5 me,andIwilldoitforyou—uptohalfofmy

of my kingdom, and it shall be yours.” 4Then Es-

kingdom.” 14(4)Then Esther said, “Tomorrow is a

ther said, “Today is my special day. If, therefore, it special day for me. If, therefore, it pleases the king,

pleases the king, let both he and Haman come to

you and Haman, your Friend, come to a wine party

the dinner that I will prepare today.” 5Then the

that I will prepare tomorrow.” 15(5)Then the king

king said, “Bring Haman quickly so that we may

said, “Bring Haman quickly so that we may do

do what Esther has said.” So both came to the din-

what Esther has said.” 16So both came to the din-

ner that Esther had spoken about. 6During the
ner that Esther made, a sumptuous meal. 17(6)So
drinking, the king said to Esther, “What is it,
the king said to Esther “O Queen, what is your
Queen Esther? And it shall be, whatever you ask.”
will? Ask up to half my kingdom, and it shall be
7Then she said, “This is my petition and request:
yours, whatever you ask.” 18(7)Then Esther said,
8If I have found favor before the king, let the king
“This is my petition and my request: (8)If I have

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and Haman come again tomorrow to the dinner found favor before you, O King, and if it pleases that I will prepare for them, and tomorrow I will the king to grant my petition and to do my re-do these same things.”

quest, 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.”

9 So Haman went out from the king very happy

20(9) And it was reported to Haman likewise,

and rejoicing. But when Haman saw Mardocheaios and he marveled. And the king departed and rethe Judean in the courtyard, he became very angry.

tired. 21(10)So Haman went into his home and

10So he went home and called his friends and

gathered together his friends, his sons and Zosara

Zosara his wife, 11and he announced to them his

his wife. (12)And he boasted saying how the queen

riches and the glory that the king had bestowed on had invited no one on her special day “except the him and how he had made him to be first and to king and me only. Tomorrow also I have been in-be leader of the kingdom.

12Haman said, “The vited. 22(13)Yet this alone distresses me: whenever I Queen has not summoned with the king anyone see Mardochoaios the Judean in the court of the but me to the dinner. Tomorrow also I have been king, and he does not bow down to me.”

invited. 13Yet all this does not please me when I 23(14)Then his wife Zosara said to him, “He is from see Mardochoaios the Judean in the courtyard.” the race of the Judeans. Since the king has allowed 14Then his wife Zosara and his friends said to him,

you to destroy the Judeans and the gods have given

“Let a pole fifty cubitsa high be cut for you, and you a day of destruction to take revenge on them, early in the morning speak to the king and have let a pole fifty cubitsa high be cut for you and be Mardochoaios hangedb on it; then you, go to the set up, and hang him on the pole. And early in the dinner with the king, and celebrate.” This advice morning you shall speak to the king about him.

pleased Haman, and he had the pole prepared.

And now go; rejoice with the king.” 24This pleased

Haman, and he did so.

6 ButtheLordkeptsleepfromthekingthat

But the Mighty One kept sleep from the king

night, and he told his teacher to bring the

6 that night, and he stayed awake. 2So the read-

written daily annals, to read to him. 2And he

ers were called, and the court record was read to find the entries written concerning Mardocheios, him. 3(2)And there was the record of the eunuchs how he informed the king about two of the king's and what good deed Mardocheios had done for eunuchs, while they were on guard and sought to the king. 4And the king thought seriously on that lay hands on Artaxerxes. 3Then the king said, matter, saying, "Mardocheios is a loyal man for "What honor or distinction have we bestowed on protecting my life, for he has kept me alive even Mardocheios?" The king's servants said, "You have until now, and I am sitting on my throne today done nothing for him." 4While the king was in- and have done nothing for him. I have not done quiring about Mardocheios' goodwill—Look! right by him." 5(3)So the king said to his servants, Haman was in the courtyard! The king said, "Who "What should we do for Mardocheios, the savior is in the courtyard?" Now Haman had just entered

in these matters?" And after they thought about it, to speak to the king to hang Mardochaios on the pole that he had prepared for him. 5So the king's Haman lay in their bowels. 6And the king under-servants said, "Look! Haman is standing in the stood. And morning came.

(4)The king asked, courtyard." And the king said, "Call him." 6So the "Who is outside?" And it was Haman. 7Now Ha-king said to Haman, "What should I do for the man had come early to speak to the king so that he person whom I want to extol?" And Haman said to might hang Mardochaios. 8(5)And the king said to himself, "Whom would the king want to extol if bring him in. 9(6)So as he entered, the king said to not me?" 7So he replied to the king, "For the per-him, "What should we do for the man who honors son whom the king wants to extol, 8let the king's the king, whom the king wishes to extol?" 10So Ha-

servants bring a fine linen robe, which the king man reasoned, saying, "Whom would the king wears, and a horse upon which the king rides. wish to extol if not me?" 11(7)So Haman replied, 9And let him give to him one of the king's most "For the person whom the king wishes to extol, noble Friends, and let him robe the person whom (8)let a royal robe be brought, and a royal horse the king loves, and let him mount him on the upon which the king rides. (9)And let one of the horse and proclaim through the square of the city, king's most noble Friends take these things and saying: 'So shall it be for every person whom the clothe him, and let him mount him on the horse king extols.' " 10Then the king said to Haman, "You and go around the city before him proclaiming, have spoken well. So do to Mardochaios the Jude- 'Thus shall be done for the one who honors the an who serves in the court. And let not a word of king, whom the king wishes to extol.' " 12(10)So the

what you have said be transgressed.” 11So Haman
king said to Haman, “Run quickly, and take the
took the robe and the horse and robed Mar-
horse and robe as you have said, and do so to
a.l.e. *over seventy feet* bOr *hung*

aOr *over seventy feet*

esther 6-7

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dochaios and mounted him on the horse and went
Mardochaios the Judean who sits in the gateway.

through the square of the city and proclaimed, say-

And let not your word transgressed.”

ing, “So shall it be for every man whom the king

wants to extol.” 12Then Mardochaios returned to

the court, but Haman returned home distressed,

with his head covered. 13Haman explained what

13 Now when Haman realized that it was not

had happened to him to Zosara his wife and to his he
himself who would be extolled, but that it was friends. His
friends and his wife said to him, “If Mardochaios, his heart
was utterly broken, and his Mardochaios is of the race of the
Judeans, you have

spirit became feeble.

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 eu-

14(11) And Haman took the robe and the

nuchs arrived hurrying Haman off to the wine horse, showing reverence to Mardochoaios even on party that Esther had prepared.

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 So the king and Haman went in to drink with

(2) As the drinking advanced, the king said to the queen. 2 And the king said to Esther on the 7 Esther, "What is the danger, and what is your second day as they were drinking, "What is it, petition? Up to the half of my kingdom!" 2 Esther Queen Esther? What is your petition and what is struggled with her reply, because the adversary was your request? Let it be yours, up to the half of my kingdom." 3 Then she answered and said, "If I have called upon him. 3 And Esther said, "If it pleases found favor with the king, let my life be given at the king and the decision is good in his heart, let my petition, and my people at my request. 4 For we my people be given for my petition, and my nation

have been sold, I and my people, to be destroyed,
for my life. 4For I and my people have been sold
to be booty and to be enslaved—we and our chil-
into slavery, and their young children as booty. But
dren as male and female slaves—and I kept silent.
I did not want to tell you, lest I trouble my lord.
For the slanderer is not worthy of the court of the
For the man who did evil against us has changed
king.” 5Then the king said, “Who is this who dared
his manner.” 5Then the king became angry and
to do this deed?” 6So Esther said, “A man who is
said, “Who is this who dared to humiliate the sign
an enemy! Haman is this wicked one!” Then
of my rule so as to disregard fear of you?” 6When
Haman was terrified because of the king and the
the queen saw that it seemed a grave offense to the
queen.

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 tomor-

row I will do according to your word.”

7 The king rose from the banquet and went

7 But the king swore that she must tell him

into the garden, but Haman was begging the who was so arrogant to do this, and with an oath queen, for he saw himself in deep trouble. 8Then he took it upon himself to do for her whatever she the king returned from the garden. Now Haman wished. 8(6)So Esther was emboldened and said, had fallen on the couch, entreating the queen. And

“Haman, your Friend, is this liar, this evil man!”

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esther 7-E

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the king said, "So then, you even violate my wife 9(7)The king, becoming angry and filled with rage, in my own house?" When Haman heard this, he jumped up and was pacing around. 10And Haman covered his face. 9Then Bougathan, one of the eu-was terrified and prostrated himself at the feet of

nuchs attending the king, said, "Look! Haman has Queen Esther as she still reclined on her couch.

even prepared a pole for Mardochoaios, who spoke 11(8)Just then the king returned to the banquet, up on behalf of the king, and a pole fifty cubits tall and when he saw this he said, "A crime against my has been erected at Haman's." And the king said, kingdom is not enough for you? You also molest

"Let him be crucified upon it." 10So they hanged my wife in my presence? Let Haman be led away, Haman on the pole that had been prepared for and let him not live!" 12And so he was led away.

Mardochoaios. Then the king got over his anger.

(9)Then Agathas, one of his servants, said, "Look!

A pole is in his courtyard fifty cubits tall, which

On that very day King Artaxerxes granted to

Haman cut down to hang Mardochoaios, the man

8 Esther all that belonged to Haman the slan- who spoke good things concerning the king; derer, and Mardochoaios

was summoned by the therefore, lord, order that he himself be hanged a king, for Esther had revealed that he was related to upon it.”

her. 2 Then the king took the signet ring, which he

13 So the king said, “Let him be hung upon it.”

had taken from Haman, and gave it to Mar- And the king removed the signet ring from his dochaïos. So Esther appointed Mardocheïos over hand, and his life was sealed with it.

everything of Haman’s.

14 And the king said to Esther, “He even

3 Then she spoke again to the king, and she fell planned to hang Mardocheïos, who saved me from before his feet and pleaded that he revoke the evil the hand of the eunuchs? Did he not know that Es-of Haman and what he had done to the Judeans. ther is of his race?”

15 So the king called Mar-

4 So the king held out the golden rod to Esther,

dochaïos and granted him all that belonged to

5 and Esther rose and stood before the king. And

Haman. 16 And he said to him, “What do you want?

Esther said, “If it pleases you and if I have found I will do it for you.” And Mardocheïos said, “That favor, let an order be dispatched to revoke the let- you revoke Haman’s letter.”

17 So the king entrusted ters sent by Haman, which were written to destroy to him the affairs of the kingdom.

the Judeans who are in your kingdom. 6For how

18 Then Esther said to the king on the next day,

can I bear to see the suffering of my people? And “Allow me to punish my enemies with blood-how can I bear to be saved amidst the destruction shed.” 19So Queen Esther appealed to the king of my lineage?” 7Then the king said to Esther, “If also against Haman’s children, that they too everything belonging to Haman I gave and turned should die with their father. And the king said, over to you, and him I hangedb on the pole, be- “Let it be done.” 20So she struck the enemies in cause he plotted to lay hands on the Judeans, what great numbers. 21And in Susa the king made an more do you seek? 8Youc also write in my name as agreement with the queen to kill men, and he said,

it pleases youc, and seal it with my ring, for what- “Behold, I give them to you to hang.” And so it was ever is written as the king commands and sealed done.

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:

22 So he wrote the following letter:

“The Great King Artaxerxes, to the rulers of the

E

()“The Great King Assyeros, to the rulers of

lands from India to Ethiopia, the one hundred the one hundred and twenty-seven lands from twenty-seven satrapies, and to those who are loyal India to Ethiopia and to the satraps who are loyal to our interests, greetings.

to our interests, greetings.

2 “Many people, who are frequently honored

23(2) “Many people, who are frequently hon-

aOr *his face changed* bOr *hung* cGk = pl

aOr *hung*

esther E

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OLD GREEK

ALPHA

with the greatest kindness of their benefactors, be-ored with the greatest kindness of their benefac-come the more ambitious 3and not only seek to tors, after becoming the more ambitious, (3)not harm those subject to us, but not being able to only seek to harm those subject to us, but not deal with prosperity, they even undertake to being able to deal with prosperity, they even un-scheme against their own benefactors. 4They not dertake to scheme evil against their own benefac-only abolish gratitude from among people, but tors. (4)They not only take away gratitude from also, carried away by the boasts of those who are among people, but gone astray due to the boasts of inexperienced in goodness, they even presume to those who are inexperienced in goodness, they escape the evil-hating divine justice, who always even imagine they will escape the evil-hating jus-observes everything. 5Furthermore, many times tice of the just Judge who rules all things. (5)Many encouragement has implicated many of those ap- times, after having been appointed to places of au-pointed to places of authority, those entrusted to thority to administer the affairs of trusting friends, administer the affairs of friends, making them having made them partly liable for the shedding of partly responsible for the shedding of innocent innocent blood, they brought about irremediable blood, and has brought about irremediable cala- calamities (6)by the lie of trickery, when they mismities 6by the malicious lie of an evil disposition construe the sincere goodwill of their sovereigns.

of people who misconstrue the sincere goodwill of their sovereigns.

7 "And it is possible to see this not so much

24(7) "And it is possible to see this from the

from the more ancient records as we handed them records that have been handed down to us, and to down, as it is right at your feet, when you examine the extent that we duly see what lies at our feet due things impiously perpetrated by the pestilent be- to the savagery of those that hold power, (8)it is havior of those who hold power unworthily. 8And it possible to look out in the future and to render the is possible to look out hereafter in order that we kingdom quiet for all nations with peace, (9)since may render the kingdom quiet for all people, with we do not utilize slanders but manage the matters peace, 9utilizing changes and always discerning that come to our attention with consideration.

what comes to our attention with a rather consider- 25(10)For as our guest, Haman son of Hamadathos, ate response. 10For whereas Haman son of Hama- the Bougean (who was in truth a stranger to the dathos (a Macedonian who was in truth aa foreign- thinking of the Persians and quite devoid of our er to the blood of the Persiansa and quite devoid of kindness), (11)obtained so fully the goodwill from our kindness), when he was entertained by us as our

us for every nation to such an extent that he was

guest, 11obtained the goodwill that we have for publicly proclaimed our Father and was continual-every nation to such an extent that he was publicly ly done obeisance to by all as the second person to proclaimed our Father and was continually done the royal thrones. 26(12)But, unable to restrain his obeisance to by all as the person second to the royal

arrogance, he undertook to divest us of our rule

throne, 12but being unable to restrain his arrogance, and our breath (13)and by crafty ruses finagled to he made it his business to deprive us of our rule and destroy Mardochoaios, our constant savior, and Esour breath 13and by the crafty deceit of ruses asked ther, his innocent partner, together with their to destroy Mardochoaios, our savior and constant whole nation. (14)For when by these methods he benefactor, and Esther, the innocent companion of had caught us undefended he thought that he our kingdom, together with their whole nation. would bring about an alienation of the rule of the 14For when by these methods he had caught us un-Persians to the Macedonians.

defended he thought that he would transfer the power of the Persians to the Macedonians.

15 “But we find that the Judeans, who were 27(15) “Therefore, we find that the Judeans, consigned to annihilation by this thrice-accursed who were consigned to you by this thrice-accursed man, are not criminals but are governed by most man, are not criminals but are governed by most righteous laws 16and are children of the most high, righteous laws (16)and are even children of the most great, living God, who has directed the kingdom only and true God, who has directed the kingdom dom for us and for our ancestors in the most ex-

for us until now in the most excellent order.

cellent order.

17 “You will therefore do well not to carry out

28(17) “Therefore, do well not to pay attention

the letters sent by Haman son of Hamadathos, to the letters previously sent to you by Haman, 18because he who did these things has been cruci-

(18)because he himself who did such things has

fied at the gates of Susa with his whole household, been crucified at the gates of Susa, since the Judge since the God who prevails over all things has rec- who always sees all things has recompensed him ompensed him quickly with the deserved judg- with the deserved penalty.

ment.

19 “And byou will do wellb to post a copy of

29(19) “So let a copy of this letter be posted in

this letter publicly in every place and to allow the

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 pre- own laws (20)and strengthen them in order that cepts 20and to join in helping them in order that they might defend themselves against those who they might defend themselves against those who attack in a time of oppression. 30And it has been attack in the time of oppression, on the thirteenth decided by the Judeans throughout the kingdom day of the twelfth month, Adar, on that same day. to observe the fourteenth day of the month, which 21For God, who rules over all things, has made this is Adar, and to hold a feast on the fifteenth, (21)be-

day to be a joy for his chosen race instead of a day cause on those days the Almighty has made for of destruction for them.

them deliverance and rejoicing.

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

31(23) “And now hereafter theya rightly spell

may be deliverance for us and for the well-dis- deliverance for the Persians but a memorial of deposed Persians, but for those who plot against us, struction for those who plotted against them.

a memorial of destruction.

24 “Every city and country, without exception,

32(24) "Every city and country that does not

that does not do according to this by spear and fire do according to this by spear and fire shall be consumed with wrath. It shall be made impassable with wrath. And it shall be stretched out not only impassable for people, but also most horrible - not only impassable for people but also for wild animals and birds for all time.

animals and birds."

8 13 "Now, let the copies be posted conspicuous-

33(14) And a public notice containing these

ly in all the kingdom so that all the Judeans be

8

() things was posted also in Susa. And the

ready on this day to fight against their adversaries."

king authorized Mardocheios to write whatever he

14 So the horsemen went out in a hurry to per- wished.

34 So Mardocheios sent out letters and formed what the king had commanded, and they sealed them with the king's signet ring, saying that this notice was posted also in Susa.

15 Then Mardocheios went out, wearing the royal robe, with a and celebrate a feast to God. 35 And the letter gold crown and a diadem of purple linen, and which Mardocheios sent contained these things: when the people in Susa saw him they rejoiced.

36 "Haman sent to you letters containing thus,

16For the Judeans there was light and gladness;
'Hasten quickly to send the disobedient nation of
17in every city and country wherever the ordinance
the Judeans to me for destruction.' 37But I, Mar-

was posted, wherever the proclamation was made,
dochaïos, inform you that the one who did this there was
gladness and joy among the Judeans, a has been hung at
the gates of Susa, and his house-feast and mirth. And many
of the nations were cir- hold has been despatched. 38For
this one wished cumcised and became Judeans out of fear of
the to kill us on the thirteenth of the month that is Judeans.

Adar.' "

39(15) Then Mardoचाïos went out wearing
the royal clothing and a diadem of purple linen,
40and when the people in Susa saw him they re-
joiced. (16)For the Judeans there was light, drink-
Now in the twelfth month, on the thirteenth
ing, feasting. 41(17)And many of the Judeans were
9 day of the month that is Adar, the letter writ- circumcised,
and no one rose up against them. For ten by the king
arrived. 20On that same day the op- they feared them.
ponents of the Judeans perished, for no one resis-
ted, because they feared them. 3For the rulers of

the satraps and the tyrants and the royal secretaries

9

(t) 42(3)Now the rulers and the tyrants and

he satraps and the royal secretaries es-

esteemed the Judeans, for the fear of Mardochoaios teemed the Judeans; for the fear of Mardochoaios weighed upon them. 4For it turned out that the weighed upon them. 43(4)And in Susa it turned out king's ordinance was referred to by name through-that Haman was referred to by name and so were

out all the kingdom. 6And in the city of Susa the the opponents throughout the whole kingdom.

Judeans killed five hundred men, 7 including

44(6)In Susa the Judeans killed seven hundred men

Pharsannestain, Delphon, Phasga 8and Phardatha (7)as well as Pharsan and his brother and Pharna and Barea and Sarbacha 9and Marmasim and (8)and Gagaphardatha (9)and Marmasaima and Arouphaios and Arsaaios and Zabouthaios, 10the Izathouth (10)and the ten sons of Haman son of ten sons of Haman son of Hamadathos, a Hamadathos, the Bougean, the enemy of the Bougean, the enemy of the Judeans, and they plun-Judeans, and they plundered all they owned.

dered 11on that same day. The number of those 45(12)And the king said to Esther, "How have your killed in Susa was reported to the king. 12The king people here and in the surrounding countryside said to Esther, "The Judeans have killed in the city fared?" 46(13)And Esther said, "Let it be

granted to of Susa five hundred men. In the surrounding the
Judeans to destroy and plunder whomever countryside how
do you suppose they have fared?

Therefore, what more do you ask? It shall be

al.e. the 14th and 15th of Adar

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yours.” 13And so Esther said to the king, “Let it be they want.” And he agreed. (16)And they killed sev-granted to the Judeans to do likewise tomorrow so enty thousand one hundred men.

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 portionsa to those nearby. But those living in the large cities also celebrate the fifteenth of Adar as a joyful holiday, sending portionsa to those nearby.

20 Now Mardochaios recorded these things in

47(20) So Mardochaios recorded these things

a book and sent it to the Judeans—as many as were

in a book and sent it to the Judeans who were

in the kingdom of Artaxerxes, to those near and in the kingdom of Assyeros—both far and near—

far, 21to keep these days, the fourteenth and fif- (21)to keep these days for hymns and rejoicing in teenth of Adar— 22for on these days the Judeans the place of pain and grief, the fourteenth and fif-gained relief from their enemies—and the whole teenth. 48(22)And he sent portionsa to the poor, month, which was Adar, in which matters had (27)and they welcomed them. 49(26)Because of this been turned for them from sorrow into joy and these days are called Phouraia, because of the lots from mourning into a holiday, to celebrate it as that fell on these days as a memorial.

days of feasting and gladness, sending portions to their friends and to the poor.

23 So the Judeans accepted just what Mardochoaios had written to them—24 how Haman son of Hamadathos, the Macedonian, had warred against them, inasmuch as he had proclaimed a decision and had cast the lot to destroy them, 25 and 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.

26 Because of this, these days are called Phrourai, because of the lots (because in their language they are called Phrourai), 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. 27 He established them, and the Judeans accepted them for themselves and their descendants and all who had joined them and surely not to do otherwise. And these days are a memorial, kept

from generation to generation, by city, family and country. 28These days of Phrourai shall be celebrated for all time, and the commemoration of them shall never cease among their generations.

aOr *gifts of food* bOr *hung*

aOr *gifts of food*

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esther 10-F

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29 Then Esther the queen daughter of Aminadab, along with Mardocheios, the Judean, wrote what they had done, and the confirmation of the letter about Phourai. 30And Mardocheios 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. 31And Esther established the matter by ordinance forever, and it was written for a memorial.

10

50(1)

The king recorded during his rule over both

The king recorded the dues of land

land and sea 2both his strength and brav-

1

(0) and sea (2)and his strength, both the

ery, both the wealth and the glory of his kingdom; riches and the glory of his kingdom. 51And Mar-note that they

have been recorded in the book of dochaios extolled him and wrote in the books of the kings of the Persians and the Medes as a me- the Persians and Medes as a memorial. 52(3)And morial. 3And Mardochaios btook over fromb King

Mardochaios atook over froma King Assyeros, and

Artaxerxes, and he was great in the kingdom and he was great in the kingdom and loved by all the extolled by the Judeans. And being loved, he spent

Judeans. He led them and bestowed glory on his

his life for his whole nation.

whole nation.

F

53

And Mardochaios said, "From God these

And Mardochaios said, "From God these

things have come. 2For I remember about the

F

() things have come. 54(2) For he remembered

dream that I saw concerning these matters, for not the dream that he saw." And it was fulfilled, and he even a word of them has failed to be fulfilled. said, (3) "The little spring is Esther, (4) and the two 3 There was the little spring that became a river, and

dragons are I myself and Haman. (5) The river is the

there was light and sun and abundant water; Es- nations that gathered together to destroy the ther is the river, whom the king married and made Judeans. The sun and light are the revelation of queen. 4 The two dragons are I myself and Haman. God that appeared to the Judeans; this is the judg-5 The nations are those that gathered to destroy the

ment. 55(6) And God has done these signs and

name of the Judeans. 6 And my nation, this is Isra- wonders, which have not happened among the na-el, who cried out to God and were saved. The Lord tions. (7) And he made two lots, one for the people has saved his people, and the Lord has rescued us of God and one for the nations 56(8) and these two from all these evils, and God has done signs and lots approached the hours at the right time and great wonders that have not happened among the day of the lordship of the everlasting one among nations. 7 For this purpose he made two lots, one all the nations. 57(9) And God remembered his peo- for the people of God and one for all the nations, ple and vindicated b his inheritance. 58 And all the 8 and these two lots came to the hour and the right people cried out in a loud voice and said 'Blessed

time and to the day of decision before God, and are you, Lord, who remembers the covenants for all the nations. 9And God remembered his made with our fathers! Amen!’

people and vindicatedc his own inheritance.

10 “And these days in the month of Adar, on

59(10) “And these days in the month of Adar,

the fourteenth and fifteenth of that same month, on the fourteenth and fifteenth of that same will be observed by them with a gathering and joy month, will be observed by them with a gathering and rejoicing before God, from generation to gen- and joy and gladness before God, from generation eration forever among his people Israel.”

to generation forever among his people Israel.”

11 In the fourth year of the reign of Ptolemy

and Kleopatra, Dositheos, who said he was a priest

and a Leuite, and Ptolemy his son brought the

above letter about Phrourai, which they said ex-

istedd, and Lysimachus son of Ptolemy, one of

those in Ierousalem, translated it.

aGk uncertain bPossibly *succeeded* cOr *made righteous*

dPossibly *was authentic*

aPossibly *succeeded* bOr *made righteous*

[IOUDITH](#)

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the book of Judith is based on the edition of R. Hanhart (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum VIII.4: Judith* [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 loudith 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 loudith 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 loudith 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 loudith needs an explanation. In an interlinear translation the frame of reference within which a given word is deployed has been defined almost entirely by the task of translation itself, i.e., the need to provide lexical equivalents. A given word was chosen by the translator precisely because it was deemed an appropriate rendering of the corresponding word in the parent text.

Its coherence with the larger verbal context of the target language was not a primary consideration, and so it is that we find Greek words which, at first blush, behave more or less like Semitic ones. This does not mean that they have somehow taken on Semitic meanings; on the contrary, it is upon Greek linguistic convention that the translator erects his interlinear edifice. Conventional Greek meanings had to be presumed if the Greek text was to discharge its constitutive function vis-à-vis its parent, i.e., as an extended series of glosses.

Under the paradigm of interlinearity one can identify various approaches to the task of selecting suitable lexical equivalents. Thus, while certain translations within the Septuagintal corpus exhibit a ten-

to the reader of ioudith

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 *poie/w* ("to make"), the core meaning of which pertains to the production of things external to some agent. This verb was evidently assigned to Hebrew *h#*(, which in very many cases denotes agency without a view to production. The result is that the translator repeatedly deploys *poie/w* 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 *e0ce/rxomai* ("to go out"), which likely rendered Hebrew *)cy*. 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 *eu1frwn* ("cheerful") to convey the cheerful response of the people to loudith's account of her triumph, he supplies the much less common form *eu0fro/sunoj* (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, *oudith* is often best understood against this background. A striking example of this is to be found in *oudith's* song (16.6) where she makes reference to both the *ui9oi tita/nwn* and the *gi/gantej*. While the translator no doubt had a warrant in the parent text for both of these mytho-poetic figures, the *My)pr* (see Gen 14.5) and the *Mylpn* (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 LXX is parataxis. While popular Greek composition of this period tolerated parataxis to a fair degree, the prose of LXX often amounts to a seemingly endless march of clauses beginning with the conjunction *kai*/ (“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.

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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 $\epsilon\iota\theta\jmath$. 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 loudith is its literal rendering of Hebrew idiomatic expressions.

Most prevalent are those which trade on a figurative use of the word “face.” Hebrew Mynp occurs in a number of thoroughly conventional prepositional constructions, e.g., ynp l and ynp l(, marking relative spatial position. Here the lexeme Mynp 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 Mynp by pro/swpon 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 naiveté. 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 loudith, and their literal rendering contributes to the Hebraic tone of the translation. Two notable expressions not current in standard Greek are pa=sa sa/rc (“all flesh” 2.3) and lalh=sai ei0rh/nhn (“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: w{n ou0k h]n a0riqmo/j (2.17) “which were without number”; mh=na h9merw~(n3.10) “a month of days”; and ei0j genea]j genew~(n8.32) “to generations of generations.”

At various points in the narrative, characters profess an oath using some variant on the formula zh

[tij] . . . o3ti [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 loudith, almost every verse bespeaks

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to the reader of ioudith

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 Judith, 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 Judith, 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 Judith 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 Nabou- Esdrelom 9 and all those in Samaria and its cities Chodonosor, who ruled over the Assyrians

and beyond the Jordan as far as Jerusalem and

from Nineue, the great city. It was in the days of Ar- Batane and Chelous and Kades and the wadif of phaxad, who ruled over the Medes from Ecbatana Egypt and Taphnas and Ramesse and all the land 2and who had built walls around Ecbatana from

of Gesem, 10until one comes above Tanis and

stones hewn to a breadth of three cubitsa and to a Memphis, and all the inhabitants of Egypt, until length of six cubits and made the height of the wall one comes to the frontier of Ethiopia. 11And all the seventy cubits and its breadth fifty cubits 3and inhabitants throughout allg the land had contempt raised up its towers at its gatesb one hundred cubits for the word of Nabouchodonosor, king of the Asand laid out their foundations to a breadth of sixty syrians, and did not join with him for the war, for cubits 4and made its gates, gates rising to a height they did not fear him; rather, in their eyes he was of seventy cubits and their width being forty cubits but one man, and they sent back his messengers for the passage of his armyc of chief men and the empty-handed and shamefaced.

ranks of his foot-soldiers. 5And it was in those days

12 And Nabouchodonosor became violently

that King Nabouchodonosor made war against angry at all this land and swore by his throne and King Arphaxad in the Great Plain, that is, the plain by his kingdom that he would punish the entire re-on the frontier of Rhagau. 6And there rallied gion of Cilicia and the Damascene and Syria and againstd him all the inhabitants of the highlands that he would dispatch with his sword all the inand all who dwelt by the Euphrates and the Tigris habitants of the land of Moab and the sons of and the Hydaspes and in the plain of Ariocho,

king Ammon and all Judea and all those in Egypt, until of the Elymeans. And a great many nations egath- one comes to the region of the two seas.

ered for the battle of the sons of Cheleoude.

13 And in the seventeenth year, he took the

7 And Nabouchodonosor, king of the Assyr- field of battle before his army against King Arians, had sent to all those who inhabit Persia and phaxad and prevailed in his war. And he turned to all the inhabitants of the west, the inhabitants back the entire army of Arphaxad, all his cavalry of Cilicia and Damascus and Lebanon and Anti- and all his chariots, 14and he seized his cities. And Lebanon and all the inhabitants facing the coast he came as far as Ecbatana and gained possession 8and those among the nations of Carmel and of the towers and looted its streets, and its honor

Galaad and Upper Galilee and the great plain of

he turned to its shame. 15And he overtook Arpha-

aln the measurement of stone, the cubit was equivalent to about one and a half feet bl.e. *the city-gates c armies = Ha dPerhaps to ePerhaps of the sons of Cheleoud gathered for battle f river = Ha gOm = Ha*

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xad in the mountains of Rhagau and struck him aplenty and ever so much gold and silver from the down with his spears and destroyed him aunto that king's household.

daya. 16And he returned with them, he and all his

19 And he set out on the march, he and all his

mongrel force, an enormously large body of war- army, to go before King Nabouchodonosor and riors, and he spent one hundred and twenty days cover all the face of the land to the west with their there, he and his army, in idleness and merriment.

chariots and knights and picked infantry. 20Great

also was the mongrel troop, which grasshopper-

And in the eighteenth year, on the twenty-sec-

like accompanied them; indeed, they were as the

2 onddayofthefirstmonthb,therewaswordin sandoftheground,fortheywerecountlessowing the household of Nabouchodonosor, king of the to their sheer multitude.

Assyrians, that he would punish all the land, just as

21 And from Nineue they made a three-day

he had said. 2And he summoned together all his march toward the face of the plain of Bektileth and attendants and all his nobles and put before them encamped down from Bektileth near the moun-the secret of his purpose. And from his mouth he tain, which is toward the leftf of upper Cilicia.

c

22

recounted every vicec of the land, 3and they de-

And he took all his army, infantry and cavalry,

cided to destroy all flesh, all who did not heed the and his chariots and departed from there into the word from his mouth.

highlands. 23And he broke through Phoud and

4 And it came to pass, when he had completed Loud and plundered all the sons of Rassis and the his counsel, Nabouchodonosor, king of the Assyr- sons of Ismael, those facing the wilderness toward ians, called for Olophernes, the field marshal of the south of Cheleon. 24And he went along the Eu-his army, being second in command after him, and phrates and through Mesopotamia and razed all said to him: 5“This is what the Great King, Lord of the high cities along the wadi Abron until one all the earth, says: Behold, you shall go forth from comes to the sea. 25And he seized the region of Ci-my presence, and you shall take with you men who licia and cut down all those who resisted him, and rely on their strength, as many as one hundred and he went as far as the frontier of Iapheth, which is twenty thousand infantry and a troop of horse toward the southwest facing Arabia. 26And he en-with twelve thousand riders. 6And you shall go circled all the sons of Madiam and set alight their forth to meet all the land to the west, for they dis- coverts and plundered their sheepfolds. 27And he obeyed the word of my mouth, 7and you shall in- went down to the plain of Damascus in the days of struct them to make ready dearth and waterd, for in the wheat harvestg and set all their fields

ablaze, my fury I will come upon them and cover all the and he handed over their flocks and herds for de-face of the land with the feet of my army and hand struction and stripped their cities and ravaged their them over for their plunder. 8And their slain shall plains, and he struck down with the sword's edge fill their ravines, and every ewadi and river over- all their young men.

flowinge shall be filled with their dead. 9And I will

28 And upon those inhabiting the coast, those

lead them captive to the ends of all the earth. in Sidon and in Tyre and those inhabiting Sour 10Now when you go forth, you shall occupy in adand Okina and all those inhabiting lemnaan, there

vance all their territory for me, and they shall sur- fell a fear and dread of him, and those inhabiting render themselves to you, and you shall watch Azotus and Ascalon feared him exceedingly.

them closely for me until the day of their censure.

11As for those who refuse to comply, your eye shall

And they sent envoys to him with a suit for

not spare to hand them over for slaughter and 3 peace, saying: 2"Behold, we the servants of plunder in each of your lands. 12For as I live, and Nabouchodonosor the Great King are at your dison the might of my kingdom, I have spoken, and I posal; treat us as is pleasing in your sight. 3Be-will accomplish these things by my hand. 13You hold, our dwellings and all our buildings and too shall not transgress even one of the words of every plain of wheat and the flocks and the herds your lord; rather, when you carry them out,

you are and all the sheepfolds of our tents are at your disposal; carry them out just as I have ordered you and possess them; treat them as it pleases you. 4 Behold, so too do not put off their doing."

our cities and their inhabitants are your slaves;

14 And Olophernes set out from the presence when you come, meet them as is good in your eyes of his lord and summoned all the lords and the scribes."

generals and commanders of the army of Assur,

5 And the men arrived before Olophernes and

15 and he numbered chosen men for battle, just as

reported to him according to these very words.

his lord had commanded him, as many as one 6 And he descended upon the coast, he and his hundred and twenty thousand and twelve thousand army, and garrisoned the high cities and conscripted sand mounted archers, 16 and he formed them up and selected men for an auxiliary. 7 And they and all in the way troops are drawn up for war. 17 And he their environs received him with garlands and took for their baggage camels and donkeys and dances and tambourines. 8 And he razed all their mules, a vastly large number, and for their provisions temples and cut down their sacred groves. Indeed, sheep and cattle and goats, which were counted he had been appointed to root out all the gods less, 18 and for every man a store of provisions of the land, that every nation and every tongue

a.l.e. *to this day* b.l.e. *March/April* c. *Perhaps recounted all the vice,* i.e. *concluded the affliction* d.l.e. *tokens of submission* e

*wadis, and the river overflowing = Ha fl.e. Heb = north gl.e.
early summer h the territory = Ha 446*

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should serve Nabouchodonosor and him alone and all those who attend the Lord, priests and and that their every tribe should invoke him as a ministers of the Lord, their waists girt with sack-god.

cloth, offered the perpetuall whole burnt offering

9 And he went along the face of Esdrelom near and the vows and the voluntary gifts of the people.

Dotaia, which is opposite the great ridge of Judea, 15And there were ashes upon their turbans, and 10and he encamped between Gaibai and Scyth-with all their might they were calling upon the

opolis and spent a month of days there in order to Lord to look after the entire house of Israel for assemble all the baggage of his army.

good.

4 And all the sons of Israel who inhabit Judea

And it was reported to Olophernes, field mar-

heard everything that Olophernes, field mar-

5 shalofthearmyofAssour,thatthesonsofls-

shal of Nabouchodonosor, king of the Assyrians, rael had prepared for war and that they had had done to the nationsa and in what manner he blocked the highland passages and fortified all the had stripped all their sacred

precincts and handed summits of the high mountains and had set traps them over for destruction. 2And they became most in the plains. 2And he grew violently angry with exceedingly frightened by his visage and distressed rage and summoned all the rulers of Moab and the for Ierousalem and the shrine of the Lord their generals of Ammon and all the satrapsg of the God, 3for they had recently come up out of captiv- coast 3and said to them: "Now tell me, sons of ity, and all the people of Judea had just now been Chanaan, who is this people seated in the high-united, and the vessels and the altar and the lands, and what cities do they inhabit, and what is houseb purified of their desecration. 4And they the number of their army, and in what does their sent to all the territory of Samaria and to Kona and power and strength lie, and who has arisen over Baithoron and Belmain and Iericho and to Choba them as king, leading their army, 4and why have and Haisora and to the valley of Salem, 5and they they, of all the inhabitants of the west, disdained occupied in advance all the summits of the high to come and meet me?"

mountains and fortified the villages in them, and

5 And Achior, leader of all the sons of Ammon,

they set aside stores for military provisions, for said to him: "Only suffer my lord to hear a word their plains had just recently been harvested.

from the mouth of your slave, and I will tell you

6 And Ioakeim the great priestc, who at that the truth concerning this people who inhabit these time was in Ierousalem, wrote to those inhabiting highlands next to where you are residing, and no Baityloua and to Baitomesthaim, which is over falsehood shall be

forthcoming from the mouth of against Esdrelom facing the plain near Dothaim, your slave. 6These people are descendants of the 7bidding them hold the ascents of the hill country, Chaldeans. 7And in former times they sojourned since the entrance to Judea was through them, and in Mesopotamia, for they had no wish to follow it was easy to hinder those climbing up, the ap- the gods of their fathers, who were in the land of proach being narrow, wide enough for at most two the Chaldeans. 8And they had departed from the men.

ways of their forebears and did obeisance to the

8 And the sons of Israel did as loakeim the God of Heaven, ha god they had come to acknowl-great priest instructed them—and the senate of all edgeh, and their forebears had driven them from the people of Israel, who were seated in le- the sight of their gods, and they had fled into Mes-rousaalem. 9And every man of Israel cried out most opotamia and sojourned there for many days.

ardently to God and humbled their spirits with 9And their God told them to go forth from their fastingd. 10About their waists they wrapped sack- sojourning and to go into the land of Chanaan, cloth, they and their women and their infants and and they settled there and abounded in gold and their cattle and all the resident aliens and laborers silver and in exceedingly many cattle. 10And they and their bought slaves. 11And every man and descended into Egypt, for famine covered the face woman and child of Israel living in Ierousalem of the land of Chanaan, and they sojourned there threw themselves down facing the shrine and until they throvei. And there they grew to a very emade ashen their headse and spread out their large number, and their race was countless. 11And

sackcloth in front of the Lord. 12And they draped the king of Egypt outwitted them, and theyj be-the altar with sackcloth, and with one accord they fooled them; with clayk and brick they abased ardently called upon the God of Israel not to hand them and reduced them to slaves. 12And they cried over their infants for plunder and the women for out to their God, and he struck all the land of pillage and their ancestral cities to oblivion and Egypt with plagues, from which there was no cure, their holy precincts to desecration and mocking and the Egyptians drove them from their presence.

humiliation amongst the nations.

13And their God dried up the Red Sea before them

13 And the Lord listened to their cry and be- 14and led them toward the way of Sina and Kades held their distress. And for rather many days the Barne. And they drove out all the inhabitants of people throughout all Judea and Ierousalem con- the wilderness 15and dwelt in the land of the tinued fasting in front of the holy precincts of the Amorrites, and with their strength they destroyed omnipotent Lord. 14And loakeim the great priest

all the Hesebonites. And when they crossed the

al.e. foreign nations bl.e. temple cl.e. High Priest d most ardently = Ha el.e. cast ashes upon their heads fl.e. daily gl.e. governors hPossibly the god they knew iPerhaps as long as they were sustained jl.e. the Egyptians k toil = Ha ioudith 5-7

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Jordan they inherited all the highlands 16and

5 "But you, Achior, mercenary of Ammon, who

drove from their sight the Chananite and the have spoken these words in the day of your injus-Pherezite and the lebousite and Sychem and all tice, from this day forth you shall not see my face the Gergesites, and they inhabited them for many again until I punish the race of those out of Egypt.

days.

6And when I return, the blade of my army and the

17 “And as long as they did not sin in the sight spearsd of my attendants shall then thrust through of their God, good fortune was with them, for with your sides, and you shall fall amongst their them is a God who hates injustice. 18But when wounded. 7And now my slaves shall restore you to they revolted from the way which he had decreed the highlands and place you in one of the cities of for them, they were completely and utterly de- the ascents, 8and you shall not perish until such stroyed in numerous wars and taken captive into a time as you are utterly destroyed with them. 9And land not their own, and the shrine of their God if you are hoping in your heart that they will not was razed to the ground, and their cities were con- be taken, don’t let your face drop; I have spoken, quered by their enemies. 19And now, having and none of my words will fail.”

turned back to their God, they have come up out

10 And Olophernes ordered his slaves, who

of the dispersion, there where they were dispersed were standing by in his tent, to seize Achior and re-and have occupied Ierousalem, where their holy store him to Baityloua and to give him into the precinct is, and have settled in the highlands, for hands of the sons of Israel. 11And his slaves seized they were deserted.

him and led him outside of the camp into the

20 “And now, O lord and master, if there is in plain, and they made their way from the middle of fact negligence amongst this people, and they are the flatlands into the high country and arrived at sinning against their God, we will also mark this the springs, which were beneath Baityloua. 12And offense which is amongst them, and we will go up when the men of the city saw them in quest of the and make war on them. 21But if there is no law- mountain’s summit, they took up their arms and lessness in their nation, then let my lord pass them went off outside the city to the mountain’s sum-by, rather than have their Lord and their God mit, and every man armed with a sling checked shield them. And we shall be disgraced before all their ascent and kept pelting them with rocks.

the earth!”

13And having slipped away beneath the mountain,

22 And it came to pass, when Achior had fin- they bound Achior and left him flung against the ished speaking these words, that all the people en- foot of the mountain and were gone to their lord.

circling the tent and standing around muttered,

14 The sons of Israel, coming down from their

and the nobles of Olophernes and all those inhab- city, approached him, and upon releasing him, iting the coast and Moab demanded that he be they led him off to Baityloua and presented him to thrashed: 23“For we will not flee from the sons of the rulers of their city, 15who in those days were Israel, for behold, they are a people in whom there Ozias, Micha’s son from the tribe of Symeon, and is

neither the power nor the strength for a hard bat- Chabris, Gothoniel's son, and Charmis son of tle; 24surely then we will go up, and they shall be Melchiel. 16And they summoned together all the fodder for all your army, Master Olophernes."

elders of the city, and all their youth and the

women rushed together for the assembly, and they

And when the uproar of the men around the

stood Achior in the middle of all their people, and

6 council had ceased, Olophernes, field marshal Ozias questioned him as to what had happened.

17

of the army of Assour, said to Achior and to all the

And in reply he reported the words of the coun-

sons of Moab before the entire commons of allo- cil of Olophernes to them, and all that he had said phyles:

before the rulers of the sons of Assour, every word,

2 "And who are you, Achior and the mercenar- and all that Olophernes had boasted regarding the ies of Ephraim, to prophesy amongst us as you house of Israel. 18And throwing themselves down, have done today and to tell us not to wage war the people did obeisance to God and cried out, against the race of Israel, because their God will saying:

shield them? And who is god if not Nabou-

19 "Lord, God of Heaven, behold their arro-

chodonosor? This very one will dispatch his might gance, and have pity on the lowliness of our race, and wipe them from the face of the earth. And and look this day upon the face of those who are their God will not rescue them, 3but we hisa slaves dedicated to you.”

shall strike them down as a single person, and they

20 And they sent for Achior and commended

will not withstand the might of our horses, 4for him heartily, 21and Ozias took him along from the with them we shall incinerateb them. And their assembly to his house and gave a drinking bout for mountains will be drenched with their blood, and the elders, and all that night they called upon the their plains filled with their dead, and not a trace God of Israel for help.

of their feet will stand in our way, but they will per-

ish amidst the devastation, says King Nabou-

Now on the following day, Olophernes gave

chodonosor, lord of all the earth, for he has spo- 7 orders to all his army and his entire people, kenc; the words of his declaration will not be in who were at hand for his alliance, to move off vain.

against Baityloua and to occupy in advance the as-

al.e. of Nabouchodonosor b wash away = Ha cPossibly he has said that d people = Ha

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cents of the highlands and to make war on the highlands opposite Dothaim. And they sent from sons of Israel. 2And every chief man of their num- among them to the bsouth and eastb opposite ber moved off that day, and their army of warriors Egrel, which is near Chous, which is on the Wadi was one hundred and seventy thousand infantry Mochmour. And the remainder of the Assyrian and twelve thousand cavalry, not to mention the army encamped in the plain and covered all the baggage and the men who were on foot with them, face of the land, and their tents and baggage were a vastly large number. 3And they encamped at the in a great mass, and they amounted to a vastly spring in the ravine near Baityloua and stretched large number.

out to a breadth over Dothaim as far as Belbaim

19 And the sons of Israel cried out to the Lord

and to a length from Baityloua as far as Bean-field, their God, for their spirit was fainthearted, for all which is opposite Esdrelom.

their enemies encircled thema, and there was no

4 Now when they saw their number, the sons escape from their midst. 20And the entire assem-of Israel were greatly alarmed, and each man said blage of Assour, the infantry and the chariots and to the one next to him: "These ones will now lick the horsemen of them, remained round about up the face of all the land, and neither the high them for thirty-four days. And all their vessels of mountains nor the ravines nor the hills will with- water failed all the inhabitants of Baityloua, 21and stand their weight." 5And each man, taking up the cisterns were emptied out, and they were un- their battle gear and lighting fires upon their tow- able to

drink their fill of water for a single day, for they remained on guard all that night.

they were giving them to drink in measure. 22And

6 On the second day, Olophernes led out all their infants lost heart, and the women and the his horse to face the sons of Israel, who were in young men failed from thirst, and they were falling Baityloua, 7and he surveyed the ascents of their in the streets of the city and in the passages of the city, and he inspected theira springs of water and gates, and there was no longer strength in them.

occupied them in advance and stationed detach-

23 And all the people had been gathered to

ments of warriors near them, and he himself de- Ozias and the rulers of the city, the young men and parted for his people.

the women and the children, and they cried with a

8 And all thea rulers of the sons of Esau and all loud voice and said before all the elders: 24“May the leaders of the people of Moab and the generals God judge between you and us, for you have done of the coast, approaching him, said: 9“Do but let in our presence a great injustice not speaking our master hear a word, that there be no fracture peaceably with the sons of Assour. 25And now within your army; 10for this people of the sons of there is no helper for us, but God has sold us into Israel do not rely upon their spears but upon the their hands, to be laid low before them with thirst heights of the mountains, wherein they themselves and great destruction. 26And now, call upon them dwell, for it is not easy to ascend the summits of and surrender the whole city to the people of Olo-their

mountains. 11And now, O Master, do not wage phernes and to all his army for pillage. 27For it is war against them as a military force is wont to do in better for us to become their plunder, for we shall regular battle, and not a single man of your people become slaves, and our spirit will live, and we shall will fall. 12Remain at your camp, preserving every not see the death of our infants with our eyes, and man of your army, and let your servants hold the our women and children quitting their spirits.

spring of water, which issues forth from the foot of 28Against you we call to witness heaven and earth the mountain, 13for all those who inhabit Baity- and our God and thea Lord of our fathers, who loua draw their water from there, and the thirst will punishes us according to our transgressions and kill them, and they will surrender their city. And we according to the transgressions of our fathers, lest and our people shall climb up to the neighboring hef act according to these words on this very day.”

summits of the mountains and encamp upon them

29 And in the midst of their assembly, a loud

for an advanced guard, that not a single man set out wailing arose with one accord from everyone, and from the city. 14And they will waste away in their they cried out to the Lord God with a loud voice.

famine, they and their women and their children, 30And Ozias said to them: “Take courage, brothers, and before the sword comes upon them they will let us hold out five days yet, within which our Lord be laid out in the streets of their dwelling place. God will turn his mercy towards us, for he will not 15And you will pay them back a painful repayment,

forsake us completely, 31but if they should pass

because they broke out in rebellion and did not and help not come upon us, I shall do according to meet your face in peace.”

your words.”

16 And their words were pleasing in the eyes of

32 And he dispersed the people aeach onea to

Olophernes and in the eyes of all his attendants, his detachment, and they went off to the walls and and he instructed them to do just as they had said. the towers of their city, and they sent the women 17And the detachment of the sons of Ammon de-and children to their homes, and in the city they

parted, and with them five thousand of the sons of were in a very low state.

Assour, and they encamped in the valley and occu-

ped in advance the waters and the springs of water

And in those days loudith heard, the daughter

of the sons of Israel. 18And the sons of Esau and 8 of Merari son of Ox son of Ioseph son of Oziel sons of Ammon went up and encamped in the

son of Helkia son of Hananias son of Gedeon son

aOm = Ha bl.e. *southeast* cl.e. *God*

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of Raphain son of Akitho son of Elias son of like a son of man. 17For this reason, while we are Chelkias son of Eliab son of Nathanael son of awaiting deliverance from him, let us call upon Salamiel son of Sarasadai son of Israel. 2And her him for our rescue, and if it please him, he will lis-husband was Manasses of her tribe and of her clan. ten to our cry.

And he had died in the days of the barley harvesta;

18 “For there has not appeared among our gen-

3for he had been in charge of the ones binding

erations, nor is there in this day, either a tribe or a

sheaves in the plain, and the burning heat had clan or a district or a city from among us, who do been upon his head, and he had fallen upon his obeisance to handmade gods, as happened in forbed and come to an end in Baityloua his city, and mer days, 19on account of which our fathers were they had buried him with his fathers in the field handed over for the sword and for plunder and which is between Dothaim and Balamon. 4And suffered a great fall before our enemies. 20We how-loudith had lived in her house as a widow for three ever have known no other God except him, for years and four months. 5And she had made herself which reason we hope that he will not disregard us a tent upon the roof of her house and placed sack- nor any of our race. 21For in the event that we be cloth about her waist, and upon her were the gar- taken, also all Judea will fall, and our holy ments of her widowhood. 6And she had been fast- precincts will be plundered, and he will require its ingb all the days of her widowhood, apart from desecration by our bloodg, 22and among the na-pre-sabbaths and sabbaths and pre-new moons tions he will bring upon our

head the murder of and new moons and feasts and rejoicings of the our brothers and the captivity of the land and the house of Israel. 7And she was beautiful in appearance waste of our inheritance, where, if there we be enance and quite lovely to see. And Manasses her slaved, we shall also become an offense and a dis-husband had left her gold and silver and male and grace before our owners. 23For our bondage will female servants and cattle and fields, and she re- not be directed to favor, but rather the Lord, our mained over them. 8And there was no one who God, will reckon it for dishonor.

brought a malicious word against her, for she

24 "And now, brothers, let us prove to our

feared God exceedingly.

brothers that their life hangs upon us and that the

9 And she heard the malicious words of the holy precincts and the house and the altar rest people against the ruler, because they were faint- upon us. 25On account of all these things, let us hearted due to the lack of water, and loudith heard give thanks to the Lord, our God, who tries us, just all the words which Ozias had said to them, how as our fathers also. 26Remember all that he accom-he swore to them that after five days he would give plished with Abraam and how much he tried Isaak the city over to the Assyrians. 10And sending her fa- and all that happened to Iakob in Mesopotamia of vorite slave, the one in charge of all her posses- Syria, while he was tending the sheep of Laban his sions, she summonedc Chabris and Charmis, the mother's brother. 27For just as he did not try them elders of her city, 11and they came to her, and she by fire for a test of their

heart, he also has not pun-said to them: ished us, but the Lord whips those who draw near

“Now listen to me, rulers of the inhabitants of to him for a warning.”

Baityloua, for your word, which you have spoken

28 And Ozias said to her: “Everything, all that

in the presence of the people in this day, is not you have said, you have spoken with a true heart, right, and you have placed this oath, which you and there is no one who will oppose your words; have spoken between God and you and have said 29for your wisdom is evident not just today, but all that unless the Lord turn his assistance to youd the people have known of your sagacity from the be-within theme, you will hand over the city to our ginning of your days, because what is shaped by enemies. 12And who now are you, you who on this your heart is good. 30But the people thirst exceed-very day have tried God, and stand for God’s be- ingly, and they have compelled us to act in accor-half amongst the sons of men? 13And now you dance with what we said to them and have urged an question the omnipotent Lord, and you will never oath upon us, which we will not transgress. 31And know anything at all. 14For you will not fathom now, plead for us, for you are a pious woman, and the depth of man’s heart, nor will you encompass the Lord will send rain for the filling of our cisterns, the matter of his thought. How indeed will you and we shall not fail yet.”

seek out God, who made all these things? How

32 And loudith said to them: “Listen to me,

will you come to discern his mind, and how will and I will accomplish a deed which shall reach you understand his reasoning? On no account, generations of generations amongst sons of our brothers, are you to continue provoking the Lord, race. 33Stand upon the gate this night, and I will our God, to anger. 15For unless he be willing to set forth with my favorite slave, and within the come to our aid within the five days, he has the days after which you said you would surrender the power, within the course of the days he wishes, ei- city to our enemies, the Lord will look after Israel ther to shield or destroy us before the eyes of our by my hand, 34but you shall not inquire after my enemies. 16As for you, do not hold to account the deed, for I will not tell you until the things which purposes of the Lord, our God, for God is not to be I shall do are accomplished.” 35And Ozias said to threatened like a man, nor is he to be put upon her and the rulers: “Go in peace, and the Lord God

al.e. prior to the wheat harvest, hence in April/May b *fasted* = Ha c + *Ozias and* = Ha d *us* = Ha el.e. the aforementioned five day period fPerhaps *instead of God g mouth* = Ha

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ioudith 8-10

before you for the vengeance of our enemies.” and the summit of Sion and the house of your 36And turning away from the tent, they went to

sons’ possession. 14And damong every nation and their posts.

every tribed bring about the knowledge to realize

that you are God, God of all power and strength,

Now Judith fell face down, and she placed

and that there is no one other than you shielding

9 ashes upon her head and stripped off the

the race of Israel.”

sackcloth that she wore, and just then in Jerou-

salem the incense for that evening was being car-

And it came to pass, when she had ceased

ried into the house of God, and with a loud voice 10 crying out to the God of Israel and had Judith cried out to the Lord and said:

ished all these words, 2 and she rose from falling

2 “O Lord, God of my father Simeon, to whom and summoned her favorite slave and went down you gave a sword in hand for vengeance on aliens, into the house, wherein she remained in the days the ones who ravaged the virgin’s vulva for defile- of the sabbaths and in her feasts, 3 and removed ment and stripped naked the thigh for shame and the sackcloth which she wore and stripped off the polluted the vulva for disgrace, for you said: ‘It clothing of her widowhood, and she washed her-shall not be thus,’ and they did; 3 therefore you self, all around the body, with water and anointed handed over their rulers for slaughter, and their herself with thick ointment and fixed the hair of bed which, deceived, felt ashamed at their deceit, her head and placed a turban upon it and put on for blood, and you struck down slaves with lords the clothing of her merriment

with which she was and lords upon their thrones, 4and you handed accustomed to dress in the days of the life of her over their wives for pillage and their daughters for husband Manasses, 4and she took sandals for her captivity and all their spoils for division among feet and put on the anklets and the bracelets and the sons loved by you, who also were zealous in the rings and the earrings and her every ornament, zeal for you and detested the defilement of their and she made herself up provocatively for the blood and called upon you as helper. O God, my charming of the eyes of men, all who would cast God, also listen to me, the widow.

eyes upon her. 5And she gave her favorite slave a

5 “For you accomplished the things previous skin of wine and cruse of oil, and she filled a bag and those at hand and those thereafter and at pres- with barley meal and fig cake and pure bread, and ent, and those of the future you contemplated, and she packed all her vessels and placed them upon what you conceived of came to pass, 6and what her.

you had resolved stood by and said: ‘Behold, we

6 And they set forth for the gate of the city of

are here.’ For all your ways are prepared, and your Baityloua, and they found Ozias standing at it and judgment is with foreknowledge.

the elders of the city, Chabris and Charmis; 7now

7 “For behold, the Assyrians were increased in when they saw her and her face was altered and her their power; they were exalted by horse and rider; dress changed, they were then completely and ut-they took pride in the arm of

infantry; they put terly astounded by her beauty and said to her: their hope in shield and javelin and bow and sling
8“May the God of our fathers ggive you as a favorg, and did not realize that you are the Lord who and may you accomplish your mission, for the crushes wars; 8the Lord is your name. Dash down pride of the sons of Israel and the exaltation of le-their might with your power, and bring down their rousalem.” And sheh did obeisance to God.

strength with your fury, for they have resolved to

9 And she said to them: “Give orders to open

pollute your holy precincts, to defile the covert of the gate of the city for me, and I shall go forth for the resting place of the name of your glory, to the accomplishment of the words which you have strike down with the blade the horn of your altar. spoken to me.” And they instructed the young men
9Look upon their arrogance; dispatch your anger

to open it for her as she said. 10And so they did.

for their heads; place in the hand of me, the And loudith set forth, she and her slave girl with widow, the strength that I have contemplated. 10By her. The men of the city continued watching her the lips of my deceitb strike down the slave with until she went down the mountain, until she the ruler and the ruler with his attendant; shatter passed through the ravine and they no longer saw their stature by the hand of a female.

her.

11 “For your strength is not in numbers, nor is

11 And they continued going straight ahead in

your dominance in those who are fit, but you are a the ravine, and the advance guard of the Assyrians God of the lowly; you are the helper of the inferi- met her. 12And they seized her and asked: "Of or, the supporter of the weak, the shelterer of the whomi are you, and where do you come from, and desperate, the savior of the hopeless. 12Yes, yes, where are you going?" And she said: "I am a God of my father and God of the inheritance of Is- daughter of the Hebrews, and I am running away rael, master of the heavens and earth, creator of the from their presence, for they are about to be hand-waters, king of all your creation, hear you my en- ed over to you for fodder, 13and I am entering into treaty, 13and grant cmy word and deceitc for their the presence of Olophernes field marshal of your wound and welt, who have resolved hard things force in order to relate words of truth, and before against your covenant and your hallowed house his presence I will point out the path on which he

al.e. incense offering bl.e. by the deceit of my lips cl.e. my deceitful word d to your entire nation and all the tribes = Ha eOm = Ha f put in order = Ha gl.e. make you a cause for gratitude h they = Ha il.e. which nation

ioudith 10-11

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shall go and seize all the highlands, and of his men of every soul; not only willb people beb subject to not a single body or breath of life shall be lost."

him on account of you, but also through your

14 Now when the men heard her words and strength the beasts of the field and the cattle and considered her face, and before them it was won- the birds of the sky will live for

Nabouchodonosor derful beyond measure in beauty, they also said to and all his house. 8For we have heard tell of your her: 15“Hastening to come down to face our lord, wisdom and of the cunning ways of your spirit, you have saved your life. And now, approach his and it has been reported before all the land that in tent, and some of us will escort you until they pass all the kingdom you alone are noble and pre-emi-you into his hands. 16Now if you should stand be- nent in experience and prodigious in the cam-fore him, do not be afraid in your heart, but rather paings of war.

report according to your words, and he will treat

9 “And now, as for the word which Achior
you well.”

spoke in your council, we have heard his words,

17 And they chose a hundred men from among for the men of Baityloua saved him, and he re-them and set them alongside her and her favorite ported to them everything that he had said before slave, and they led them to the tent of Olophernes. you. 10For which reason, O lord and master, do 18And a surging throng arose in all the encamp-not disregard his word but rather lay it up in your

ment, for her arrival in the coverts was the talk of heart, for it is true, for he does not punish our race, all, and they came and were wheeling around her, nor does a sword prevail against them, unless they while she stood outside the tent of Olophernes, sin against their God.

until they brought news to him concerning her.

11 “And now, lest my lord be spent and idle,

19 And they remained awestruck by her beauty, and death will also fall upon their face, and transgres-

in awe of the sons of Israel on account of her, and sion has overcome them by which they will pro-each said to the one near him: "Who will despise voke their God to anger, at such time as they are this people, who keep such women to themselves? guilty of deviance. 12 When their foodstuffs had For it is not good that a single man be left surviv- failed them and all water become scarce, they re-ing from their number, who upon their release will solved to set upon their livestock, and they elected be able to outwit all the earth."

to use up everything, all that God in his laws en-

20 And they came out, those who slept beside joined them not to eat. 13 And the first fruits of Olophernes, and all his attendants, and they led grain and the tithes of wine and of oil, which they her into the tent. 21 And Olophernes was resting on preserved, consecrating them for the priests who his bed in the mosquito netting, which was of pur- stand in the presence of our God in Ierousalem, plea and gold and emerald and costly stones inter- which it is not proper for any of the common peo-woven. 22 And they reported to him concerning ple to touch with their hands, they have decided to her, and he came out to the anteroom, and silver consume entirely. 14 And to Ierousalem, for there torches were leading his way. 23 Now when loudith too the inhabitants did these things, they have sent came before the face of him and of his attendants, envoys cto conveyc dispensation to them from the they were all awestruck by the beauty of her face, senate. 15 And it shall be that as soon as they report and falling face forward, she did obeisance to him, to them and they go ahead, they will be given to and his slaves raised her up.

you for destruction in that day.

16 “Therefore, having witnessed

all these

And Olophernes said to her: "Take courage

things, I your slave ran away from their presence,

11 woman; do not be afraid in your heart, for I and God sent me to accomplish with you deeds that have not hurt any person who has chosen to be which all the earth will be amazed, all who hear subject to the king of all the earth, Nabou- them. 17 For your slave is devout and serving the chodonosor. 2 And now, as for your people who in- God of heaven night and day, and now I shall re-habit the highlands, if they had not shown me main with you, my lord, and your slave will set contempt, I would not have taken up my spear forth into the ravine each night, and I shall pray to against them, but they have done these things to God, and he will tell me when they have commit-themselves. 3 And now, tell me why you ran away ted their transgressions. 18 And when I come I shall from them and came to us, for you have come to bring backd to you, and you will march forth with safety. Be of courage; you shall live in this night all your army, and there is not one of them who and the future; 4 for there is no one who will harm will withstand you. 19 And I shall lead you through you, but rather will treat you well, as is done with the midst of Judea until you come before Ierou-the slaves of my lord, King Nabouchodonosor."

salem, and I shall set your seat in its midst, and

5 And loudith said to him: "Accept the words you will lead them as sheep for whom there is no of your slave, and let your girl speak to your face, shepherd, and no dog will grumble against you and I will not report falsehood to my lord in this with his tongue, for these things were spoken to night. 6 And should you follow the words of your me

according to my foreknowledge, and they were girl, God will see the matter through with you en-related to me, and I was sent to announcee them to tirely, and my lord will not fail in his mission. 7For you.”

Nabouchodonosor, king of all the earth, lives, and

20 And her words were pleasing before Olo-

his might lives, he who sent you for the correction

phernes and before all his attendants, and they

al.e. purple cloth b are c who conveyed = Ha dl.e. the news e relate = Ha

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ioudith 11-13

were awestruck by her wisdom and said: 21“In deed am I to speak against my lord? For I shall beauty of face and sagacity of words there is not hurry and do everything which will be pleasing in such a woman from one end of the earth to the his eyes, and this will be a joy to me until the day other.” 22And Olophernes said to her: “God did of my death.” 15And standing up, she was fur-well sending you before the people, that might nished with raiment and every feminine adorn-should be in our hands, but destruction amongst ment. And her slave girl approached and on the those who showed contempt to my lord. 23And ground before Olophernes spread out the fleece now, you are charming in your appearance and vir- for her, which theyg had taken from Bagoas for her tuous in your words, for, if you do as you have daily use so that she might eat reclining upon it.

said, your God shall be my God, and you shall be

16 And loudith entered and reclined, and Olo-

seated in the house of King Nabouchodonosor, phernes' heart was beside itself for her, and his and you shall be famous more than the entire spirit reeled, and he was filled with a violent lust to earth."

lie with her. And he had been watching for a time

to seduce her from the day he saw her. 17And Olo-

And he ordered to lead her in to where his

phernes said to her: "Now drink, and be merry

12 silverservicewasbeingset,andheinstruct- with us." 18And loudith said: "I shall drink now, ed ato spread for her some of his finest foods and myh lord, for today my life has been exalted with-some of his wine to drink. 2And loudith said: "I in me ibeyond all the days of my birthi." 19And she shall not eat from them, lest there be offense, but took, and she ate and drank before him what her it will be supplied from the things which have ac- slave had prepared. 20And Olophernes was de-companied me." 3And Olophernes said to her: lighted by her and drank a vast amount of wine, "But should the things being with you fail, from more than he had ever before drunk in a single day where shall we produce things like them to give from the time he was born.

you? For there is none from your race with us."

4And loudith said to him: "Your spirit lives, my

Now when it was evening, his slaves were

lord, that your slave will not exhaust the things I am eager to depart. And Bagoas shut the tent with me until the lord has accomplished by my hand from the outside and dismissed the attendants hand what he has resolved.”

from the presence of his lord, and they departed

5 And the attendants of Olophernes led her for their beds, for they were all tired, as the drink into the tent. And she slept until it was the middle of the night and the watch had lasted so long. Loudith was left of the night and arose toward the morning watch, alone in the tent—and Olophernes, having collapsed upon his bed, for the wine had overcome

now give the order to permit your slave to set forth him.

for prayer.” 7 And Olophernes ordered the body-

3 And Loudith had told her slave girl to stand

guards not to hinder her. And she remained in the outside of her bedchamber and watch out for her camp for three days, and she went out each night for her prayer, just as each day, for she said she would go into the ravine of Baityloua and bathed at the spring of water. 8 And when she came up, she told Bagoas according to these words. 4 And everyone would plead the Lord, God of Israel, to direct her departed from sight, and no one was left behind in path for the grandeur of the sons of his people. the bedchamber from small to great, and standing 9 And entering clean, she would remain in the tent by his bed, Loudith said within her heart: “Lord,

until she took her food toward evening.

God of all power, in this hour look upon the works

10 And it came to pass, Olophernes gave a of my hands for the exaltation of Ierousalem; 5for drinking bout on the fourth day for his slaves now is the time to defend your inheritance and to alone and did not summon toe the invitation any accomplish my mission for the wreck of the ene-of those engaged in duties. 11And he said to mies who rose up against us.”

Bagoas, the eunuch who was in charge of all his

6 And approaching the bedpost that was near

things: “Go now, and persuade the Hebrew Olophernes’ head, she took down his scimitar woman who is with you to come to us and eat and from it, 7and drawing near to the bed she took drink with us. 12For behold, if we allow such a hold of the hair of his head and said: “Strengthen woman to pass by without having intercourse with me, Lord, God of Israel, in this day.” 8And she her, it will be a source of shame for our face, for if struck at his neck twice with her strength and took we fail to gain this one, she will mock us.”

his head from him. 9And she rolled his body from

13 And Bagoas set forth from the presence of the mattress and took the mosquito netting from Olophernes, and he went in to her and said: “Do the posts. And she set forth shortly afterward and not let this beautiful girl hesitate now to come to handed the head of Olophernes over to her fa-my lord and be honored before his presence and vorite slave, 10and she threw it into her bag of pro-fto drinkf wine with us for merriment and to be-

visions.

come in this day like a daughter of the sons of

And the two went forth together as was their

Assour, who attend in the house of Nabou- custom for prayer, and passing through the camp chodonosor.” 14And loudith said to him: “Who in-they circled that ravine and climbed the mountain

a that some of his finest foods be spread for her = Ha bl.e. I assure you that c + in the camp = Ha d her = Ha el.e. by f you shall drink = Ha g she = Ha hOm = Ha il.e. since my birth jl.e. Olophernes' bedchamber

ioudith 13-15

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of Baityloua and came to its gates. 11And from afar territory of Israel. 5But before doing these things, loudith said to the guards on the gates: “Open, summon Achior the Ammanite to me so that see-open the gate immediately! God, our God, is with ing he might identify the one who despised the us to rouse again strength in Israel and power house of Israel and sent him to us, as unto death.”

against the enemies, just as also he did today.”

6 And they summoned Achior from the house

12 And it came to pass, when the men of her of Ozias, but when he came and saw the head of city heard her voice, they were eager to get down to Olophernes in the hand of one man in the assem-the gate of their city and called together the elders bly of the people, he fell face down, and his of the city. 13And they all ran together, from the breathing failed. 7When they had revived him, he small to

the great for it was remarkable to them fell at the feet of loudith and did obeisance to her that she had come, and they opened the gate and face and said: "You are praised in every covert of welcomed them, and lighting a fire for light they loudas and in every nation; whosoever hears your formed a circle about them. 14She then said to name will be distressed. 8And now, report to me them in a loud voice: "Praise God, give praise! all that you have done in these days."

Praise God, who did not withdraw his mercy from

And loudith related everything to him in the

the house of Israel, but who in this night shattered midst of the people, all that she had done from the our enemies through my hand."

day on which she had gone forth until she was

15 And producing the head from the bag, she speaking to them. 9Now when she had stopped displayed it and said to them: "Behold, the head of speaking, the people shouted with a loud voice Olophernes, field marshal of the army of Assour, and gave a rousing cry in their city. 10Now seeing and behold, the mosquito netting in which he was everything, all that the God of Israel had accom-lying in his drunkenness, and the Lord struck him plished, Achior came to believe utterly in God and by the hand of a female. 16And the Lord lives, who had the flesh of his foreskin circumcised, and he preserved me in my way in which I went, thata my has been added to the house of Israel until this face deceived him for his destruction and that he day.

caused no transgression with me for defilement

11 Now when the dawn rose, then they hung

and shame.”

the head of Olophernes from the wall, and every

17 And all the people were utterly amazed, and man took up his arms and went forth by groups to bending forwards they did obeisance to God and the mountain passes. 12 Now the sons of Assour, said with one accord: “Blessed are you, our God when they saw them, sent off for their leaders; they who in this very day showed contempt for the en- went to the generals and officers of thousands and emies of your people.”

to their every ruler. 13 And they came to the tent of

18 And Ozias said to her: “Blessed are you, Olophernes and said to the one who was in charge daughter, to God Most High, above all women of all his things: “Awaken our lord immediately, upon the earth, and blessed is the Lord God, who for the slaves have dared to come down upon us created heaven and earth, who guided you for a for battle, so that they might be completely and ut-wound to the head of our enemies’ commander; terly destroyed.”

19 for your hope will never desert the hearts of peo-

14 And Bagoas went in and knocked on the

ple who remember divine strength. 20 And may curtain of the tent, for he supposed him to be God do these things to you as a perpetual exalta- sleeping with loudith. 15 But when no one paid tion, so to visit you with blessings, since you did heed, he drew them apart and went into the bed-not spare your life on account of the lowliness of chamber and found him thrown dead upon the our race but proceeded against our fallen state trav- footstool, and his head had been severed from eling straight before our God.” And all the

people him. 16And he cried out in a loud voice with wail-
said: "So be it, so be it!"

ing and groaning and with a mighty cry, and he

tore his clothes. 17And he went into the tent,

And loudith said to them: "Now hear me,

where loudith was staying, and he did not find her,

14 brothers, and take this head, and hang it and he leaped
out to the people and shouted: 18

upon the battlement of your wall. 2And it shall be,

"The slaves have broken faith; one woman of the

when daybreak dawns and the sun sets forth over Hebrews
has brought about disgrace for the house the land, you are
to take up your battle gear, each of King Nabouchodonosor,
for behold, Olo-one of you, and march forth out of the city,
every phernes is on the ground, and his head is not upon
able man, and you shall set a leader over them, for him."

going down to the plain to the advance guard of

19 Now when the rulers of the army of Assour

the sons of Assour. And you shall not go down. heard these
words, they tore their tunics, and their 3And taking up their
armor theyb will go into their

spirit was extremely distressed, and there arose

camp and rouse the generals of the army of Assour, from
them screaming and an extremely loud cry in and they will
run together to the tent of Olo- the midst of the camp.

phernes and will not find him, and fear will fall upon them, and they will flee from your presence.

And when those who were in their coverts

4And taking pursuit you are to lay them low in

15 heard, they were shocked at what had hap-

their path, you and all the inhabitants of the entire

pened, 2and fear and trembling fell upon them,

al.e. *I swear that bl.e. the Assyrian sentries*

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ioudith 15-16

and there was not a person still remaining to face

Adapt a tune and a song of praise for him;

his neighbor, but rushing out they a proceeded to

exalt and invoke his name.

fleea with one accord for every path of the plain and 2

For the Lord is a God who crushes wars;

the highlands, 3and those encamped in the high-

for into his camps, in the midst of the

lands around Baityloua alsob turned to flight. And

people,

then the sons of Israel, every warrior of them,
he plucked me from the hand of those in
rushed upon them. 4And to Baitomasthaim and
pursuit of me.

Bebaib and Chobai and Kola and to all the territo- 3
Assour came out of the mountains from the
ry of Israel Ozias dispatched ones carrying reports
north;

about the things which had unfolded, and in order
he came in the myriads of his army,
that all should rush against the enemies for their
of whom their multitude clogged wadis
annihilation. 5Now when the sons of Israel heard,
and their horse covered hills.

they all with one accord fell upon them and beat 4

He said he would set my territory ablaze
them back as far as Choba. And just as those from
and dispatch my young men with the
Jerusalem were present, so too were those from all

sword

the highlands, for they had reported to them what

and put my sucklings to the ground

had happened to the camp of their enemies. And

and hand my infants over for pillage

those in Galaad and those in Galilee outflanked

and plunder my young women.

them in a great defeat, until they came to Damas-

cus and its territory. 6But the remaining inhabitants 5

The omnipotent Lord set them aside

of Baityloua fell upon the camp of Assour, and they

with the hand of a female.

looted them and became enormously rich. 7Now 6

For their mighty one did not capitulate to

when they returned from the slaughter, the sons of

young men,

Israel seized the rest, and the villages and hamlets

nor did sons of the Titans strike him,

in the highlands and the plain laid hold of much

nor did towering Giants set upon him,
plunder, for there was an enormously large mass.
but loudith the daughter of Merari
8 And loakeim the great priest and the senate of
undid him with the beauty of her face.
the sons of Israel, those residing in Ierousalem,
came in order to view the good things which the 7
For she stripped off the dress of her
Lord had accomplished for Israel and to see loudith

widowhood

and to speak peace with her. 9 Now when they came for the eminence of those who are weary to her, they all blessed her with one accord, and in Israel.

they said to her: "You are the exaltation of Jerou-

She daubed her face with an anointing,

salem; you are the great pride of Israel; you are the 8

and she put up her hair in a turban,

great boast of our race. 10 You accomplished all

and she took a linen stole for the

these things by your hand; you accomplished good seduction of him.

things with Israel, and God was pleased on account 9

Her sandal caught his eye,

of them. Be blessed before the omnipotent Lord for

and her beauty captivated his soul;

all time." And all the people said: "So be it."

the scimitar passed through his throat.

11 And all the people looted the camp for 10

The Persians shuddered at her daring,

thirty days, and they gave Judith the tent of

and the Medes were alarmed at her

Olophernes and all the silver service and the

boldness.

couches and the basins and all his furniture, and

she took and placed them upon her mule, and she 11

Then my lowly ones raised the war cry,

hitched her carts and heaped them upon them.

and my weak ones shouted. And they

12 And every woman of Israel rushed together

were terrified;

so as to see her, and they blessed her, and some of

they raised their cry and turned to flight.

them performed a choral dance for her, and she 12

Sons of girls pierced them through

took weapons in her hands and gave them to the

and, like children of deserters, continued

women who were with her. 13 And they crowned

to wound them.

themselves with olive, she and those with her, and

They vanished from the battle line of my

she went before all the people leading all the

Lordf.

women in dancing, and every man of Israel, vested

in armor, was following along with crowns, and 13

I will sing to my God a new hymn:

they were singing hymns with their mouth.

O Lord, you are great and glorious,

14 And loudith began this confession in the

prodigious in strength, unsurpassable.

midst of all Israel, and all the people were singing 14

Let your entire creation be subject to you;

out this praise.

for you spoke, and they came into

being.

And loudith said:

You sent your spirit, and it built them up,

16 AddressmyGodwithtambourines;

and there is no one who will withstand

singing to the Lord with cymbals.

your voice.

a *fled* = Ha bOm = Ha cMade of olive branches wreathed
with ivy d *my* = Ha ePerhaps *distressed* f + *God* = Ha

Judith 16

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15

For the mountains will be shaken from their

Judith dedicated all the baggage of Olophernes,

foundations together with the
all that the people had given her, and the mosqui-
waters,
to netting, which she herself had taken from his
while the rocks will melt away like wax
bedroom, she gave to God as a dedication. 20And
from your presence.

the people continued celebrating in Ierousalem in
But yeta to those who fear you,
front of the holy precincts for three months, and
you will be most gracious to them.
loudith remained there with them.

16

For every offering is a little thing for an odor
21 After these days each returned to his inheri-
of fragrance,
tance, and loudith departed for Baityloua and re-
and all suet is insignificant for a whole
mained there on her property, and in her time she

burnt offering to you,

was renowned in all the land. 22And many desired

but the one fearing the Lord is great forever.

her, and no man knew her in all the days of her

life since the day Manasses her husband had died

17

Woe to the nations who plot against my

and was added to his people. 23And she kept in-

race;

creasing in stature, and she grew old in the house

the omnipotent Lord will punish them in

of her husband, one hundred and five years. And

the day of judgment,

she set free her favorite slave. And she died in

to send fire and worms for their flesh,

Baityloua, and they buried her in the cave of her

and they will wail in full consciousness

husband Manasses, 24and the house of Israel

forever.

mourned her for seven days. And before she died

she divided her possessions among all the nearest

18 When they came into Jerusalem, they did of Manasses her husband and the nearest of her obedience to God, and when the people were purified, they offered up their whole burnt offerings the sons of Israel in the days of Judith and for and their voluntary offerings and the gifts. 19And

many days after she had died.

a *for* = Hab. 1.1. *had sexual relations with her*

[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 GII [see below]) and have adopted another reading on the basis of Greek manuscript evidence. See, for example, 1.2, where I omit Hanhart's reading "road" (ο9dou=), because Codex Sinaiticus does not contain it. In 2.6, I retain "ways"(ο9doi/), the reading of Sinaiticus; Hanhart (following the conjecture of Rahlfs and Fritzsche) adopts the reading "songs" (w)|dai/) and refers to Amos 8.10. In 6.11, I follow MS 319, a reading supported also in 4QpapTobitb,1 "he has a *beautiful* (kalh/) 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 (= GI), the shorter text form, and Greek II (= GII), 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 GI of Tobit, which Hanhart prints at the top of the page of his Göttingen edition with its apparatus underneath.

Unfortunately, GII is found relatively intact only in Codex Sinaiticus and partially (from 3.6 to the word tou/tou in 6.16) in cursive manuscript 319, which, however, gives GI from 1.1 to 3.5 and from 6.16 ο3ti 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 GII is preserved also in sixth-century Papyrus Oxyrhynchus 10763 (= Ra[h]fs] 910), containing 2.2-5, 8. Hanhart prints GII at the bottom of the page with an apparatus, which includes readings from 319 and 910

as well as the critically important Old Latin manuscripts (= La). The Old Latin, which contains the entire book of Tobit, is important, for it was translated from a text-form very close to the version found in Sinaiticus.

Priority

Curiously, in the introduction to his critical edition, Hanhart notes in passing that up to his day the question of the priority between GI and GII could not be answered with certainty.⁴ In his later study of the text and textual history of Tobit, however, Hanhart is more nuanced; while noting that a case could be made for the priority of either GI or GII, he favors the judgment that GI is a reworking of GII.⁵ Since earlier scholars up to the nineteenth-century preferred GI to GII, the King James Version (1611) and Revised Standard Version (1957) were translated from GI. In the opinion of the vast majority of scholars today, however, GII with its highly Semitic coloring represents more accurately the original form of the book. In fact, the Cave IV fragmentary texts of Tobit from Qumran (four in Aramaic, 4QToba-d ar, and one in Hebrew, 4QTobe) “agree in general with the long version of the book found in the fourth-century Greek text of Codex Sinaiticus.”⁶

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.

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Thus, the priority of GII seems beyond question. Accordingly, the most recent translations of Tobit are based on GII: Jerusalem Bible (1966), New American Bible (1970), New English Bible (1970), Good News Bible, also known as Today's English Version (1979), New Jerusalem Bible (1985), Revised English Bible (1989), New Revised Standard Version (1989), and the translation by Carey A. Moore in the Anchor Bible.⁷ Oddly enough, however, despite the evidence of Qumran, Paul Deselaers⁸ and Heinrich Gross⁹ continue to defend the priority of GI over GII.

Internal evidence also favors GII as the basis of GI; see, for example, 2.3 where one would be hard put to imagine how the fourteen Greek words of GI ("And he came and said, 'Father, one of our race has been strangled and thrown into the marketplace.' ") could possibly have been the source of the thirty-nine Greek words found in GII ("So Tobias went to seek some poor person of our kindred. And on his return he said, 'Father!' And I said, 'Here I am, my child.' Then in reply he said, 'Father, behold, one of our people has been murdered and thrown into the marketplace and now lies strangled there.' "). One can readily see how the translator of GI has condensed the narrative and the dialogue between Tobias and Tobit.

In contrast, GII provides the expected Semitic narrative framework as well as the back and forth dialogue of son and father.

A more dramatic example is 5.10 where GI has only eight Greek words: "Then he called him, and he went in, and they greeted each other." It is extremely unlikely that these eight

words could have been the origin of the 149 words in GII in which in detailed (typically biblical) fashion Tobit tells the angel Raphael (in disguise as a relative, Azarias) the anguish he experiences because of his blindness and the need he has for a reliable guide to accompany his son Tobias into Media: “Then Tobias went out and called him and said to him, ‘Young man, your father is calling you.’ So he went in to him, and Tobith greeted him first. And he said to him, ‘Many joyful greetings to you!’ But in reply Tobith said to him, ‘What is there for me still to be joyful about? Now I am a man with no power in my eyes, and I do not see the light of heaven, but I lie in darkness like the dead who no longer look at the light. Living, I am among the dead. I hear the voice of people, but I do not see them.’ So he said to him, ‘Take courage; the time is near for God to heal you; take courage.’ Then Tobith said to him, ‘Tobias my son wishes to go into Media. Can you go along with him and lead him? And I will give to you your wages, brother.’ And he said to him, ‘I can go with him; indeed, I know all the roads. Also I went into Media many times, and I crossed all its plains, and I know its mountains and all its roads.’ ”

A close examination of chapter 9 in GI and GII provides further convincing evidence that the former is condensed from the latter. The text of GI, which omits many narrative elements, fails to convey the drama and tension found in the much more detailed form of the story in GII.

By reading the translations of GI and GII synoptically, the reader will see many other instances where GI condenses GII or omits the GII repetitions that are a hallmark of biblical narrative. Perhaps the translator of GI was writing for a more sophisticated Greek-speaking audience for whom the Semitic-type repetitions and extended dialogues could seem otiose or stylistically less elegant.

A Third Version

A third version exists in cursive manuscripts 106-107 (= *d*) that Hanhart calls Greek III (= GIII); it preserves the text of only 6.9-12.22. Hanhart describes GIII as a secondary text-form fundamentally related to GII;¹⁰ accordingly, he includes its variants in the apparatus of GII. It should be noted that 106-107 give the GI form of the text from 1.1 to 6.8 and again from 13.1 to 14.15.

APPROACH TO THE GREEK TEXT

Synoptic Rendering

In accord with the general principles of NETS concerning books that have two Greek forms, I have rendered the exact synoptic parallels between the two versions of Tobit in the same way. These synoptic parallels within their contexts provide a further opportunity for the reader to see how G1 was indeed based upon GII and not the other way around. In any case, I hope that the reader will be able to follow more easily, with the aid of my translations, the two Greek forms of the book as we now have them. Since these 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.

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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 GII, 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 GII, however, is different from any of these other translations. What I give is a translation of GII 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 GI. In rare cases when a passage of GII 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 workeda. 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 GI.

If the translation of a Greek expression needs clarification, I have appended a note. The translation of 1.2 in GII, for example, states, "Thisbe which is to the righta of Kydios . . . above Asserb to the west, leftc 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 ybw+, a Hebrew name meaning "my good," but this form is clearly an abbreviation of the son's name hybw+, 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: Twbi/t in GI and Twbi/q (twenty-two times) in GII; 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 GII a second form, Twbi/j, is found eight times and is inflected: nominative (11.10; 12.4), dative Twbei/ (7.2) and accusative Twbi/n (3.17; 7.4; 9.6; 10.8; 11.18). The son's name recurs as Twbi/aj in GI as well as in GII, a name that also can be inflected; this Greek name represents the transliteration of Hebrew hybw+. In the LXX of Ezra 2.60 and most of the Nehemiah texts, the name occurs as indeclinable Twbi/a. But in Neh 3.35; 6.12, 19, the name is given as Twbi/aj 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)rys (Sir 50.27), and the place name 0Akeldama/x, a transliteration of Aramaic)md lqx (Acts 1.19).

tobit 1

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GII

GI

1 ThebookofthewordsofTobithsonofTobiel

The book of the words of Tobit son of Tobiel

son of Hananiel son of Adouel son of Gabael

1 son of Hananiel son of Adouel son of Gabael

son of Raphael son of Ragouel of the descendants of the descendants of Asiel, of the tribe of Neph-of Asiel, of the tribe of Nephthaleim, 2who in the thaleim, 2who was taken into captivity in the days days of Enemessaros, the king of the Assyrians, was

of Enemessaros, the king of Assyrians, from Thisbe

taken into captivity from Thisbe which is to the which is to the righta of Kydios Nephthaleim in righta of Kydios Nephthaleim in Upper Galilee, Galilee above Aser.

above Asserb to the west, leftc of Phogor.

3 I, Tobith, walked in the ways of truth and in

3 I, Tobit, walked in the ways of truth and righ-

righteous acts all the days of my life, and I per- teousness all the days of my life, and I performed formed many acts of charity for my kindred and many acts of charity for my kindred and people my people who had gone with me in exile into the who had accompanied me into the land of the As-land of the Assyrians, into Nineue. 4And when I syrians, into Nineue. 4And when I was in my own was in my own country, in the land of Israel, and country, in the land of Israel, while I was a young when I was young, all the tribe of

Nephthaleim my man, all the tribe of Nephthaleim my ancestor

ancestor withdrew from the house of David my withdrew from the house of Hierosolyma, which ancestor and from Ierousalem, the city chosen had been chosen from all the tribes of Israel for all from all the tribes of Israel to offer sacrifice for all the tribes to offer sacrifice, and the shrine of the the tribes of Israel, and the shrine of God's covert Most High's covert had been consecrated and es-had been consecrated and established in it for all tablished for all the generations of the age.

the generations of the age.

5 All my kindred and the house of Neph-

5 And all the tribes that had joined in apostasy

thaleim my ancestor sacrificed to the calf which and the house of Nephthaleim my ancestor of-Ierobeam, the king of Israel, had made in Dan on fered sacrifice to Baal the heifer. 6But I alone went all the mountains of Galilee. 6But I all alone went often into Hierosolyma for the feasts, as it is writ-frequently into Hierosolyma for the feasts, as it is ten for all Israel in an everlasting ordinance, taking written in all Israel in an everlasting ordinance. the first fruits and the tithes of the produce and the Taking the first fruits and the first products and the first shearings. 7And I gave these to the priests, the

tithes of the cattle and the first shearings of the sons of Aaron, at the altar. I gave the tenth of all sheep, I would hurry off to Hierosolyma. 7And I the produce to the sons of Leui who ministered in gave these to the priests, the sons of Aaron, at the Ierousalem, and the second tenth I sold and

went altar, and the tenth of the grain and the wine and and spent these things in Hierosolyma each year.

olive oil and pomegranates and the figs and the 8And I gave the third tenth to those to whom it rest of the fruits to the sons of Leui who ministered

was my duty, as Debbora, my father's mother, had

in Ierousalem. Also I tithed the second tenth in sil-
commanded me, for I was left an orphan by my faver for six
years and would go and spend these ther. 9And when I
became a man, I took Hanna as things in Ierousalem each
year. 8And I gave these wife, one of our own family, and by
her I became things to the orphans and the widows and
guests the father of Tobias.

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 or-
phan 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

10 Now when I was taken captive into Nineue,
when I was taken captive, I went into Nineue. And
all of my kindred and race ate the bread of the na-
all of my kindred and my race ate the food of the
tions, 11but I kept myself from eating it, 12because
nations, 11but I kept myself from eating the bread of
I was mindful of God with my whole soul. 13Then
the nations. 12And when I was mindful of my God
the Most High gave me favor and good standing
with my whole soul, 13the Most High gave me favor
with Enemessaros, and I was his buyer of provi-
and good standing with Enemessaros, and I bought
sions. 14So I went into Media, and I placed in trust
everything he needed. 14So I would go into Media
ten talents of silver with Gabaelos, the brother of
and buy for him there until he died. And I placed in
Gabrias, at Rhaga in Media. 15But when Enemes-
trust bags of silver, ten talents worth, with Gabaelos saros
died, Sennachereim his son became king in the brother of
Gabri in the country of Media. 15But
his place, and his roads became unstable, and I

could no longer go into Media.

aAram/Heb = *south* b + *the road* = Ha cAram/Heb =

north

aAram/Heb = *south*

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tobit 1-2

GII

GI

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

16 Now in the days of Enemessaros I per-

many acts of charity for my kindred, those of my formed many acts of charity for my kindred. 17I race. 17I would give my bread to the hungry and would give my bread to the hungry and clothing to clothing to the naked, and if I saw anyone of my the naked, and if I saw anyone of my race dead and people dead and cast out behind the wall of cast out behind the wall of Nineue, I would bury Nineue, I would bury him. 18And if Sennachereim him. 18And if Sennachereim the king killed any-killed anyone, when he came fleeing from Judea in one, when he came fleeing from Judea, I buried

the days of judgment which the king of heaven ex- them by stealth. For he killed many in his anger.

ecuted upon him because of the blasphemies And the bodies were sought by the king, but they which he blasphemed, I buried him. For in his were not found. 19But one of the people of Nineue anger he killed many of the sons of Israel, but I went and informed the king about me, that I bury would steal their bodies and bury them. And Sen- them; so I hid myself. But discovering that I was nachereim

sought them, but he could not find being sought out to be put to death, I fled in fear.

them. 19Then a certain one of the people of 20Then all my belongings were seized, and nothing Nineue went and informed the king about me, was left to me except Hanna my wife and Tobias that I bury them; so I hid myself. But when I dis- my son.

covered 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 be-

longed to me was seized, and nothing was left to

me that was not taken into the royal treasury, ex-

cept Hanna my wife and Tobias my son.

21 But forty days did not pass before two of his

21 But fifty days did not pass before two of his

sons killed him, and they fled into the mountains sons killed him, and they fled into the mountains of Ararat. Then Sacherdonos his son became king of Ararat. Then Sacherdonos his son became king after him. And he appointed Achicharos son of in place of him. And he appointed Achiacharos Hanael my brother over all the accounts of his son of Hanael my brother over all the accounts of kingdom, and he had authority over all the ad- his kingdom and over all the administration.

ministration. 22Then Achicharos interceded for 22And Achiacharos interceded for me, and I came me, and I

returned into Nineue. For Achicharos into Nineue. Now Achiacharos was cupbearer and was chief cupbearer and keeper of the signet and in

keeper of the signet and in charge of administra-

charge of administration and accounts under Sen- tion and accounts, and Sacherdonos appointed nachereim, the king of the Assyrians, and Sacher- him second to himself. Now he was my nephew.

donos appointed him second to himself. Now he

was my nephew and from my kinsfolk.

2 Then during the reign of King Sarchedonos I

When I returned home and Hanna my wife

returned home, and my wife Hanna and To-

2 and Tobias my son were given back to me at

bias my son were given back to me. And at our the feast of Pentecost, which is the holy feast of Pentecost, which is the holy feast of weeks,

seven weeks, there was a good dinner for me, and

there was a good dinner for me, and I reclined to I reclined to eat. 2And I saw many foods, so I said have dinner. 2And the table was set for me, and to my son, "Go, and bring whatever poor person many fine foods were set before me. Then I said to

of our kindred you may find who is mindful of the

Tobias my son, "My child, go, and bring whatever Lord, and behold, I shall wait for you." 3And he poor person of our kindred you may find among came and said, "Father, one of our race has been the Nineuite exiles, who is mindful with his whole strangled and thrown into the marketplace!" 4So heart, and he will eat together with me. And see, I before I tasted anything, I sprang up and removed shall wait for you, my child, until you come." 3So him to a certain chamber until the sun set. 5And Tobias went to seek some poor person of our kin- returning, I washed myself and ate my bread in dred. And on his return he said, "Father!" And I sorrow. 6Then I remembered the prophecy of said, "Here I am, my child." Then in reply he said, Amos, when he said, "Father, behold, one of our people has been mur-

dered 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 re- turning, I washed myself and ate the bread with

tobit 2-3

GII

GI

mourning. 6Then I remembered the saying of the prophet, those things that Amos spoke against Baithel, saying,

“Your feasts shall be turned into mourning,

“Your feasts shall be turned into mourning, and all your waysa into lamentation.”

and all your merriments into lamentation.”

And I wept.

And I wept.

7 And when the sun had set, I went and dug a

7 And when the sun had set I went and dug a

grave and buried him. 8And my neighbors were

grave and buried him. 8And the neighbors were

laughing in scorn, saying, “Is he still not afraid? For

laughing, saying, “He is no longer afraid to be

he was already sought out to be murdered for this

murdered for this thing. And he ran away, and be-

thing, and he ran away. And again, behold, he is

hold, he is again burying the dead!" 9Then on the
burying the dead!" 9Then the same night I washed
same night I returned from the burial, and, be-
myself and went into my courtyard and slept by the
cause I was defiled, I slept by the wall of the court-
wall of the courtyard, and my face was uncovered
yard, and my face was uncovered. 10I did not know
because of the heat. 10And I did not know that
that there were sparrows in the wall, and since my
there were sparrows in the wall above me, and their
eyes were open the sparrows dropped their warm
warm excrement settled into my eyes and brought
excrement into my eyes, and white films came into
about white films. So I went to the physicians to be
my eyes. So I went to physicians, but they did not
healed, but the more they anointed me with the
help me. Achiacharos, however, supported me
medicines so much the more were my eyes blinded
until he went to Elymais.
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

11 And my wife Hanna earned money in

money in women's works. 12Then she would send women's things. 12Then she would send what she what she made to their owners, and they would made to the owners. And they in turn gave her the give her the wages. Now, on the seventh of Dystros,

wages, giving in addition also a kid. 13But when it

she cut off a piece of weaving and sent it to the came toward me, it began to bleat. So I said to her, owners, and they gave her all the wages and also "Where is the kid from? It is not stolen, is it? Give gave her for the family a kid from the goats. 13And

it back to the owners, for it is not lawful to eat

when it came in toward me, the kid began to bleat. what is stolen." 14But she said, "It was given to me So I called her and said, "Where is this kid from? It

as a gift in addition to the wages." But I did not be-

is not stolen, is it? Give it back to its owners, for we lieve her and told her to give it back to the owners.

have no authority to eat anything stolen." 14But And I blushed in anger against her. She, however, she said to me, "It was given to me as a gift in ad- said to me in reply,

“Where are your acts of charity to the wages.” But I did not believe her and thy and your righteous deeds? Behold, all things are told her to give it back to the owners. And because known about you!”

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 groan-

Then in grief I wept, and I prayed with an-

ing, I wept, and I began to pray with sighs:

3 guish, saying,

2

“You are righteous, O Lord,

2

“You are righteous, O Lord,

and all your deeds are righteous,

and all your deeds

and all your ways are mercy and truth;

and all your ways are mercy and truth,

you judge the age.

and with true and righteous judgment

3

And now you, O Lord, remember me,

you judge forever.

and look down.

3

Remember me,

And do not punish me for my sins

and look down upon me;

and for my unwitting offenses
do not punish me for my sins
and those of my ancestors;

and for my unwitting offenses
they sinned before you,

and those of my ancestors

4

and theyb disobeyed your
who sinned before you.
commandments.

4

For they disobeyed your commandments,
And you gave us over to plunder and exile
and you gave us over to plunder and exile

and death

and death,

and for an illustration of reproach to all the

nations

a *songs* = Ha b = Ha

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and for an illustration and byword and
among which we have been scattered.

reproach

5

And now your many judgments are true
among all the nations among which you
in doing with me concerning my sins
have scattered us.

and those of my ancestors,

5

And now your many judgments are true
because we did not keep your
in doing with me according to my sins,
commandments.

because we did not keep your

For we did not walk in truth before you.

commandments

6

So now, according to what is pleasing before
and did not walk truthfully before you.

you, do with me;

6

So now according to what is pleasing to you
command my spirit to be taken up,

do with me,

that I may be set free and become earth.

and command my spirit to be taken up

For it is better for me to die than to live,

from me,

because I have heard false reproaches,

that I may be set free from the face of the

and grief is great in me.

earth and become earth.

Command that I be now set free from this

For it is better for me to die than to live,

distress

because I have heard false reproaches,

to go to the everlasting place;

and great is the grief with me.

do not turn your face away from 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

7 On the same day, it happened to Sarra daugh-

Ragouel at Ecbatana in Media that she also heard ter of
Ragouel at Ecbatana in Media that she also reproaches from
one of her father’s maids. 8For was reproached by her
father’s maids, 8because she she had been given to seven
husbands, and As-had been given to seven husbands, and
Asmodaus

modaios the wicked demon had killed them be- the wicked demon had killed them before they fore they had been with her as is prescribed for had been with her as is the case with wives. So the wives. So the maid said to her, "You are the one maids said to her, "Do you not know you strangle who kills your husbands! Behold, already you your husbands? Already you had seven and had no have been given to seven husbands, and you have advantage from one of them. 9Why do you beat not borne the name of one of them. 9Why do you us? If they are dead, go with them! May we never beat us concerning your husbands? Because they see a son or a daughter of yours!"

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

10 Hearing these things, she was so deeply

wept. And going up into the upper room of her fa- grieved that she thought to hang herself. But she ther, she wished to hang herself. But she thought said, "I am my father's only one; if I do this, it will again and said, "Never may they reproach my fa- be a disgrace to him, and I shall bring down his ther and say to him, 'You had only one beloved old age with sorrow into Hades.'" 11So she prayed daughter, but she hanged herself because of her toward the window and said, troubles.' And I shall bring down my father's old "Blessed are you, O Lord my God!

age with grief into Hades. It is better for me not to

And blessed is your holy and honored

hang myself, but to pray the Lord that I may die

name forever.

and no longer hear reproaches in my life.” 11At that

Let all your works praise you forever.

same time, stretching out her hands toward the 12

And now, O Lord, I have turned

window, she prayed and said,

my eyes and my face toward you.

“Blessed are you, merciful God!

13

Command that I be set free from the earth

And blessed is your name forever,

and hear reproach no more.

and let all your works praise you

14

You know, O Lord, that I am pure

forever.

from all sin with a man

12

And now my face is toward you,

15

and that I did not defile my name

and I lift up my eyes.

or my father's name in the land of my

13

Command that I be set free from the earth

captivity.

and that I hear reproaches no more.

I am my father's only begotten,

14

You know, O Master, that I am pure

and he has no other child who will be his

from all impurity with a man

heir,

15

and that I did not defile my name

nor has he a near kinsman or son of his

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or my father's name in the land of my
that I should keep myself as wife for him.
captivity.

Seven of mine have already died.

I am my father's only begotten,

Why should I live?

and he has no other child to be his heir,

But if it does not please you to kill me,

nor has he a near kinsman or other relative

command that some regard be shown to

that I should keep myself as wife for him.

me

Seven of mine have already died.

and mercy be given to me

So why should I still live?

and that I hear reproach no more.”

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

16 Now the prayer of both was heard in the

heard in the presence of the glory of God. 17And

presence of the glory of the great Raphael. 17And

Raphael was sent to heal the two: Tobis, by remov-

he was sent to heal the two: to scale away the white

ing the white films from his eyes so that he might

films of Tobit and to give Sarra daughter of

see with his eyes the light of God, and Sarra daugh-

Ragouel to Tobias son of Tobit as wife and to bind

ter of Ragouel, by giving her to Tobias son of To-

Asmodaus the wicked demon, because Tobias had

bith as wife and by freeing Asmodaios the wicked the right to inherit her. At that very moment Tobit demon from her, because Tobias had the right to returned and entered into his house, and Sarra inherit her before all others who desired to have daughter of Ragouel came down from her upper her. At that moment Tobith returned from the room.

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,
On that day Tobit remembered about the silver which he had placed in trust with Gabaelos at
4 ver, which he had placed in trust with Gabaelos at Rhaga in Media, 2and he said in his heart, “Belos at Rhaga in Media, and he said in himself, 2“I hold, I have asked for death. Why do I not call To- have asked for death. Why do I not call Tobias my bias my son and inform him about this silver be-

son so that I may inform him before I die?" 3So
fore I die?" 3Then he called Tobias his son, and he
calling him, he said, "My child, if I die, bury me,
came to him. And he said, "Bury me properly. And
and do not neglect your mother. Honor her all the
honor your mother and do not abandon her all
days of your life, and do what is pleasing to her,
the days of her life. And do what is pleasing before
and do not grieve her. 4Remember, my child, that
her, and do not grieve her spirit in anything. 4Re-
she experienced many dangers for you in the
member her, my child, because she experienced
womb. When she dies, bury her beside me in one
many dangers for you in her womb. And when she
grave.

dies, bury her beside me in one grave.

5 "And all your days, my child, remember the

5 "All the days, my child, remember the Lord

Lord, and do not desire to sin or to transgress his our God,
and do not desire to sin or to transgress commandments.
Do righteous acts all the days of his commandments. Do

righteousness all the days your life, and do not walk in the ways of injustice. of your life, and do not walk in the ways of injus-6For those who keep to the truth will succeed in

tice. 6For if you keep to the truth, there will be suc-

all their deeds. And to all those who do righ- cesses in your deeds. And to all who do righteous-teousness, . . .

ness 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 de-

livers 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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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.

17 Spread out your bread on the grave of the righteous, but give nothing to the sinners. 18 Seek advice from every prudent person, and do not despise 19. . . the Lord will give to them good counsel. And any useful advice. 19 And at every moment bless the if the Lord wishes, he casts down to deepest Hades.

Lord, your God, and ask from him that your ways

So now, my child, remember these commandments, and do not let them be erased from your heart. For no nation has understanding, but heart.

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, my child, I will inform you that I

20 "And now I will inform you about the ten

placed ten talents of silver in trust with Gabaelos talents of silver, which I placed in trust with son of Gabri at Rhaga in Media. 21 So do not be Gabaelos son of Gabrias at Rhaga in

Media. 21So afraid, my child, because we have become poor. do not be afraid, my child, because we have be-You will have many good things if you fear God come poor. You will have many things if you fear and flee from every sin and do what is good in the God and withdraw from every sin and do what is sight of the Lord, your God.”

pleasing in his sight.”

5 Then in reply Tobias said to Tobith his father,

And in reply Tobias said to him, “Father, I

“Everything that you have commanded me I

5 shall do everything that you have commanded

shall do, father. 2But how can I get it from him; in-

me. 2However, how can I get the silver; I do not

deed, he does not know me, nor do I know him?

even know him?” 3Then Tobit gave him the bond

What sign shall I give him, so he will recognize me

and said to him, “Seek for yourself a man who will

and believe me and give me the silver? Also, I do

go along with you, and I shall give him wages

not know the roads into Media in order to go

while I live; now go, and get the silver.”

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

4 So he went to seek a man, and he found

go with him into Media, who was acquainted with Raphael, who was an angel, but he did not know the road. And he went out and found Raphael the it. 5And he said to him, "Can I go with you to Rha-angel standing in front of him, but he did not gai in Media? And are you acquainted with the know that he was an angel of God. 5And he said to places?" 6And the angel said to him, "I shall go him, "Where are you from, young man?" And he with you, and I am familiar with the road, and I said to him, "From the sons of Israel, your kin-have stayed with Gabael our kinsman." 7Then To-tobit 5

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dred, and I have come here to work." Then he said bias said to him, "Wait for me, and I shall tell my to him, "Do you know the road to go into Media?" father." 8And he said to him, "Go, but do not 6And he said to him, "Yes, I have been there many

delay."

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

9 So he went in and said to his father, "Behold,

and said to him, "Behold, I found a man of our I have found some one who will go along with kindred, of the sons of Israel!" And he said to me." Then he said, "Call him to me so

that I may find him, “Call the man for me so that I may find out what tribe he belongs to and if he is trustworthy and worthy to go with you.”

if he is trustworthy so that he may go with you,
my child.”

10 Then Tobias went out and called him and

10 Then he called him, and he went in, and

said to him, “Young man, your father is calling they greeted each other.

you.” So he went in to him, and Tobith greeted

him first. And he said to him, “Many joyful greet-

ings 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 fam-

11 Then Tobit said to him, “Brother, of what

ily are you and from what tribe? Tell me, brother.” tribe and what family are you? Tell me.” 12And he 12And he said, “Why, do you need a tribe?” And he

said to him, “Are you seeking a tribe and a family,

said to him, “I want to know the truth about or a hired man who will go along with your son?”

whose son you are, brother, and what your name

And Tobit said to him, “I wish to know, brother,

is.” 13So he said to him, “I am Azarias son of

about your race and name.” 13So he said, “I am

Hananiah the great, one of your relatives.” 14Then

Azarias son of Hananiah the great, one of your rel-

he said to him, "Come in, brother, in good health atives."
14Then he said to him, "Come in, brother, and safety! And do not be bitter toward me, broth- in good health! And do not be angry with me, be-er, because I wanted to know the truth about your cause I sought to know about your tribe and fami-family also. Now you happen to be a relative, and ly. So you happen to be my relative, of a noble and you are of a noble and good lineage. I knew Hana- good lineage. For I knew Hananias and Iathan, the nias and Nathan, the two sons of Semelias the sons of Semaias the great, when we would go to-great, and they would go with me into Ierousalem gether into Hierosolyma to do obeisance, offering and do obeisance with me there, and they did not the first-born of our flocks and the tithes of our err. Your relatives are good people; you are of good produce. And they did not err in the error of our

stock. So come in with joy!" 15Then he said to relatives. You are of great stock, brother. 15But say, him, "I will give you a drachma a day as wages, and

what wages shall I give you—a drachma a day and

what is needed for you as well as for my son. So go

what is needed for you as well as for my son? 16I

with my son. 16I will also add more to your

will also add more to your wages if you come back

wages." And he said to him, "I shall go with him; in good health." 17So they agreed on this.

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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the road is safe.” 17So he said to him, “Blessing be upon you, brother.”

Then he called his son and said to him, “My

Then he said to Tobias, “Get ready for the jour-

child, prepare the things for the journey, and go ney, and may you be successful.” So his son pre-out with your brother. And may God in heaven pared the things for the journey. And his father bring you safely there and restore you back to me said to him, “Go with the man, and God who in good health, and may his angel journey along dwells in heaven will make your journey success-with you in safety, my child.” And he went out to ful, and may his angel go along with you.” So they go on his journey, and he kissed his father and both went out to go away, and the young man’s mother. Then Tobith said to him, “Go in good dog with them.

health.”

18 But his mother wept and said to Tobith,

18 But Hanna his mother wept and said to

“Why is it that you have sent my child away? Is he Tobit, “Why have you sent away our child? Is he not the rod of our hand as he goes in and goes out 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

before us? 19Do not add silver to silver, but let it be

a ransom for our child. 20For as it has been given a ransom for our child. 20For as it has been given to us to live by the Lord, that is enough." 21And he to us to live by the Lord, that is enough for us."

said to her, "Do not worry; our child will go in 21And Tobit said to her, "Do not worry, my sister; good health and come back to us in good health. he will come back in good health, and your eyes And your eyes will see him on the day when he will see him. 22For a good angel will go along with comes back to you in good health. Do not worry! him; so his journey will be successful, and he will Do not fear for them, my sister. 22For a good angel return in good health."

will accompany him, and his journey will be successful, and he will come back in good health."

6 So she stopped weeping.

So she stopped weeping.

2 Then the child went out, and the angel with

6 2Now as they walked on the road they came

him, and the dog went out with him and walked at evening to the Tigris River and camped there.

with them. And they both walked, and the first 3Then the young man went down to wash himself.

night came upon them, and they camped by the And a fish leaped up from the river and wanted to Tigris River. 3Then the child went down to wash swallow the young man. 4But the angel said to his feet in the Tigris River. And a large fish, leaping

him, "Take hold of the fish!" So the child seized

up from the water, wanted to swallow the foot of the fish and threw it up onto the land. 5Then the the young man, and he cried out. 4Then the angel angel said to him, "Cut open the fish, and take the said to the young man, "Take hold of the fish, and heart and liver and gall, and put them away safely."

hang on!" So the child seized the fish and carried 6So the young man did as the angel had told him.

it up onto the land. 5Then the angel said to him, Then, roasting the fish, they ate.

"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

And they both journeyed until they drew near

near to Media. 7And then the young man asked

to Ecbatana. 7And the young man said to the

the angel and said to him, "Brother Azarias, what

angel, "Brother Azarias, of what use is the fish's
is the medicine in the fish's heart and liver and in
liver and heart and gall?" 8And he said to him, "As
the gall?" 8And he said to him, "As for the fish's
for the heart and liver, if a demon or evil spirit
heart and liver, burn them to smoke in the pres-
troubles somebody, one must burn these things to
ence of a man or woman afflicted by a demon or
smoke before a man or woman, and he will never
evil spirit, and every affliction will flee away from
be troubled again. 9But as for the gall, anoint a
him and will not remain with him any longer.
person who has white films in his eyes, and he will
9And as for the gall, anoint a person's eyes on
be cured."

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

10 Now as they approached Rhagai, 11the angel

drew near to Ecbatana, 11Raphael said to the young

said to the young man, "Brother, today we shall

man, "Brother Tobias." And he said to him, "Here stay with Ragouel. Now he is your relative, and he I am." Then he said to him, "This night we must

has an only daughter named Sarra. I shall speak

up for her, that she be given to you as wife, because

as Om = Ha

her inheritance falls to you; also you are the only

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stay in the home of Ragouelos. Now the man is one of her kindred. And the girl is beautiful and your relative, and he has a beautiful daughter sensible. 13So now listen to me, and I shall speak whose name is Sarra. 12And he has no male son or to her father. And when we return from Rhaga, we daughter except Sarra alone, and you are closer to shall celebrate the wedding feast. For I know that her than all other men, to have her as an inheri- Ragouel cannot give her to another man, according tance. And it is right for you to have her father's to the law of Moyses, or else he will be liable to possessions as an inheritance. Also the girl is sen- death, because it is right for you to receive the insible and brave and very beautiful, and her father heritance before any other man."

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,

14 Then the young man said to the angel,

“Brother Azarias, I heard that she already has been

“Brother Azarias, I have heard that the girl has

given to seven husbands, and they died in their been given to seven husbands and all died in the bridal chamber. On the night when they went in bridal chamber. 15And now I am the only one my toward her, they would die. And I heard people say

father has, and I fear that I may go in and die as

that a demon kills them. 15And now I am afraid— did those before me, for a demon loves her, and he for it does not harm her, but anyone who desires harms no one except those who approach her. So to approach her it kills; I am my father’s only now I fear that I may die and bring my father’s and son—that I may die and bring my father’s and my my mother’s life, because of me, to their grave with mother’s life, because of me, to their grave with sorrow. And they have no other son who will bury sorrow. And they have no other son, that he may them.”

bury them.”

16 But he said to him, "Do you not remember

16 But the angel said to him, "Do you not re-

your father's commandments, that he commanded member the words with which your father com- you to take a wife from your father's house? So mandated you, to take a wife from among your peo- now listen to me, brother, and do not worry about ple? So now listen to me, brother, for she will this demon, and take her. And I know that this become your wife. Also do not worry about the night a wife will be given to you. 17 Now when you demon, for this night she will be given to you as go into the bridal chamber, take some of the fish's wife. 17 Now when you go into the bridal chamber, liver and heart, and put them on the embers of the you shall take embers of incense and lay upon incense, and the smell will go forth. 18 Then the them some of the fish's heart and liver, and you demon will smell it and flee and will never be seen shall make smoke. 18 Then the demon will smell it

around her any more. And when you are about to and flee and will never again come back. Now be with her, get up first, both of you, and pray, and when you come near her, rise up, both of you, and beseech the Lord of heaven that mercy and safety cry out to the merciful God, and he will save you may be upon you. So do not be afraid, for she was and have mercy. Do not be afraid, for she has been set apart for you from of old. And you will save prepared for you from of old. And you will save her, and she will go with you. And I suppose that her, and she will go with you, and I suppose that you will have children by her, and they will be as you will have children by her." Now when Tobias brothers to you. Do not worry!" Now when Tobias heard these things, he loved her, and his spirit heard the words of Raphael, and that she was his clung to her intensely.

kinswoman of the lineage of his father's house, he loved her very much, and his heart clung to her.

7 Now when they entered into Ecbatana, he

And they went into Ecbatana and arrived at

said to him, "Brother Azarias, lead me straight

7 the house of Ragouel. So he led them

to Ragouel our brother." So he led him into the

and greeted them, and they greeted her. And she brought

them into the house. 2 Then Ragouel said to Edna

his wife, "How much the young man resembles

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house of Ragouelos, and they found him sitting be-

Tobit my cousin!" 3And Ragouel asked them,

side the door of the courtyard. And they greeted "Where are you from, brothers?" And they said to him first, and he said to them, "Many joyful greet- him, "We belong to the children of Nephthaleim, ings, brothers, and welcome in good health!" Then who are captives in Nineue." 4So he said to them, he led them into his house. 2And he said to Edna "Do you know Tobit our kinsman?" And they said, his wife, "How much this young man resembles "We do know him." 5Then he said to them, "Is he Tobis my kinsman!" 3Then Edna asked them and in good health?" And they said, "He is both alive said to them, "Where are you from, brothers?" And and in good health." And Tobias said, "He is my

they said to her, "We belong to the children of father!" 6Then Ragouel jumped up and kissed him Nephthaleim, who were taken captive in Nineue." and wept. 7And he blessed him and said to him, 4So she said to them, "Do you know Tobis our

"Son of that noble and good man!" And hearing

kinsman?" And they said to her, "We do know that Tobit had lost his eyes, he grieved and wept.

him." Then she said to them, "Is he in good 8Also Edna his wife and Sarra his daughter wept, health?" 5And they said to her, "He is in good and they welcomed them very warmly. 9Then they health and alive." And Tobias said, "He is my fa- killed a ram of the flock, and they set out large ther!" 6Then Ragouel jumped up and kissed him servings of food.

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 them-

Tobias then said to Raphael, “Brother Azarias,

selves and had reclined to have dinner, Tobias said speak of those things which you talked about on to Raphael, “Brother Azarias, speak to Ragouel that

the journey, and let the matter be settled.” 10So he

he give to me Sarra my kinswoman.” 10But Ragouel

communicated the word to Ragouel. And Ragouel

heard the word and said to the lad, “Eat, and said to Tobias, “Eat, and drink, and be merry, for it drink, and be merry this night. For there is no man is your right to take my child. But let me explain who has the right to take Sarra my daughter except

the truth to you. 11I have given my child to seven
you, brother. Likewise I myself do not have the au-
husbands, and when they came in toward her, they
thority to give her to any other man except you, be-
died during the night. But for now be merry.” Then

cause you are my nearest relative. But let me ex- Tobias
said, “I will taste nothing here until you plain to you the
truth more fully, my child. 11I have

astand firm and are confirmed in my regarda.” So

given her to seven men of our kinsmen, and all Ragouel
said, “Take her from now on, according to died on the night
when they went in toward her. the decree. And you are her
brother, and she is So now, my child, eat, and drink, and the
Lord will

yours. Now may the merciful God prosper you

do something with you both.” Then Tobias said, “I

both with the best.” 12Then he called Sarra his

will neither eat nor drink until you settle the things

daughter, and taking her hand, he gave her over to

that pertain to me.” So Ragouel said to him, “I will

Tobias as wife, and he said, “Behold, according to

do it. Indeed, she is given to you according to the the law of
Moyses take her, and lead her away to decree of the book of

Moyses, and from heaven it your father.” And he blessed them. 13Then he has been decreed that she be given to you. Take called Edna his wife, and taking a scroll, he wrote your kinswoman; from now on you are her broth- out a contract, and they set their seals to it. 14And er, and she is your sister. She has been given to you

they began to eat.

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.

aPossibly *make a binding agreement with me*

tobit 7-8

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15 Then Ragouel called Edna his wife and said

15 Then Ragouel called Edna his wife and said

to her, "My sister, prepare the other room, and lead

to her, "My sister, prepare the other room, and lead

her in there." 16So she went and made the bed in her into

it." 16So she did as he said and led her in the room as he

had told her, and she led her there. there, and she wept.

Then she received the tears of And she wept for her. Then

she wiped away the her daughter and said to her, 17"Take

courage, my tears and said to her, 17"Take courage, my

daugh- child; may the Lord of heaven and earth give you

ter; may the Lord of heaven grant you joy in place grace in

place of this sorrow of yours. Take courage, of your sorrow.

Take courage, my daughter." Then my daughter."

she went out.

8 Whentheyhadfinished eatinganddrinking,

When they had finished dining, they led Tobias

they wanted to go to sleep; so they led the

8 in toher.2Ashewentherememberedthe

young man out and led him into the room. 2Then words of

Raphael, and he took the embers of in-Tobias remembered

the words of Raphael, and he cense and put the fish's heart

and liver upon them took the fish's liver and heart out of the

bag where and made a smoke. 3Now when the demon

smelled he had them and put them on the embers of the

the odor, it fled to the uppermost part of Egypt, and incense. 3And the odor of the fish became a hin- the angel tied it up.

drance, and the demon fled ainto the upper partsa 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

4 When the two of them were shut in together,

room. And Tobias got up from the bed and said to Tobias got up from the bed and said, "Get up, sis-her, "Sister, get up, let us pray and implore our ter, and let us pray that the Lord may have mercy Lord that he grant us mercy and safety." 5So she upon us." 5And Tobias began to say, got up, and they began to pray and implore that

"Blessed are you, O God of our ancestors, safety may be theirs. And he began to say, and blessed be your holy and glorious

"Blessed are you, O God of our ancestors, name for the ages.

and blessed be your name for all the ages

Let the heavens and all your creatures bless forever.

you.

Let the heavens and all your creation bless

6

You made Adam and gave him a helper,
you for all the ages.

Heua, a support—his wife.

6

You made Adam, and you made for him
From them the human race has come.

a helper, a support—his wife Heua.

You said, 'It is not good for the man to be

And from the two of them the human

alone;

race has come.

let us make for him a helper like himself.'

And you said, 'It is not good for the man to

7

And now, O Lord, not because of lust am I

be alone;

taking this kinswoman of mine,

let us make for him a helper like himself.'

but with sincerity.

7

And now not because of lust am I taking

Grant that I may have mercy

this kinswoman of mine,

and may grow old together with her.”

but with sincerity.

8And she said with him, “Amen.” 9Then they both

Grant that I and she may have mercy

went to sleep for the night.

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

But Ragouel got up and went and dug a grave,

him, and they went and dug a grave, 10for he said,

10saying, “Perhaps even this one may die.” 11Then

“Perhaps he may die, and we may become an ob- Ragouel
went into his house 12and said to Edna ject of ridicule and
derision.” 11And when they had

his wife, “Send one of the maids, and let them see

finished digging the grave, Ragouel went into the if he is alive, but if he is not, let us bury him, and house and called his wife, 12and he said, "Send no one will know." 13So opening the door, the one of the maids, and have her go in to see if he is maid went in and found the two asleep. 14And she alive. But if he is dead, let us bury him so that no went out and announced to them that he was one may know." 13So they sent the maid and lit alive. 15So Ragouel blessed God, saying, the lamp and opened the door, and she went in "Blessed are you, O God, with every pure

and found them lying there fast asleep together.

and holy blessing.

14And the maid went out and told them that he

And let your holy ones and all your

was alive and that nothing was wrong. 15So they

creatures bless you,

blessed the God of heaven, and they said,

and let all your angels and your chosen

ones bless you forever.

a upward into the parts = Ha

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tobit 8-9

GII

GI

“Blessed are you, O God, with every pure

16

Blessed are you because you have made me

blessing,

glad,

and may they bless you forever and ever.

and it did not turn out for me as I

16

And blessed are you because you have made

expected,

me glad,

but according to your great mercy you

and it did not turn out as I expected,

have dealt with us.

but according to your great mercy you

17

Blessed are you because you have had mercy

have dealt with us.

on two only children.

17

And blessed are you because you had mercy

Have mercy on them, O Master;

on two only children.

bring their life to fulfillment

Have mercy on them, O Master, and keep

in health with gladness and mercy.”

them safe,

18He then ordered his domestics to fill in the

and bring their life to fulfillment

grave.

with gladness and mercy.”

18Then he told his domestics to fill in the grave be-

fore it became dawn.

19 And he told his wife to make many loaves of

19 And he gave them a wedding feast for four-

bread, and he went out to the herd and brought teen days.

20And before the days of the wedding two steers and four

rams and commanded that feast were over, Ragouel said

with an oath that he they be killed. So they began to make

prepara- should not leave until the fourteen days of the

tions. 20Then he called Tobias and aswore an oath wedding

feast were ended 21and that he should to him and saida:

“For fourteen days you shall not take half of his property

and go with health to his move from here but shall stay here

eating and father, and the rest, “when I die and my wife.”

drinking with me, and you shall make my daugh-

ter's spirit glad which has been depressed. 21Then 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,

And Tobias called Raphael and said to him,

2"Brother Azarias, take with you four domes-

9 2"Brother Azarias, take with you as servant and

tics and two camels, and go to Rhagai. And go to two camels, and go to Gabael's house at Rhaga in the house of Gabaelos, and give him the bond, Media, and get the silver for me, and bring him to and get the silver, and then bring him back with the wedding feast. 3For Ragouel has sworn that I you to the wedding feast. 3-4For you know that should not leave. 4But my father is counting the my father is counting the days, and if I delay one days, and if I delay long, he will be greatly dis-day, I will grieve him very much. And you see tressed." 5 So Raphael went and stayed with how Ragouel has sworn, and I cannot violate his Gabael. Then he gave him the bond, and he oath." 5So Raphael and the four servants and two brought out the money bags with the seals and camels went into Rhagai in Media and stayed

gave them to him. 6And they both got up early in with Gabaelos. Then he gave him his bond and the morning and went to the wedding feast. And told him about Tobias son of Tobith, that he had he blessed Tobias and his wife.

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 camelsb. 6And 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."

a said to him = Ha b put them together = Ha
tobit 10

GII

GI

10 Now day by day Tobith was counting the

Now Tobit his father was counting each

days on which Tobias would need for going

10 day, and when the days for the journey had

and for coming back. And when the days had been expired and they did not come, 2he said, "Perhaps completed and his son did not appear, 2he said, they were disappointed? Or perhaps Gabael has

"Perhaps he has been detained there? Or perhaps died, and no one is giving him the silver?" 3And he Gabael has died, and no one is giving him the sil- grieved very much. 4Then the wife said to him, ver?" 3And he began to grieve. 4Then Hanna his wife

"My child has perished; that is why he has de-

said, "My child has perished and is no longer among

layed." And she began to mourn him and said,

the living." And she began to weep and mourn for 5"Do I not care, my child, that I let you go, the her son, and she said, 5"Woe to me, my child, the light of my eyes?" 6But Tobit said to her, "Be quiet; light of my eyes, that I let you go!" 6But Tobith said

do not worry; he is in good health." 7And she said

to her, "Be quiet, and do not worry, my sister; he is to him, "Be quiet; stop deceiving me! My child has in good health.

And they probably had a distraction perished.” And she would go out every day to the there. Also the man who went with him is trustwor- road outside by which they had left; during the day thy and is one of our own kindred. Do not grieve for

she ate no food, and during the nights she never

him, my sister; he will soon be here.” 7Then she said

stopped mourning for Tobias her son, until the

to him, “Be quiet; away from me! And stop deceiv- fourteen days of the wedding feast had ended ing me! My child has perished.” And she would rush

which Ragouel had sworn that he should have

out every day and watch the road on which her son there.

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

Then Tobias said to Ragouel, “Send me back, for

had ended that Ragouel had sworn to have for his my father and mother do not hope to see me daughter, Tobias came to him and said, “Send me again.” 8But his father-in-law said to him, “Stay back, for I know that my father and mother do not with me, and I will send others to your father, and believe that they will see me again. So now I beg they will tell him how things are with you.” 9But you, father, that you send me away and that I may Tobias said, “No, rather send

me back to my father. I have already explained to you how they are." 10 So Ragouel arose and gave him Sarra his

daughter. 8 But Ragouel said to Tobias, "Stay, my wife and half of his property—slaves and cattle, stay with me, and I shall send messengers to my father and silver. 11 Then blessing them, he sent them to my father, and they will inform him about you, saying, "The God of heaven will prosper you, you." 9 But he said to him, "By no means! I beg you

my children, before I die." 12 Then he said to his

daughter, "Honor your father-in-law and mother-

in-law." 10 So Ragouel got up and gave Tobias Sarra his wife and in-law;

they are now your parents. May I hear a half of all his property—male and female slaves, good report about you." And he kissed her. And oxen and sheep, asses and camels, clothing and silver. Edna said to Tobias, "Dear brother, may the Lord prosper you and utensils. 11 Then he sent them away in good health, and he embraced him and said to him, may the Lord prosper you and Sarra my daughter so that you may see your children by Sarra my daughter so that you may see your children in good health. I may rejoice before the Lord. And behold, I see your children in good health. The Lord of heaven prosper you and Sarra your wife,

trust my daughter to you as a pledge; do not grieve

and may I see your children before I die." 12 Then he

said to her.

said to Sarra his daughter, "My daughter, honor

your father-in-law and your mother-in-law, for from now on they are as much your parents as those who gave you birth. Go in peace, my daughter; may I hear a good report about you as long as I live.” And he took leave of them and let them go. Then Edna said to Tobias, “My child and dear brother, may the Lord of heaven bring you back safely, and 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

13 After these things Tobias went away, blessing good health and rejoicing and blessing the Lord of God because he had made his journey a success. And he blessed Ragouel and Edna his wife.

a *Go to your father-in-law* = Ha

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tobit 11

GII

GI

heaven and earth, the king of all, because he had made his journey a success. Then he said to him, "aMay it go well for you to honor them all the days of their lifea."

11 When they came near to Kaserein, which is

So he went on until they came near to

opposite Nineue, 2Raphael said, "You know

11 Nineue.2Then Raphaelsaid to Tobias,"Do

how we left your father. 3Let us run on ahead of you not know, brother, how you left your father?

your wife and prepare the house while they are on 3Let us run on ahead before your wife and prepare the way." 4So the two of them went together, and the house. 4Now take in your hand the gall of the he said to him, "Take the gall with your hands." fish." So they went on, and the dog came along And the dog came along behind them.

behind them.

5 Now Hanna sat looking intently at the road

5 Now Hanna sat looking intently down the

for her son. 6And she caught sight of him coming, road for her boy. 6And she caught sight of him and she said to his father, "Behold, your son is coming, and she said to his

father, "Behold, your coming, and the man who went with him!"

son is coming, and the man who went with him!"

7 Then Raphael said to Tobias, before he had

7 Then Raphael said, "I know, Tobias, that your

approached his father, "I know that his eyes will be

father will open his eyes. 8You, therefore, anoint

opened. 8Sprinkle the gall of the fish on his eyes, his eyes with the gall, and when he feels the sting, and the medicine will make the white films con- he will rub them and will cast off the white films, tract and peel off from his eyes, and your father and he will see you."

will look up and see the light."

9 Then Hanna ran up and fell on the neck of

9 Then running out, Hanna fell on the neck of

her son and said to him, "I see you, my child; from her son and said to him, "I see you, my child; from now on I am ready to die." And she wept. 10Then now on I am ready to die." And they both wept.

Tobis got up and stumbled on his feet and went out 10Then Tobit went out toward the door, and he the door of the courtyard. And Tobias went up to stumbled. But the son ran out to him 11and took him. 11Now the gall of the fish was in his hand, and hold of his father, and he sprinkled the gall on his he blew into his eyes and held him and said, "Take father's eyes, saying, "Take courage, father." 12And

courage, father.” Then he lay the medicine on him, when they stung he rubbed them, 13and the white and ait workeda. 12-13And he scaled it off with both films scaled off from the corners of his eyes. Then his hands from the corners of his eyes. Then he fell seeing his son he fell on his neck, 14and he wept on his neck, 14and he wept and said to him, “I see and said, you, my child, the light of my eyes!” Then he said,

“Blessed be God,

“Blessed are you, O God,

and blessed be his great name,

and blessed is your name forever,

and blessed be all his holy angels.

and blessed are all your holy angels.

May his great name be upon us,

and may all the angels be blessed

throughout all the ages.

15

For he afflicted me,

15

For you have afflicted me,

but behold, I see Tobias my son!”

but you have had mercy upon me;

And Tobias went in rejoicing and blessing God

behold, I see Tobias my son!”

with full voice. Then Tobias told his father that his And his son went in rejoicing, and he announced journey had been successful and that he had to his father the great things that had happened to brought the silver and that he had taken Sarra him in Media.

daughter of Ragouel as wife and that behold, she is

arriving and is near the gate of Nineue.

16 Then Tobith went out to the gate of Nineue

16 Then Tobit went out to the gate of Nineue to

to meet his daughter-in-law, rejoicing and blessing

meet his daughter-in-law, rejoicing and blessing

God. Now the people of Nineue, seeing him walk- God. Now those who saw him walking were ing and moving along in all his strength and with amazed because he could see. 17And Tobit ac-no one leading him, were amazed. 17And Tobith knowledged before them that God had been mer-acknowledged before them that God had been ciful to him. Now when Tobit approached Sarra merciful to him and that he had opened his eyes. his daughter-in-law, he blessed her, saying, “Come, Then Tobith approached Sarra, the wife of Tobias in good health, daughter! Blessed be God, who his son, and he blessed her and said to her, “Come has brought you to us, and blessed be your father in, in good health, daughter, and blessed be your and your mother.” And there was joy among all his God, who has brought you to us, daughter. And relatives in Nineue. 18Also Achiacharos and

Nas-blessed be your father band your motherb, and bas his
nephew came. 19Then the wedding feast of

Tobias was held with rejoicing for seven days.

aGk uncertain bOm = Ha

tobit 11-12

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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,

Then Tobit called Tobias his son and said

Tobith called Tobias his son and said to

12 to him, “My child, see to the wages for the

him, “My child, see that you give the wages to the man who traveled with you, and something must man who went with you, even add to his wages.” be added for him.” 2So he said to him, “Father, it 2So he said to him, “Father, how much shall I give

would do me no harm to give him half of what I

him as his wages? It would do me no harm to give have brought back. 3For he has led me back to you him half of the possessions he brought back with safely and cured my wife, and he brought my sil-me. 3He has led me back in good health and cured ver, and he also healed you.” 4Then the old man my wife and brought the silver with me, and he said, “It is his right.” 5So he called the angel and healed

you. How much shall I still give him as said to him, "Take half of all that you have brought wages?" 4Then Tobis said to him, "It is his right, back."

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

6 Then calling the two in secret, he said to

them, "Bless God, and before all the living ac- them, "Bless God, and acknowledge him, and knowledge him for the good things he has done magnify him, and before all the living acknowl-for you. Bless, and sing praise to his name. The edge him concerning the things he has done for words of God declare with honor to all people. you. It is good to bless God and to exalt his name, And do not hesitate to acknowledge him. 7It is declaring with honor the words of the works of good to conceal the secret of a king, but to reveal God. And do not hesitate to acknowledge him. 7It and acknowledge honorably the works of God. Do is good to conceal the secret of a king but to reveal what is good, and evil will not overtake you. gloriously the works of God. Do good, and evil 8Prayer is good with fastinga, but almsgiving with will not overtake you. 8Prayer is good with fasting

righteousness is more than wealth with injustice. It and almsgiving and righteousness. A little with is better to give alms rather than to store up gold. righteousness is better than much with injustice. It 9Almsgiving delivers from death, and it purges

is better to give alms than to store up gold. 9For
away every sin. Those who give alms will enjoy life
almsgiving delivers from death, and it will purge
to the full. 10Those who commit sin and injustice away
every sin. Those who practice almsgiving and are enemies
of their own self.

righteousness will have fullness of life, 10but those
who sin are enemies of their own life.

11 "I shall declare the whole truth to you, and I

11 "I will not conceal any word from you. I

will not conceal any word from you. Already I de-
have indeed said, 'It is good to conceal the secret of
clared to you and said, 'It is good to conceal the se-
a king but to reveal gloriously the works of God.'

12

cret of a king, but to reveal gloriously the works of

And now when you and your daughter-in-law

God.' 12So now when you and Sarra prayed, I

Sarra prayed, I brought the memorial of your

brought the memorial of your prayer before the

prayer before the Holy One, and when you would

glory of the Lord and did likewise when you would bury the dead, I was likewise present with you.

13

bury the dead. 13And when you did not hesitate to

And when you did not hesitate to get up and

get up and leave your dinner and when you went leave your dinner to go out and bury the dead, the and buried the dead, 14then I was sent to you to good deed was not hidden from me, but I was with test you. And at the same time God sent me to heal

you. 14So now God sent me to heal you and your

you and Sarra your daughter-in-law. 15I am

daughter-in-law Sarra. 15I am Raphael, one of the

Raphael, one of the seven angels who approach seven holy angels who present the prayers of the and enter before the glory of the Lord.”

holy ones and enter before the glory of the Holy

One.”

16 Then they were both troubled, and they fell

16 Then they were both troubled, and they fell

on their face, and they were afraid. 17But he said to

face forward, for they were afraid. 17But he said to

them, "Do not be afraid; peace be with you. Bless them, "Do not be afraid; you will have peace. But God forevermore. 18As for me, when I was with bless God forever. 18For not by my grace, but by you, not by my grace was I with you, but by the the will of our God have I come. Therefore, bless will of God. Bless him each and every day; sing his him forever. 19All the days I appeared to you, but I did not eat or drink; rather, you were seeing a vi-
a *truth* = Ha
sion. 20So now acknowledge God, for I am as-

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tobit 12-13

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praises. 19Now you were watching me; I did not cending to him who sent me. And write in a book eat anything, but a vision was being seen by you. all the things that have been accomplished.”

20So bless the Lord on the earth and acknowledge

21Then they stood up, and they saw him no longer.

God. Behold, I am ascending to him who sent me. 22So they acknowledged the great works and won-Write down all these things that have happened to ders of God, especially when the angel of the Lord you.” And he ascended. 21Then they stood up, and had appeared to them.

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 Thenhesaid:

Then Tobit wrote a prayer of rejoicing and

“Blessed be God who lives forever,

13 said:

and blessed be his kingdom.

“Blessed be God who lives forever,

2

For he afflicts, and he shows mercy;
and blessed be his kingdom.

he leads down to Hades in the lowest

2

For he afflicts, and he shows mercy;
part of the earth,

he leads down to Hades and brings up,

and he brings up from the great

and there is no one who will escape his
destruction,

hand.

and there is nothing that will escape his
hand.

3

Acknowledge him, O sons of Israel, before

3

Acknowledge him, O sons of Israel, before
the nations,

the nations,

for he has scattered you among them.

for he has scattered us among them.

4

Even there he has shown you his greatness;

4

There show forth his greatness;

so exalt him in the presence of all the

exalt him in the presence of all the living,

living,

because he is our Lord and God;

because he is our Lord and he is our God,

he is our Father for all the ages.

and he is our Father and he is God for all

the ages.

5

He will afflict you for your injustices,

5

And he will afflict us for our injustices,

and he will show mercy on all of you

and again he will show mercy,

from all the nations

and he will gather us from all the nations

among whom you have been scattered.

among whom you have been scattered.

6

When you turn back to him with all your

6

If you turn back to him with all your heart

heart and with all your soul,

and with all your soul,

to do what is true before him,

to do what is true before him,

then he will turn back to you

then he will turn back to you

and will no longer hide his face from

and will not hide his face from you.

you.

And see what he will do with you,

And now see what he has done with you,

and acknowledge him with full voice.

and acknowledge him with full voice.

And bless the Lord of righteousness,

And bless the Lord of righteousness,

and exalt the king of the ages.

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

10

Acknowledge the Lord well,

with joy.

and bless the king of the ages

And may he gladden within you all those

that again his tent may be built in you

who are captives

with joy.

and love within you all those who are

And may he gladden within you those who

distressed,

are captives

for all the generations of the age.

and love within you those who are

11

A bright light will shine to all the ends of

distressed,

the earth;

for all the generations of the age.

many nations from far away will come to

11

Many nations from far away will come

you,

to the name of the Lord God,

the inhabitants of all the remote parts of the

bearing gifts in their hands, yes, gifts for

earth to your holy name,

the king of heaven.

also bearing their gifts in their hands for

Generations of generations

the king of heaven.

will give you great joy.

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;

12

Cursed are all who hate you;

cursed will be all who cast you down

blessed forever will be all who love you.

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

13

Rejoice and be glad over the sons of the

righteous,

righteous,

for they all will be gathered together

for they will be gathered together

and will bless the Lord of the age.

and will bless the Lord of the righteous.

14

Happy are those who love you,

14

O, happy are those who love you;

and happy are those who will rejoice in
they will rejoice in your peace.

your peace.

Happy are those who grieved over all your

And happy are all the people who will

afflictions,

grieve over you,

for they will rejoice over you upon seeing

over all your afflictions,

all your glory,

for they will rejoice over you

and they will be made glad forever.

and see all your joy forever.

15

My soul blesses the Lord, the great king.

15

Let my soul bless God, the great king.

16

For Jerusalem will be built as a city,

16

For Ierousalem will be built with
as his house for all the ages.
lapis lazuli and emerald,
Happy shall I be if a remnant of my seed
and your walls with precious stone,

should be present

and the towers and battlements with pure

to see your glory

gold.

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

17

And the streets of Ierousalem will be paved

with ruby and stone of Souphir.

with beryl and carbuncle and stone from

18

And the gates of Ierousalem will say hymns

Souphir.

of joy,

18

And all her lanes will say 'Hallelouia!'
and all her houses will say, 'Hallelouia!
and will give praise, saying,
Blessed be the God of Israel!'
'Blessed be God,
And the blessed will bless his holy name
who has exalted all the ages.' “
forever and ever.”

aOr *O my soul, bless = Ha*

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14 Thenthewordsof Tobith'spraisewere

And Tobit stopped praising.

completed.

14

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

2 Now he was fifty-eight years old when he lost

maimed in his eyes, and after he saw again he lived

his eyes, and after eight years he saw again. And he

in prosperity and gave alms. And he still continued

gave alms, and he continued to fear the Lord God

to bless God and to acknowledge the majesty of

and to acknowledge him.

God.

3 Now when he was about to die, he called To-

3 Then he became very old; so he called his son

bias his son and commanded him, saying: "My and the six
sons of his son, and he said to him, child, take your children,

4and hurry off into “My child, take your sons; behold, I have become Media, for I believe the word of God about Nineue,

old and am about to depart from life. 4Go into

the things Naoum spoke, that all these things will Media, my child, for I trust what Ionas the proph-come about and happen to Athour and Nineue. et said about Nineue, that it will be overthrown.

Also everything that the prophets of Israel spoke, But in Media there will be peace till an appointed those whom God sent, will happen. And not one of time. And our kindred will be scattered over the all their words will fail, but all will come true at earth from the good land, and Hierosolyma will their appointed times. So in Media there will be be desolate. And the house of God in it will be safety rather than among the Assyrians or in Bab- burned down and will be desolate for a time.

ylon. 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

5 "But again God will have mercy on them, and

God will bring them back into the land of Israel, he will bring them back into the land, and they and again they will build the house, but not like will build the house, not like the former one, until the first one, until the time when the time of the the appointed times of the age will be completed.

appointed times will be completed. Then after this Then after this they will return from their captivi-they all will return from their captivity, and they ties, and they will build Ierousalem honorably.

will build Ierousalem honorably. And the house of And the house of God will be built in it as a glori-God will be built in it, just as the prophets of Isra- ous building for all the generations of the age, just el said concerning it. 6Then all the nations in the as the prophets said concerning it. 6Then all the whole world will turn back and truly fear God. nations will turn back truly to fear the Lord God, And all will abandon their idols, which deceitfully and they will bury their idols. 7And all the nations have made them err in their error. 7And they will will bless the Lord, and his people will acknowl- bless the God of the ages in righteousness. All the edge God, and the Lord will exalt his people. And sons of Israel who are saved in those days, mindful all who love the Lord God in truth and righteous-

of God in truth, will be gathered together. And ness will rejoice, showing mercy to our kindred.

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,

8 "So now, my child, go away from Nineue, be-

serve God in truth, and do what is pleasing before cause what the prophet Ionas said will surely hap-him. Also your children are to be commanded to pen. 9But you, keep the law and the ordinances, practice righteousness and almsgiving and to be and be merciful and just so that it may go well mindful of God and bless his name at every mo- with you. 10And bury me properly, and your moth-ment in truth and with all their strength.

er with me. And no longer spend the night in

"So now, my child, go out from Nineue, and do

Nineue. My child, see what Haman did to Achi-

not remain here. 10On the day you bury your

acharos who had reared him, how he brought him

mother with me, on that day do not spend the

from the light into the darkness and with what he

night within its borders. For I see that there is repaid him. Yet Achiacharos was saved, but that much injustice within it and that much deceit is other one received his requital; indeed he himself accomplished within it, and they are not

ashamed. went down into the darkness. Manasses gave
alms See, my child, what Nadab did to Achikaros who

and was saved from the death trap that they had

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had reared him. Was he not, while still alive, set for him, but Haman fell into the trap and per-brought down into the earth? And God repaid the ished. 11So now, my children, see what almsgiving dishonor to his face. Now Achikaros came out into

does and how righteousness delivers.” And as he

the light, but Nadab went into the everlasting said these things in his bed his soul left him. Now darkness, because he sought to kill Achikaros. Be- he was one hundred fifty-eight years old, and he cause he gave alms, he came out of the death trap buried him honorably.

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

12 And when Hanna died, he buried her with

her with his father. Then he and his wife went his father. Then Tobias went away with his wife away to Media and dwelled in Ecbatana with and his sons to Ecbatana to Ragouel his father-in-Ragouelos his father-in-law. 13He tended to them law. 13And he grew old honorably, and he

buried respectfully in their old age, and he buried them at his parents-in-law honorably. Then he inherited Ecbatana in Media. Then he inherited the house of their property and that of Tobit his father.

Ragouelos and that of Tobith his father.

14 Then he died honorably at the age of one

14 Then he died at the age of one hundred twen-

hundred seventeen years. 15And before he died he ty-seven years at Ecbatana in Media. 15But before he saw and heard of the destruction of Nineue, and died he heard of the destruction of Nineue, which he saw its captivity being led into Media, which Nabouchodonosor and Asoueros had captured. Be-Achiacharos, the king of Media, had taken captive.

fore he died he rejoiced over Nineue.

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. Amena.

aOm = Ha

[1 MAKKABEES](#)

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the book of 1 Makkabees is based upon the critical edition of the Greek text published by W. Kappler (*Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis 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 “*Sarbethsa-banaiel*.”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 kai/, 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" (*NPNF* 2 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.

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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,”

duna/meij, 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:

- i9ero/n as temple: 6.2; 10.43, 84; 11.4; 13.52; 15.9; 16.20

- ei0dw&lion as house for an idol: 1.47; 10.83
- nao/j as shrine: 1.22; 2.8; 4.49, 50, 57; 7.36
- a9gi/asma as holy precinct: 1.21, 36, 37 (2 x), 39, 45, 46
- te/menoj as sacred precinct: 1.47; 5.43, 44
- ta\ a3gia:

as holy things: 2.12; 3.43, 58; 7.42; 10.39 (2 x), 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 (2 x), 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.

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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. Tedesche, *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 and joined themselves to the nations and under the Macedonian the son of Philip, who

sold themselves to do evil.

came out of the land of Chetitim and defeated Da-

16 And the kingdom was ready in the sight of

rius, king of the Persians and Medes, and became Antiochus, and he undertook to become king in his place, formerly being king of the land of Egypt so that he might rule over the Greece—2 and he conducted many wars and seized two kingdoms. 17 And he invaded Egypt with a fortress and slaughtered the kings of the earth. heavily armed host, with chariots and elephants 3 And he penetrated to the ends of the earth and a large fleet. 18 And he made war against Ptolemy—took the spoils of a

multitude of nations. And the my, king of Egypt, and Ptolemy turned from before earth became quiet before him, and he was exalted, him and fled, and many fell wounded. 19And they and his heart was uplifted. 4And he gathered a very seized the fortified cities in the land of Egypt, and powerful force and ruled over countries, nations he took the spoils of the land of Egypt.

and tyrants, and they became tributary to him.

20 And Antiochus returned after conquering

5 And after this he fell upon his bed and knew Egypt in the one hundred forty-third year and went that he was dying. 6And he called his distinguished up against Israel and went up against Hierosolyma servants, who had been raised with him from their with a heavily armed host. 21And he entered the youth, and divided his kingdom among them holy precinct with arrogance and took the golden while he was still living. 7And Alexander ruled for altar and the lamp stand for the light and all its twelve years and died.

utensils 22and the table of presentation and the li-

8 And his servants took control, each in his bation bowls and the saucers and the golden own place. 9And they all put on crowns after he censers and the veil and the crowns, and he died, as did their sons after them for many years, stripped off all the gold ornamentation on the and they multiplied evils on the earth.

façade of the shrine. 23And he took the silver and

10 And out of them arose a sinful root, Anti- the gold and the precious vessels, and he took the ochus Epiphanes son of Antiochus the king, who hidden treasures, which he found. 24And taking had been a hostage in Rome and

became king in everything, he left for his own land the one hundred thirty-seventh year of the king and carried out murder

dom of the Greeks.

and spoke with great arrogance.

11 In those days out of Israel came sons, trans- 25

And there was great mourning in Israel, in

gressors of the law, and persuaded many, saying,

every place of theirs.

“Let us go and make a covenant with the nations 26

And rulers and elders groaned,

around us, because from the time we separated

virgins and young men weakened,

ourselves from them many evils have found us.”

and the beauty of the women was

12 And the proposition seemed good in their eyes;

deformed.

13 so some of the people took courage and went to

27

Every bridegroom took up lamentation;

the king, and he gave them the authority to follow

she who sat in the bridal chamber was in
the statutes of the nations. 14And they built a gym-
mourning.

nasium in Hierosolyma according to the precepts 28

And the land quaked for those dwelling in it,

of the nations, 15and they fashioned foreskins for

and all the house of Iakob was clothed

themselves and apostatized from the holy cov-

with shame.

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29 Two years later the king sent a chief revenue and they
did evil in the land. 53And they forced Isagent to the cities
of Iouda, and he came to Ie-rael into hiding places, into
every one of their Iousalem with a heavily-armed host.
30And he places of refuge.

spoke peaceful words to them with deceit, and

54 And on the fifteenth day of Chuseu in the

they trusted him. But he fell upon the city sudden- one
hundred and forty-fifth year, he constructed Iy and struck it
a great blow, and he destroyed an abomination of
desolation on the altar, and in many people from Israel.
31And he took the spoils the cities around Iouda they built
altarsb 55and of the city and burned it with fire and tore

down burned incense at the doors of the houses and in its houses and the walls around it. 32And they took the city squares. 56And the books of the law which the women and the children captive and took pos- they found they tore up and burned with fire.

session of the livestock. 33And they reconstructed 57And wherever there was found in someone's the city of David with a large and fortified wall possession a book of the covenant, or if someone with fortified towers, and it became a citadel for was conforming to the law, the judgment of the them. 34And they stationed a sinful nation there, king put them to death. 58And they were using lawless men, and they became strong in it. 35And their power on those who were found in Israel they stockpiled weapons and food, and gathering month by month in the cities. 59On the twenty- the plunder of Ierousalem, they stored it there and fifth of the month they were sacrificing on the al-became a great threat.

tarb that was on top of the sacrificial altar. 60And

36

Ita became an ambush for the holy precinct

the women who had circumcised their children

and an evil enemy to Israel continuously.

they put to death according to the ordinance,

37

61

And they poured out innocent blood

and they hung the babies from their necks and

around the holy precinct
put to death their families and those who circum-
and defiled the sanctuary.
cised them.

38

And the residents of Jerusalem left because
62 But many in Israel remained strong and for-
of them,
tified themselves not to eat common things. 63And
and it became a residence for foreigners
they preferred to die so as not to be contaminated
and became foreign to those born of her,
by food and not to defile the holy covenant, and
and her children abandoned her.
they died. 64And there was a very great wrath upon

39

Her holy precinct became deserted as a
Israel.
wilderness;

her feasts were turned to mourning,

In those days Mattathias son of Ioannes son of

her sabbaths to disgrace,

2 Symeon, a priest of the sons of Ioarib, left le-

her honor to scorn.

Jerusalem and settled in Modein. 2And he had five

40

Her dishonor was multiplied to equal her

sons, Ioannes, who was called Gaddi, 3Simon,

former glory,

who was called Thassi, 4Ioudas, who was called

and her exaltation was turned to

Makkabaios, 5Eleazaros, who was called Auaran,

mourning.

Jonathan, who was called Apphous. 6And he saw

41 And the king wrote to all his kingdom for all the
blasphemies occurring in Iouda and in Ierou-to be as one
people 42and for each to abandon his salem 7and said,

own precepts; all the nations complied with the

“Woe to me, why was I born to see this,

dictum of the king. 43And many also from Israel

the destruction of my people and the
approved of his service and sacrificed to idols and
destruction of the holy city?

profaned the sabbath. 44And the king sent docu-
And they lived there when itd was delivered
ments carried by the hand of messengers to lerou-
into the hands of enemies,
salem and the cities of louda for them to follow
the holy precinct into the hands of
precepts foreign to the land 45and to withhold
foreigners.

whole burnt offerings and sacrifice and libation 8
And her shrine became as a man without
from the holy precinct and to profane sabbaths
honor.

and feasts 46and to defile holy precinct and holy 9
The vessels of her glory were taken
ones, 47to build altarsb and sacred precincts and
captive.

houses to idols and to sacrifice swine and com-

Her infants were killed in her city squares,
mon animals 48and to leave their sons uncircum-
her young people by the sword of an
cised, to make their souls abominable in every un-
enemy.

clean and profane thing, 49so as to forget the law 10

What nation did not possess her in its

and to change all the statutes. 50And whoever

kingdom

would not abide by the command of the king

nor seize her spoils?

would die.

11

All her adornment was removed;

51 According to all these words he wrote to all

from being free she became a slave.

his kingdom and appointed supervisors over all 12

And look, our eholy placese, our beauty

the people and commanded all the cities of louda

and our glory were devastated.

to sacrifice city by city. 52And many of the people

And the nations defiled them.

joined them, everyone who abandoned the law,

13

Why is there still life in us?"

al.e. *the citadel* bGk = *bômos* cl.e. *Antiochus* dl.e. *the city*
el.e. *temple*

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14 And Mattathias and his sons tore their garments and put on sackcloth and mourned in witness to us that you destroy us unjustly.” 38And tensely.

they fell upon them in battle on the sabbaths, and

15 And the agents of the king, who were enemies and their wives and their children and their forcing the apostasy, came to the city of Modein to livestock died, as many as one thousand human sacrifice. 16And many from Israel came to them, souls.

and Mattathias and his sons gathered together.

39 And Mattathias and his friends learned of

17And the agents of the king answered and said to

this, and they mourned over them greatly. 40And

Mattathias, saying, “You are a ruler, both glorious they said, a man to his neighbor, “If we all do as and great in this city, and supported by sons and our brothers did and do not fight against the nations. 18Now you come forward first and exertions for our lives and for our statutes, now quick-cut the ordinance of the king, as have done all the way they will annihilate us from the land.” 41And nations and the men of Judah and those remaining they decided on that day saying, “Every person living in Jerusalem. And you and your sons will be who comes against us in battle on the day of the among the Friends of the king, and you and your sabbaths, let us fight against them, and we will not sons will be glorified with silver and gold and all die as our brothers died in the hiding places.”

much compensation.”

42 At that time a gathering of Hasideans joined

19 And Mattathias answered and said with a together with them, strong in power, from Israel, loud voice, “If all the nations which are in the every one of them volunteering for the law. 43And realm of the king obey him so as to apostatize, all the fugitives from the evils were added to them each one from the religion of their fathers, and and became a support for them. 44And they as-adopt his commandments, 20both I and my sons seemed a force and struck down sinners in their and my brothers will walk in the covenant of our wrath and lawless men in their anger, and the rest fathers. 21God help us if we abandon the law and fled to the nations to be saved. 45And Mattathias the statutes; 22we will not obey the words of the and his friends went around and tore down the alking nor deviate from our religion to the right or tarsa 46and circumcised by force all the uncircum-to the left.”

cised boys they found within the borders of Israel.

23 And as he finished speaking these words, a 47And they persecuted the children of insolence, Judean man came within sight of all to sacrifice on and their mission was successful by their hand.

the altara in Modein in accordance with the ordi- 48And they reclaimed the law out of the hands of nance of the king. 24And Mattathias saw this, and the nations and out of the hands of the kings, and he became zealous, and his kidneys became stirred they gave no support to the sinner.

up. And his anger arose in judgment. And running,

49 And the days drew near for Mattathias to

he slaughtered him on the altara 25and killed the die, and he said to his sons, "Now arrogance and agent of the king, who was forcing them to sacri- reproach have been established, a time of destruc- fice at that time, and tore down the altara. 26And tion and fierce wrath. 50Now, children, be zealous he became zealous in the law as Phinees had done in the law, and give your lives for the covenant of against Zambri son of Salom.

our fathers.

27 And Mattathias cried out in the city with a

51 "Remember the works of our fathers, which

loud voice, saying, "Let everyone who is zealous in they did in their generations, and receive great the law and is upholding the covenant follow me." glory and an everlasting name. 52Was not Abraam 28And he and his sons fled to the mountains and

found faithful in temptation, and it was accounted

abandoned everything they had in the city.

to him as righteousness? 53Ioseph in the time of

29 At that time many who were seeking righ- his affliction observed the commandment and be-teousness and judgment descended to the wilder- came lord of Egypt. 54Phinees our father, by be-ness to live there, 30they, their sons, their wives and coming zealous with zeal, received a covenant of their livestock, because evils worsened upon them. everlasting priesthood. 55Iesous, by fulfilling the 31And it was announced to the king's men and to

command, became a judge in Israel. 56Chaleb, by

his forces that were in Jerusalem, the city of bearing witness in the assembly, received an inheritance of land. 57David, by his mercy, inherited the mandment of the king went into hiding in the throne of a kingdom forever. 58Elias, by becoming wilderness. 32And many chased after them and greatly zealous for the law, was taken up into heaven-overtaking them, marshaled against them and ended. 59Hananiah, Azarias and Misael, because of gaged them in battle on the day of the sabbaths. their faith, were saved from fire. 60Daniel, by his 33And they said to them, "Enough! Come out, and simplicity, was rescued from the mouth of lions.

do according to the dictum of the king, and you

61 "Therefore, keep in mind from generation to

will live." 34And they said, "We will not come out. generation that all who hope in him will not weak-Nor will we execute the dictum of the king to de- en. 62And do not fear on account of the words of a file the day of the sabbaths." 35And theyb increased sinner, because their glory will become dung and the battle against them. 36But they neither an- worms. 63Today they will be elevated, but tomorrow they will be found, because they will have even secured their hiding places, 37saying, "Let us returned to their dust and their counsels will be

aGk = *bômos* bl.e. *the enemy*

1 makkabees 2-3

lost. 64Children, be brave, and be strong in the law, a name for myself and will be glorified in the king-for by it you will be glorified.

dom. And I will make war on loudas and those

65 “And look, Symeon your brother, I know with him who disregard the dictum of the king.”

that he is a man of counsel. Hear him all the days. 15And there was added a powerful company of im-He shall be as a father to you. 66And loudas Mak- pious men, and it went up with him to help him kabaio has been strong in power since his youth. take revenge on the descendants of Israel.

He shall be commander of the army and shall fight

16 And he drew near to the ascent of

the war of the peoples. 67And you shall draw to Baithoron, and loudas went out to meet him with you all those who observe the law and execute few companions. 17But as they saw the company vengeance for your people. 68Return what is due to coming to meet them, they said to loudas, “How the nations, and be attentive to the ordinance of will we, being so few, be able to fight against such the law.”

a powerful multitude? And we are weak, having

69 And he blessed them and was joined to his eaten nothing today.” 18And loudas said, “It is easy fathers. 70And he died in the one hundred forty- for many to be ensnared by the hands of a few.

sixth year and was buried among the tombs of his And it makes no difference before heaven to save ancestors in

Modein. And all Israel mourned for by many or by a few.
19For victory in war is not in him with great mourning.

the multitude of force, but rather, power is from
heaven. 20They come against us with great arro-

And Iudas his son who was called Mak-

gance and lawlessness, to eliminate us and our

3 kabaios, rose up in his place, 2and all his wives and our
children, to despoil us. 21But we brothers helped him, as did
all who had joined his fight for our lives and our precepts,
22and he his father. And they fought the war for Israel with
glad- self will smash them before us. You, therefore, do not

not be afraid of them.”

3

And he spread glory to his people

23 When he had finished speaking, he drove

and put on a breastplate like a giant and

upon them suddenly. And Seron and his company

strapped on his war instruments.

were smashed before him. 24And they pursued him

And he conducted battles,

on the descent of Baithoron down to the plain. And

protecting the camp by the sword.

eight hundred men of them fell, and the rest fled to

4

And he resembled a lion in his works

the land of Philistia. 25Thus began the fear of

and was like a whelp roaring in the

land of Judah and his brothers, and dread fell upon the

hunt.

nations all around them. 26And his name reached

5

And seeking out the lawless, he persecuted

the king himself, and every nation was discussing

them

the battles of Ioudas.

and burned up those who disturbed his

27 But when Antiochus heard these words, he

people.

raged in anger and sent for and gathered together

6

And the lawless drew back for fear of him,

all the forces of his kingdom, a very powerful

and all the workers of lawlessness were

company. 28 And he opened his treasury and gave

disturbed,

rations to his forces for a year. And he command-

and salvation was successful by his hand.

ed them to be prepared for every service. 29 But he

7

And he caused bitterness to many kings,

saw that the money from the treasuries had given

and gladness to Iakob by his works,

out, and the taxes of the country were few because
and his memory will be a blessing
of the dissension and affliction that he had
forever.

brought upon the land by revoking the precepts,

8

And he went through the cities of Iouda
which existed from the first days. 30And he was
and annihilated the impious from it
concerned that he might not have as much as he
and turned away wrath from Israel.

usually had for his expenditures and for the gifts,

9

And his name was known to the ends of the
which he used to give before with a liberal hand
earth,
when he exceeded the kings preceding him. 31And
and he gathered together those who were
he was greatly frustrated in his soul and decided to
lost.

go to Persia and to take the taxes from those coun-

10 And Apollonius gathered together the na- tries and to gather much money.

tions and a large force from Samaria, to make war

32 And he left Lysias, a distinguished man of

against Israel. 11And loudas found out, and he the royal family, over the affairs of the king from went out to meet him. And he struck and killed the Euphrates river to the borders of Egypt 33and him. And many fell wounded, and the rest fled. to raise Antiochus his son until he returned.

34And 12And they took their spoils, and loudas took the

he gave to hima half of his forces and the elephants

dagger of Apollonius and fought with it all his and commanded him concerning everything he days.

was considering and concerning the inhabitants of

13 And Seron, the commander of the force of Judea and Ierousalem, 35to send a force against Syria, heard that loudas had gathered a force and them to wipe out and to destroy the strength of Is-an assembly of troops loyal to him who were going rael and the remnant of Ierousalem and to remove out with him to battle. 14And he said, "I will make

the memory of them from the place 36and to settle

al.e. *Lysias*

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alien sons in all their regions and to parcel out 53

How will we be able to withstand them face

their land by lot. 37And the king took the half of

to face,

the forces that remained and departed from Anti-

if you do not help us?"

och, from the city of his kingdom in the one hun-

54 And they trumpeted with the trumpets and

dred and forty-seventh year. And he crossed over cried out with a great shout. 55And after this, the Euphrates river and went through the upper loudas established leaders of the people, officers of countries.

thousands and officers of hundreds and officers of

38 And Lysias selected Ptolemy son of Do- fifties and officers of tens. 56And he said to those rymenes and Nicanor and Gorgias, powerful men who were building houses and were betrothed to from the Friends of the king, 39and sent with them women and were planting vineyards and were forty thousand men and seven thousand cavalry to cowards to return each one to his home according go into the land of louda and to devastate it ac- to the law. 57And the company departed and cording to the dictum of the king. 40And hea de- camped to the south of Ammaous.

parted together with their whole force, and they

58 And loudas said, "Gird yourselves, and be-

came and camped near Ammaous in the flatland. come strong sons. And be ready in the morning to 41And the merchants of the land heard their name,

do battle with these nations, which have gathered

and they took silver and very much gold and together against us to annihilate us and our bholy shackles and came to the camp to take the sons of placesb. 59For it is better for us to die in battle than Israel as servants. And there were added to them a to look upon the evils of our nation and of our force from Syria and from the land of the allo- bholy placesb. 60But as is the will of heaven, thus phyles.

shall he do.”

42 And loudas and his brothers saw that the

evils were multiplied and that the forces were

And Gorgias took five thousand men and one

camped within their borders and learned of the or- 4 thousand select cavalry. And the company de- ders of the king, which he had commanded to do parted by night 2in order to fall upon the camp of to the people for destruction and annihilation, the Judeans and strike them suddenly. And the 43and they said, each to his neighbor, “Let us raise sons of the citadel were his guides. 3And loudas up the ruination of our people and make war for learned this, and he and his strongest men went our people and the bholy placesb.” 44And the con- out to defeat the force of the king, which was at gregation gathered together to be ready for battle Ammaous, 4while the forces were still scattered and to pray and to request mercy and compassion.

from the camp. 5And Gorgias arrived at the camp

45

And Ierousalem was uninhabited like a
of loudas at night and found no one, and he
wilderness.

sought them in the mountains, because he said,

There was no one going in or going out

“These men are fleeing from us.”

of those born of her.

6 And at daybreak loudas was seen in the plain

And the holy precinct was downtrodden,

with three thousand men, except that they had no

and sons of aliens were in the citadel,

coveringse and dagger as they wanted. 7And they

a dwelling-place for the nations.

saw the camp of the nations, strong, heavily-de-

And enjoyment was taken away from Iakob,

fended and with cavalry encircling it, and these

and flute and cinyrac ceased.

were instructed for war. 8And loudas said to the

46 And they gathered together and came to men who were with him, "Do not fear their multitude across from Jerusalem, for there was a multitude, and do not be cowardly at their charge. 9 Remember the place of prayer formerly in Massepha for Israel. Remember how our fathers were saved in the Red Sea 47 And they fasted on that day and wrapped themselves when Pharaoh was pursuing them in force. 10 And

themselves in sackcloth and ashes on their heads and now let us cry out to heaven, if he will desire us to tear their clothes. 48 And they spread out the book and will remember the covenant of our fathers and of the law, seeking that concerning which the nation will smash this company in front of us today.

11

nations inquire of the images of their idols. 49 And

And all the nations will know that there is one

who brought the garments of the priesthood, the one who redeems and saves Israel."

first products and the tithes, and they aroused the

12 And the Amalekites lifted up their eyes and

Nazirites who had fulfilled their days. 50 And they saw them coming from the opposite side, 13 and cried out loudly to heaven saying,

they came out of the camp to battle. And those

"What shall we do to these,

who were with us? 14 and trumpeted and joined

and where shall we carry them?

battle with them. And the nations were smashed

51

And your holy places have been

and fled to the plain. 15But all the hindmost fell

downtrodden and defiled,

by the sword. And they pursued them as far as

and your priests are in mourning and

Gazera and as far as the flatlands of Idumea, Azohumiliation.

tus and Jamnia, and of them three thousand men

52

And look, the nations have gathered

fell. 16And loudas and his force returned from

together against us to annihilate us.

chasing after them. 17And he said to the people,

You know what they are contemplating

“Do not desire plunder, for the battle is before us.

18

against us.

And Gorgias and the force in the mountain are

a.l.e. *Lysias* bl.e. *temple c* = Heb *kinnor* = *lyre* dOr *gathered*
ePossibly *shields*

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near us. But now, stand against our enemies, and 40and fell
on their faces on the ground. And they do battle against
them, and after that take the trumpeted with the signal
trumpets and cried out plunder freely.”

to heaven.

19 Just as loudas was concluding these things,

41 Then loudas ordered men to fight those in

a certain detachment was seen peering out of the the
citadel until he could purify the bholy placesb.

mountain. 20And they saw that they had been 42And he
selected uncorrupted priests, devotees routed, and theya
were burning the camp, for the of the law, 43and they
purified the bholy placesb smoke that was being seen made
apparent what and took the stones of pollution to an
unclean had happened. 21Now when they comprehended
place. 44And they took counsel concerning the these things,
they became very frightened. And per- altar of whole burnt
offering, which had been deceiving also the army of loudas
in the plain ready filed, as to what they should do with it.
45And in battle order, 22they all fled to the land of the al-
there fell to them a good counsel, to tear it down lophyles.
23And loudas turned to the plundering so that it would not
become a reproach to them, of the camp, and they took

much gold and silver, because the nations defiled it. And they tore blue and sea purple cloth and great wealth. 24And down the altar 46and put away the stones on the returning, they sang hymns and blessed heaven, mount of the house in a suitable place until a “for he is good, for his mercy is forever.” 25And a prophet would come to give an answer concern-great salvation came about in Israel on that day.

ing these things. 47And they took whole stones

26 And as many of the allophyles survived, according to the law and built a new altar like the when they arrived, they informed Lysias of every- former one. 48And they built the bholy placesb thing that had happened. 27Upon hearing, he be- and the inner areas of the house and sanctified came confused and disheartened, because things the courts. 49And they made new holy vessels and that he did not want had happened to Israel, and brought the lamp stand and the altar of incense what resulted was not what the king had com- and the table into the shrine. 50And they burned manded him. 28And in the following year he mus- incense on the altar and lit the lamps, which were tered sixty thousand select men and five thousand on the lamp stand, and they gave light in the cavalry in order to make war on them. 29And they shrine. 51And they placed loaves on the table and came into Idumea and camped at Baithsoura, and spread out the veils and finished all the works loudas met them with ten thousand men.

which they made.

30 And he saw the powerful army, and he

52 And they arose on the morning of the twen-

prayed and said, “Blessed are you, the savior of Is- ty-fifth of the ninth month, this being the month rael, who smashed

the attack of the powerful one Chuseu, of the one hundred and forty-eighth by the hand of your slave David and delivered the year, 53and they offered sacrifice according to the camp of the allophyles into the hands of Ionathes law on the new altar of whole burnt offerings that son of Saoul and of the bearer of his armor. 31En- they made. 54During the same time and on the trap this camp in the hand of your people Israel, same day on which the nations defiled it, on that and let them be put to shame in their army and day it was rededicated with songs and lyres and their cavalry. 32Give them cowardice, and melt the cinyrasc and cymbals. 55And all the people fell on boldness of their strength, and let them be shaken their face and did obeisance and blessed heaven, in their ruination. 33Subdue them by the sword of which made them successful. 56And they accom- those who love you, and let all those who know plished the rededication of the altar in eight days your name praise you with hymns.”

and offered whole burnt offerings with gladness.

34 And they joined battle with each other, and And they offered a sacrifice of salvation and praise.

from the army of Lysias fell five thousand men, 57And they decorated the façade of the shrine with and they fell from before them. 35And seeing the gold crowns and small shields and renewed the developing rout of his own formation but the gates and priest’s chambers and furnished them complete boldness of loudas and how they were with doors. 58And very great gladness came upon ready to live or die bravely, Lysias departed to An- the people, and their disgrace before the nations tioch and was enlisting foreign troops, [and] be- was removed.

coming numerous again in order to return to

59 And loudas, his brothers and the whole as-
Judea.

sembly of Israel established that the days of the

36 But loudas and his brothers said, "Look, rededication of the altar would be commemorated our enemies have been smashed. Let us go up to in their times, year by year, eight days from the purify and rededicate the bholy placesb."
37And twenty-fifth of the month Chaseleu, with gladness the whole company gathered together and went and joy.

up to Mount Sion. 38And they saw the holy

60 And they constructed at that time all around

precinct desolate and the altar defiled and the Mount Sion high walls and fortified towers so that doors burned and plants growing in the courts as the nations would not return and trample them in a thicket or as in one of the mountains and the down as they did before. 61And hed stationed a chambers of the priests demolished. 39And they force there to defend it, and he fortified it to de-tore their garments and mourned with great fend Baithsoura so that the people would have a mourning. And they spread ashes on themselves fortress facing Idumea.

a.l.e. *the Judeans* b.l.e. *temple* c = Heb *kinnor* = *lyre* d.l.e. *loudas*

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5 And it happened, when the surrounding na-
themasfarasthegateofPtolemais,andfromthe tions heard that

the altar had been built and

nations up to three thousand men fell, and he took

the holy precinct had been rededicated as before, their spoils. 23And he took those from Galilee and they were greatly angered and decided to annihilate the race of Jacob who were in their midst. everything that was theirs and led them to Judea And they began to kill among the people and to with great gladness.

drive them out. 3And Judas made war against the

24 And Judas Maccabaios and Jonathan his

sons of Esau in Idumea, against Akra, brother crossed over the Jordan and went there because they were besieging Israel. And he struck a great blow in the wilderness. 25And they came upon them a mighty blow and reduced them and took upon the Nabateans and met with them peacefully.

their spoils. 4And he remembered the evil of the And they related to them everything that had happened to the people as a snare opened to their kindred in Galaaditis 26and that and as a trap by ambushing them on the roads. many of them were captive in Bosora and Bosor, in 5And they were confined by him to the towers, and

Alema, Chaspho, Maked and Karnain. "All these

he marshaled his troops against them and anathematized them and fortified and great. 27And in the remaining cities of Galaaditis also burned their towers with fire to ing cities of Galaaditis also there are captives. They together with all those who were inside. 6And he is marshalling troops, to assault the

fortresses to-crossed over against the sons of Ammon and morrow and to take them and to annihilate all found a strong band and many people with Timo- these people in one day.”

thy their leader. 7And he engaged in many battles

28 And loudas and his army turned away by

against them, and they were smashed before him, the road into the wilderness toward Bosora sud-and he defeated them. 8And he occupied lazer and denly and took the city. And he killed every male its daughtersa and returned to Judea.

by the edge of the sword and took all their spoils

9 And the nations in Galaad gathered together and burned it with fire. 29And he departed from against the Israelites who were within their borders, there by night, and they went as far as the fortress.

30

to eliminate them, but they fled to the fortress of

And it happened in the morning, they lifted up

Dathema. 10And they sent letters to loudas and his their eyes, look, a large crowd of people, which was brothers, saying, “The nations around us are gath- innumerable, carrying ladders and siege engines to ered together against us to annihilate us. 11And they take the fortress, and they were battling them.

31

are preparing to come and occupy the fortress in

And Ioudas saw that the battle had begun, and

which we have taken refuge, and Timothy is the the screaming of the city went up as far as heaven leader of their force. 12Now then come, and deliver with trumpeting and great screaming, 32and he us from their hand for a multitude of us has fallen. said to the men of his force, "Fight today for our 13And all our brothers who are in the area of

kindred." 33And he went out in three divisions

Toubia have been killed, and they have captured from behind them, and they trumpeted with the their wives and their children and belongings and trumpets and cried out in prayer. 34And the army destroyed about a thousand men there."

of Timothy recognized that it was Makkabaios, and

14 While the letters were being read, look, they fled from before him, but he struck them a other messengers were arriving from Galilee, hav- heavy blow, and up to eight thousand of their men ing torn their garments, giving a report similar to fell on that day.

these words, 15saying that there was gathered

35 And he turned aside to Maapha and made

against them, from Ptolemais and Tyre and Sidon war on it and took it. And he killed every male in and "even all the Galilee of the allophytes, to an- it and took its spoils and burned it with fire.

nihilate us.” 16Now when loudas and the people 36From there he departed and occupied Chaspho, heard these words, a great assembly was gathered Maked and Bosor and the remaining cities of together to decide what they should do for their Galaaditis.

kindred who were in affliction and were embattled

37 After these developments Timothy gathered

by them. 17And loudas said to Simon his brother, another army and camped before Raphon on the

“Select men for yourself, and go, and rescue your other side of the wadi. 38And loudas sent agents to kindred who are in Galilee. And I and Ionathan spy out the camp, and they reported to him saying, my brother will go to Galaaditis.” 18And he left “There are gathered together to him all the nations Iosephos the son of Zacharias, and Azarias, a surrounding us, a very great force. 39And he has leader of the people, with the remainder of the even hired Arabs to help them, and they are force in Judea for defense. 19And he commanded camped on the other side of the wadi ready to them saying, “Protect this people, and do not join come against you in battle.” And loudas went out battle against the nations until we return.” 20And to meet them.

three thousand men were allotted to Simon to go

40 And Timothy said to the commanders of his

to Galilee, and to loudas eight thousand men for force as loudas and his army came near to the wadi Galaaditis.

of water, “If he crosses over towards us first, we will

21 And Simon went to Galilee and conducted not be able to withstand him for he is powerful many battles against the nations, and the nations enough to prevail against us. 41But if he becomes were smashed from before him. 22And he pursued

cowardly and camps on the other side of the river,

a.l.e. *dependent villages* b.l.e. *Judeans* c.l.e. *the cities*

1 makkabees 5-6

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we will cross over towards him and will prevail ly. 62But they were not of the seed of those men to against him.” 42But when loudas came near to the whom was given salvation to Israel by their hand.

stream of water, he set the scribes of the people at

63 And the man loudas and his brothers were

the stream and commanded them, saying, “Do not glorified greatly before all Israel and all the nations allow any person to camp, but let them all come where their name was heard. 64And they would into the battle.” 43And he crossed over against gather together praising them.

them first, and all the people were behind him.

65 And loudas and his brothers went out and

And the nations were smashed from before him, made war on the sons of Esau in the land to the and they threw down their weapons and fled to the south. And he struck Chebron and its daughtersb sacred precinct in Karnain. 44And they

occupied and tore down its fortresses and burned the towers the city and burned the sacred precinct with fire to- all around it. 66And he departed to go to the land gether with all who were in it. And Karnain was of the allophytes and was going through Marisa.

vanquished, and they were no longer able to stand 67On that day priests fell in battle, desiring to act before loudas.

heroically in it by going into battle thoughtlessly.

45 And loudas gathered together all of Israel 68And loudas turned away to Azotus, a land of the who were in Galaaditis from the small to the great allophytes, and tore down their altarsc and burned and their wives and their children and belongings, the carvings of their gods with fire and took the a very great company, to come to the land of spoils of the cities and returned to louda.

louda. 46And they came as far as Ephron. And this

was a great city on the road, very well fortified, and

And King Antiochus was going through the

it was not possible to go around it to the right or 6 upper lands and heard that Elymais is a city in to the left, but only to go through the middle of it. Persia distinguished for its wealth in silver and 47But the people who were from the city closed

gold. 2And the temple that is in it is very wealthy,

them out and blocked the gates with stones.

and there are golden coveringsd and breastplate

48 And loudas sent a message to them with and weapons, which Alexander left there, the son peaceful words, saying, "We will pass through your of Philip, the king, the Macedonian, who first be-land to return to our land, and no one will do you came king over the Greeks. 3And he came and harm; we will only pass by on foot." But they did sought to take the city and to plunder it, and he not want to open to him. 49And loudas gave the was not able, because word of it became known to order to announce to the army for each to camp in people from the city, 4and they stood up against the place where they were. 50And the men of the him in battle. And he fled and departed from there force camped, and he made war on the city all that with great sorrow to return to Babylon.

day and all night, and the city was delivered into

5 And someone came to him in Persia reporting

his hand. 51And he destroyed every male by the that the armies that were going to Judea had been edge of the sword. And he demolished ita and took routed 6and that Lysias went initially with a power-its spoils and passed through the city over those ful force but was turned back from before theme, who had been killed.

and theye were strengthened by the weapons and

52 And they crossed over the Jordan to the power and much plunder that they took from the large plain before Baithsan. 53And loudas was armies that they had cut down 7and that they tore gathering the stragglers and encouraging the peo-down the abomination that he had built on the ple all along the road until he came to the land of altar in Ierousalem and encircled the holy precinct louda. 54And they went up to Mount Sion with with high walls as it had been before, and

also gladness and joy and offered whole burnt offer-
Baithsoura, his city.

ings, because no one of them fell until they re-

8 And it happened, when the king heard these
turned in peace.

words, he was astonished and greatly shaken, and

55 And in the days during which Ioudas and he fell upon his
bed and fell into illness from grief, Ionathan were in the land
of Galaad and Simon because things did not happen for him
as he dehis brother was in Galilee before Ptolemais, sired.
9And he remained there rather many days, 56Ioseph the
son of Zacharias and Azarias, com-because intense grief
mounted in him and he reck-

manders of the force, heard of the heroic actions oned that
he was dying. 10And he called all his and of the war which
they executed. 57And they Friends and said to them, "Sleep
eludes my eyes, said, "Let us make a name for ourselves
also, and and I am disheartened from worry. 11And I said in
let us go to make war against the nations around my heart,
'To what affliction have I come, and how us.'" 58And they
gave orders to the men of the force great is the cataclysm in
which I am now?' For I that was with them and went to
Jamnia. 59And was kind and beloved in my authority. 12But
now Gorgias and his men came out of the city to meet I
remember the evils which I did in Ierousalem.

them in battle. 60And Iosephos and Azarias were And I took
all the silver and gold vessels that were routed and were
pursued as far as the borders of in it, and I sent men to
annihilate the inhabitants Judea, and on that day up to two
thousand of the of Iouda in vain. 13I know that, because of

these people of Israel fell. 61And there was a great rout things, these evils have found me, and now look, I among the people, because they did not listen to am perishing with great grief in a foreign land.”

loudas and his brothers, intending to act heroical-

14 And he called Philip, one of his Friends, and

al.e. *the city* bl.e. *dependent villages* cGk = *bômos*
dPossibly *shields* el.e. *the Judeans*

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established him over his whole kingdom. 15And each beast, sturdy, covered, tied on it with devices, he gave him his crown and robe and the seal ring and on each one were four men of strength, who in order to guide Antiochus his son and raise him fought upon them, and its Indian handler. 38And to be king. 16And Antiochus the king died there in he stationed the rest of the cavalry on the sides at the one hundred forty-ninth year. 17And Lysias both flanks of the army as raiders and as guards for found out that the king had died, and he estab- the phalanxes. 39Now as the sun shone on the gold lished Antiochus his son to be king in his place, and copper shields, the mountains glittered with whom he had raised as a youth, and he called his them and glowed as lamps of fire.

name Eupator.

40 And a certain part of the army of the king

18 And the men from the citadel had shut Isra- spread out on the high mountains and some of the el in around the

aholy placesa and were seeking to lower ones, and they were advancing securely and do harm by every means and to support the na- in order. 41And everyone trembled who heard the tions. 19And loudas determined to eliminate them sound made by the multitude of them and by the and summoned all the people together to besiege marching of the multitude and the clashing of the them. 20And they gathered together and besieged weapons, for the army was very great and mighty.

them in the one hundred fiftieth year. And he built 42And loudas and his army drew near to do battle, siege towers and engines. 21But a group of them and six hundred men of the army of the king fell.

broke out of the siege and some of the impious of 43And Eleazaros Auaran saw one of the beasts plat-Israel joined themselves to them. 22And they went ed with royal armor, and it stood above all the to the king and said, "How long will you not do other beasts, and he thought that the king was on justice and avenge our kindred? 23We were pleased it. 44And he gave himself up to save his people and to be subject to your father and to go by the things to secure for himself an everlasting name. 45And he said and to follow his ordinances. 24But the he ran at him boldly, into the middle of the pha-sons of our people besieged itb because of this and lanx, and was killing to the right and to the left, became alienated from us; furthermore, as many and they separated before him on each side. 46And of us as were found were put to death, and our in- he got down under the elephant and stabbed it un-heritances were seized. 25And not only upon us derneath and killed it, but it fell to the ground on did they lay hands, but also upon all things along top of him, and he died there. 47And theyc saw the their borders. 26And look, today they are camped might of the

kingdom and the charge of the forces, against the citadel in Jerusalem to take it, and they turned back from them.

they have fortified the holy precinct and Baith-

48 But the men from the army of the king went

soura. 27And if you do not forestall them with up to meet them in Jerusalem, and the king haste, they will do more than these things, and you camped in Judea and at Mount Sion. 49And he will not be able to restrain them.”

made peace with the people of Baithsoura, and

28 And the king became angry when he heard they came out of the city, because there was no this and gathered together all his Friends, com- food for them there to be shut in it, because it was manders of his army and those over the cavalry. sabbath in the land. 50And the king took Baith- 29And from other kingdoms and from the islands

soura and stationed a guard there to hold it. 51And

of the seas mercenary forces came to him. 30And he camped against the holy precinct for many days the number of his forces was one hundred thou- and set up there siege towers and machines and de-sand foot soldiers and twenty thousand cavalry vices to hurl fire and stones and to shoot arrows and thirty-two elephants trained in war. 31And they and slings. 52And theyc themselves also made ma-came through Idumea and camped at Baithsoura. chines against their machines and battled for And they battled for many days and built siege en- many days. 53But there was no food in the deposi-gines, but theyc came out and burned them and tories, because it was the seventh year, and those fought bravely.

who had been rescued from the nations into Judea

32 And Iudah departed from the citadel and

consumed the remainder of the stores. 54 And few

camped at Baithzacharia, opposite the camp of the men remained in the holy places, because the king. 33 And the king arose early in the morning famine prevailed over them, and they were scattered and led the army in haste down the road to their, each one to his own place.

Baithzacharia. And the forces prepared for battle

55 And Lysias heard that Philip, whom King

and trumpeted with the trumpets. 34 And they Antiochus, while he was still living, had appointed showed the elephants juice of grapes and black to raise Antiochus his son to be king, 56 had re-berries to incite them to war. 35 And they divided turned from Persia and Media, and the forces that the beasts among the phalanxes and positioned had gone with the king were with him, and that he with each elephant a thousand men with chain was seeking to gain control of the government.

mail breastplates and copper helmets on their 57 And he hurried and assented to withdraw and heads, and there were also five hundred select cavalry said to the king and to the leaders of the force and army assigned to each beast. 36 These ahead of time to the men, "We are dying out every day, and our men were wherever the beast was and went with it food is limited, and the place we are besieging is wherever it went. They would never separate from strong, and the business of the kingdom is pressing it. 37 And there were wooden towers on them, on which upon us. 58 Let us now offer terms to these peo-

al.e. temple bl.e. the citadel cl.e. the Judeans

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ple, and let us make peace with them and with 17

“The flesh of your holy ones and their blood

every nation of them. 59And let us permit them to

they poured out around Ierousalem,

live in accordance with their precepts as before, for

and there was no one to bury them.”

on account of those precepts, which we dispersed, 18And
fear and trembling of them fell upon all the they became
angered and did all these things.

people, for they said, “There is no truth and judg-

60 And the speech was satisfactory to the king ment in
them, for they have violated the stipula-and to the rulers,
and he proposed to thema to tion and the oath which they
swore.”

make peace, and they accepted. 61And the king and

19 And Bacchides departed from Ierousalem

the rulers swore an oath to them, and on this basis and
camped at Bethzaith. And he sent and appre-theya came
out of the fortress. 62And the king en- hended many of the
men who had deserted to him tered into Mount Sion and
saw the fortification of and some of the people, and he killed

them in the the place, but he set aside the oath which he swore great pit. 20And he entrusted the country to Aland commanded and tore down the surrounding cimus and left a force with him to help him, and wall. 63And he departed quickly and returned to Bacchides returned to the king.

Antioch, and he found Philip governing the city.

21 And Alcimus struggled to gain the high

And he made war upon him and took the city by priesthood, 22and all those who were stirring up force.

their people joined together with him. And they

prevailed over the land of louda and did great

In the one hundred fifty-first year, Demetrius

harm in Israel. 23And loudas saw all the evil that

7 son of Seleucus left Rome and ascended with Alcimusandthosewithhimhaddonetothesons a few men to a seaside city and became king there. of Israel, which was more than the nations had 2And it happened as he was going into the royal

done. 24And he went out into all the regions all

palace of his fathers, his forces apprehended Anti- around Judea and executed vengeance on the men ochus and Lysias to lead them to him. 3But when who had deserted, and they were prevented from this action became known to him, he said, "Do going out into the country. 25But when Alcimus not show me their faces." 4And the forces killed saw that loudas and those with him had strength-them, and

Demetrius sat on the throne of his kingdom, and he also knew that he would not be able to remain in power.

He sent them, and he returned to the king and de-

5 And all the lawless and impious men of Israel denounced their misdeeds.

He came to him, and Alcimus, who wanted to be a

26 And the king sent Nicanor, one of his dis-

priest, led them. 6 And they denounced the people distinguished commanders, who hated and was hostile to the king, saying, "Loudas and his brothers detestable to Israel, and he commanded him to annihilate all your friends and scattered us out of our land. 27 And Nicanor came to Jerusalem. 7 Now then, send a man whom you trust, and with a large force and sent a message to Loudas 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 say to Loudas, 'Let there be no warfare between me and you. I will come with a few men in order to see you personally with peace.'"

personally with peace."

8 And the king selected Bacchides from the

29 And he came to Loudas, and they greeted

Friends of the king, who governed the area beyond each other peacefully, but the enemies were ready to seize Loudas. 30 Word of this became known to Bacchides, who was faithful to the king. 9 And he sent him and Loudas, that he came to him with

deceit, and he impious Alcimus, and he bestowed the priesthood became terrified of him and did not want to see his upon him, and he commanded him to execute face again. 31Nicanor learned that his plan had vengeance on the sons of Israel. 10And they de- been revealed, and he came out to meet loudas in parted and came with a large force to the land of battle near Chapharsalama. 32Around five hun-louda, and he sent messengers to loudas and his dred men of those with Nicanor fell, and they fled brothers with peaceful words with deception. 11But to the city of Daid.

they did not pay attention to their words, for they

33 After these developments Nicanor went up

saw that they came with a large force.

to Mount Sion, and some of the priests from the

b

12 And a company of scribes met before Al-

holy placesb and some of the elders from the peo-

cius and Bacchides to seek their rights. 13And the ple came out to greet him peacefully and to show Hasideans were the first among the Israelites, and him the whole burnt offering that was being of-they sought peace from them, 14for they said, "A fered in behalf of the king. 34But he mocked them man, a priest of the seed of Aaron, came with the and ridiculed them and defiled them and spoke ar-forces, and he will not treat us unjustly." 15And he rogantly. 35And he swore with anger, saying, "If spoke peaceful words with them and swore to loudas and his army do not surrender themselves them, saying, "We will not seek to do evil to you or into my hands now, in the future, if I return in to your friends." 16And they trusted him, but he peace, I will burn down this house." And he went apprehended from among them sixty men and out with great anger. 36And the priests went in and killed them in one day according to the word stood in front of the altar and the shrine and wept which was written, and said,

al.e. *the Judeans* bl.e. *temple*

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37

"You have selected this house for your name

having one hundred twenty elephants and cavalry

to be invoked in it,
and chariots and a very large force, and was
to be a house of prayer and supplication
smashed by them, 7and they took him alive and
for your people.

established that he and those who would rule after
38

Execute vengeance on this man and on his
him would give them a large tribute and would
army,
give hostages and territorial cession, 8the country
and let them fall by the sword.

of India and Media and Lydia, among the most
Remember their blasphemies,
beautiful of their countries, and taking them from
and do not allow them to endure.”

him, they gave them to Eumenes the king, 9and

39 And Nicanor went out of Jerusalem and that men from
Greece wanted to come and encamped in Baithoron, and
the Syrian force met to slay them, 10but word of this became
known to him. 40And Judas camped in Adasa with three

them, and they sent one general against them, and thousand men. And loudas prayed and said, they battled against them, and many of them fell 41“When the men from the king blasphemed, your

wounded, and they captured their wives and their

angel came out and killed one hundred eighty-five children and plundered them and took control of thousand of them. 42In the same manner smash their land and tore down their fortresses and en-this army before us today, and let the rest know slaved them to this day. 11And the rest of the kingthat he spoke wickedly against your aholy placesa, doms and the islands, as many as ever resisted and judge him according to his wickedness.”

them, they devastated and enslaved them, 12but

43 And the armies engaged in battle on the with their friends and those who were supported thirteenth of the month Adar. And the army of Ni- by them they maintained friendship, and they got canor was smashed, and he fell first in battle. control of kings both near and far, and whoever 44And as his army saw that Nicanor fell, they threw

heard their name feared them. 13And those whom

down their weapons and fled. 45And theyb pur- they want to help and to be king, theyd are king, sued them one day’s distance from Adasa until and those, whom they want, they remove. And they came to Gazera, and they trumpeted with the they have been exalted greatly. 14And in all this not signal trumpets behind them. 46And people came even one of them has put on a crown nor have they out of all the surrounding villages of Judea and wrapped themselves in purple so as to show their outflanked them, and they turned back against power by it. 15And they built for themselves a

each other. And all of them fell by the sword, and council chamber, and every day three hundred not even one of them was left. 47And they took the twenty senators deliberate continuously about the plunder and the spoils and cut off the head of Ni- multitude so that they might live in an orderly way.

16

canor and his right hand, which he had stretched

And they trust one man to rule them each year

out arrogantly, and they brought them and exhib- and to govern all their land, and they all obey the ited them in lerousalem. 48And the people re- one, and there is no jealousy or envy among them.

joiced greatly, and they observed that day as a day

17 And loudas selected Eupolemus son of

of great gladness. 49And they established the ob- loannes of Akkos and Jason son of Eleazaros and servation of that day every year on the thirteenth of sent them to Rome to establish friendship and an al-Adar. 50And the land of louda became quiet for a liance 18and to lift the yoke from them, for they saw few days.

the kingdom of the Greeks enslaving Israel in servi-

tude. 19And they went to Rome, and the distance

And loudas heard the name of the Romans,

was very long, and they entered into the council

8 that they were powerful in strength and were chamber and answered and said, 20 "Ioudas, who is pleased with all those who allied themselves with also called Makkabaios, and his brothers and the them, that they would establish friendship with all multitude of the Judeans sent us to you to establish those who come to them 2 and that they are powerful with you an alliance and peace and to enroll us as powerful in strength. And they recounted to him their allies and friends of yours." 21 And the speech was wars and the heroic actions which they were doing pleasing to them. 22 And this is a copy of the letter with the Galatians and that they prevailed over which they copied onto brass tablets and sent to Iethem and made them subject to tribute 3 and all Irousallem to be with them there as a memorial of they did in the land of Spain to gain control over peace and alliance: the metals, the silver and the gold which was there

23 "May it be well with the Romans and with the

4 and how they prevailed over the whole place by

nation of the Judeans on the sea and on land forever-

their strategy and patience, and the place was very fertile, and may sword and enemy be removed far from far distant from them, and the kings came against them. 24 But if war should come to Rome first or to them from the ends of the earth until they any of their allies in all their dominion, 25 the nation smashed them and struck them a great blow, while of the Judeans will be their ally with their whole the rest give them tribute every year, 5 and Philip heart as the time may indicate to them. 26 And they and Perseus, the king of Kitiansc, and those who will not give to the enemies, neither will they supply came up against them, they smashed them in war wheat, weapons, silver, ships, as it seemed good to and prevailed over them, 6 and Antiochus the Rome, but

they will keep their commitments, re-Great, king of Asia, who came against them in war ceiving nothing in return. 27In the same manner, if

a.l.e. *temple* b.l.e. *the Judeans* c.l.e. *Macedonians* d.l.e. *those helped*

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a war occurs first to the nation of the Judeans, the

14 And loudas saw that Bacchides and the bulk

Romans will be their ally, willingly as the time may of his army were on the right, and with him came indicate to them. 28And to the allies will not be all the bravest in heart. 15And the right wing was given wheat, weapons, silver, ships, as it seemed smashed by them, and he pursued them as far as good to Rome. And they will keep these commit-Mount Azotus. 16And those on the left flank saw ments and not with deceit. 29According to these that the right flank had been smashed, and they words, thus stand the Romans with the citizenry of turned on the heels of loudas and those with him the Judeans. 30But if after these words the first party from behind. 17And the fighting became heavy and the second party desire to add or subtract, they and many wounded fell from both sides. 18And shall do it by their own choice, and whatever they loudas fell, and the rest fled.

add or subtract shall be authoritative.”

19 And Ionathan and Simon took loudas their

31 And concerning the evils which king brother and buried him in the tomb of their fa-Demetrius is doing to them, we

have written to them in Modein 20 and wept for him. And all Israel him saying, "Why have you made your yoke heavy mourned him with great mourning and grieved on our friends and allies, the Judeans? 32 If then many days and said,

they petition against you again, we will give the 21

"How the mighty savior of Israel fell!"

judgment to them, and we will make war on you 22 And the rest of the words of loudas and of the by sea and by land."

battles and heroic acts which he did and of his

greatness were not written down for they were very

And Demetrius heard that Nicanor and his

many.

9 forces had fallen in battle; he again sent Bac- 23 And it happened after the death of loudas, chides and Alcimus for the second time to the land the lawless came forth in all the regions of Israel, of louda, and the right flank with them. 24 And they and all those who worked injustice arose. 24 In traveled the road to Galgala and camped against those days there was a very great famine, and the Maisaloth in Arbela and occupied it and destroyed country deserted with them. 25 And Bacchides se-many people's lives. 3 And in the first month of the lected the impious men and established them as one hundred fifty-second year, they camped masters of the country. 26 And they sought out and against Ierousalem, 4 and they departed and went investigated the friends of loudas and led them to into Bereth with twenty thousand men and two Bacchides, and he retaliated against them and thousand cavalry.

taunted them. 27And there was a great affliction in

5 And loudas was camped at Elasa, and three Israel such as had not been since the day that a thousand selected men with him. 6And they saw prophet was not seen among them.

the multitude of the forces, that they were many,

28 And all the friends of loudas came together

and they became very frightened, and many melt- and said to Ionathan, 29“Since your brother loudas ed away from the camp; there did not remain of has died, there is no man like him to come forward them but eight hundred men.

and to go against the enemy and Bacchides and

7 And loudas saw that his army had melted those who are hostile to our nation. 30Now then away and the battle was pressing him, and he was we have chosen you today in his place to be for us shattered in spirit, because he did not have time to a ruler and a leader to fight our war.” 31And gather them together. 8And he became faint and Ionathan accepted the leadership at that time and said to those who were left, “Let us arise and go up rose up in the place of loudas his brother.

against our adversaries. Perhaps we are strong

32 And Bacchides learned this, and he sought

enough to do battle with them.” 9But they deterred to kill him. 33But Ionathan and Simon his brother him, saying, “We are not strong enough, but rather, and all those with him found out and fled into the let us save our lives now. We and our brothers will wilderness of Thekoe and camped at the

waterhole return and will do battle against them. But we are of Asphar. 34And Bacchides learned this on the day few.” 10And loudas said, “Far be it from me to do of the sabbaths, and he and all his army came to this thing, to flee from them. And if our time has the other side of the Jordan.

drawn near, and let us die with courage for the sake

35 And he sent his brother, a leader of the host,

of our brothers, and let us leave no accusation and requested of his Nabatean friends to store against our honor.”

with them the large amount of their baggage. 36But

11 And the forcea departed from the camp and the sons of lambri from Medaba came out and stood for the engagement with them. And the cav- seized loannes and everything that he had and, alry was divided into two parts, and the slingers having them, went away.

and the archers went ahead of the army as did all

37 After these developments, they announced

the strong warriors. 12But Bacchides was on the to Ionathan and to Simon his brother that the sons right flank, and the phalanx approached from of lambri are holding a big wedding and are bring-both sides. And they blew the trumpets, and the ing the bride from Nadabath, a daughter of one of men with loudas also trumpeted with their trum- the great nobles of Chanaan, with a large convoy.

pets. 13And the earth was shaken from the sound 38And they remembered the blood of loannes of the armies, and

the battle was joined from the their brother and they went up and hid under the morning until evening.

cover of the mountain. 39And they lifted up their

al.e. of Bacchides

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1 makkabees 9-10

eyes and saw and look, a commotion and a large plan became known. 61And they apprehended entourage, and the bridegroom and his friends and from among the men of the country, who were the his brothers came out to meet them with drums leaders of the evil, up to fifty men, and killed them.

and musicians and many weapons. 40And they

62 And Ionathan and Simon and those with

rose up against them from the ambush and killed him withdrew to Baithbasi in the wilderness and them. And many wounded fell, and the rest fled to rebuilt its ruins and strengthened it. 63And Bac-the mountain, and they took all their spoils. chides learned this, and he gathered together his 41And the wedding changed to mourning, and the

whole multitude and sent word to those from

sound of their musicians to lamentation. 42And Judea. 64And he came and camped against Baith-they exacted vengeance for the blood of their basi, and he battled it for many days and made brother and returned to the marshland of the Jor- siege engines.

dan.

65 And Jonathan left Simon his brother in the

43 And Bacchides heard this, and he came on city and went out into the country and came with the day of the sabbaths as far as the banks of the a small number. 66And he defeated Odomera and Jordan with a large force. 44And Jonathan said to his brothers and the sons of Phasiron in their those with him, "Let us rise up now and fight for covert. And they began to strike and were coming our lives, for today is not as yesterday or the third up with the forces. 67And Simon and those with day. 45For look, the battle is before us and behind him came out of the city and burned the siege en-us, and the water of the Jordan is on this side and gines. 68And they battled against Bacchides, and he that, and there is marsh and thicket; there is no was smashed by them. And they pressed him great-place to turn. 46Now then, cry out to heaven so that ly, because his strategy and his attack were futile.

you may be saved from the hand of our enemies." 69And he became enraged with anger at the lawless 47And the battle began, and Jonathan stretched out

men who had advised him to come to the country,

his hand to strike Bacchides, but he turned away and they killed many of them and decided to go from him toward the rear. 48And Jonathan and back to his land.

those with him jumped into the Jordan and swam

70 And Jonathan learned this, and he sent

through to the other side, but theyb did not cross emissaries to him to conclude peace with him and through the Jordan

against them. 49And up to a to give back the captives to them. 71And he accept-thousand men with Bacchides fell on that day.

ed and did according to his words, and he swore to

50 And he returned to Ierousalem and built him not to seek evil for him all the days of his life.

fortified cities in Judea, the fortress in Iericho, and 72And he gave back to him the captives whom he Ammaous and Baithoron and Baithel and Tham- had captured formerly from the land of Iouda, and natha Pharathon and Tephon with high walls and turning back he returned to his land and did not gates and bolts. 51And he placed a guard in them, add to come again to their territory. 73And the to be hostile to Israel. 52And he fortified the city of sword ceased from Israel, and Ionathan lived in Baithsoura and Gazara and the citadel, and he Machmas and began to judge the people and replaced in them forces and stores of food. 53And he moved the impious from Israel.

took the sons of the leaders of the country as hostages and placed them in the citadel in Ierousalem

And in the one hundred sixtieth year,

in detention.

10 Alexander Epiphanes son of Antiochus

54 And in the one hundred and fifty-third year, went up and took Ptolemais. And they accepted in the second month, Alcimus gave the command him, and he ruled there. 2And Demetrius the king to tear down the wall of the inner court

of the heard this, and he gathered together very many choly
placesc, and he tore down the works of the

forces and came out to meet him in battle. 3And

prophets. And he began to tear it down, 55but at Demetrius
sent letters to Ionathan with peaceful that time Alcimus was
stricken, and his works were words in order to magnify him,
4for he said, "Let thwarted. And his mouth was stopped up,
and he us move beforehand to make peace with them
bewas paralyzed, and he was no longer able to say a fore he
makes peace with Alexander against us.

word and command about his own house. 56And 5For he
will remember all the evils which we car-Alcimus died at that
time with great torment. ried out against him and his
brothers and the na-57And Bacchides saw that Alcimus had
died, and

tion." 6And he gave him authority to muster forces

he returned to the king, and the land of louda was and to
prepare weapons and to be his ally; he also quiet for two
years.

said for the hostages in the citadel to be turned

58 And all the lawless took counsel, saying, over to him.

"Look, Ionathan and those with him live in peace

7 And Ionathan came to lerousalem and read

confidently. Now then, we shall bring Bacchides the letters
in the hearing of all the people and of back, and he will
apprehend them all in one those from the citadel. 8And they
became very night." 59And they went and counseled

together frightened when they heard that the king had with him. 60And he departed to come with a large given authority to him to muster forces. 9And force and sent letters in secret to all his allies in those from the citadel turned the hostages over to Judea for them to apprehend Jonathan and those Jonathan, and he gave them back to their parents.

with him, but they were not able, because their

10 And Jonathan established his residence in

a.l.e. *the Judeans* b.l.e. *the enemy* c.l.e. *temple*

1 makkabees 10

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Jerusalem and began to build and renew the city. ransom, and let every one exempt them from taxes 11And he said to those who were doing the works

on their livestock also.

to build the walls also around Mount Sion from

34 "And all the feasts and sabbaths and new

four-foot stones for fortification, and they did moons and designated days, and three days before thus.

a feast and three after a feast, let all these days be

12 And the aliens who were in the fortresses, tax-free and exempt for all Judeans who are in my which Bacchides had built, fled. 13And each one kingdom. 35And no one will have authority to de-abandoned his place and went back to his own land payment from or to bother any one of them land.

14 Only in Baithsoura were some of those left about any thing.

who had abandoned the law and the ordinances,

36 "And let some of the Judeans be enrolled in

for it became a place of refuge.

the forces of the king up to thirty thousand men,

15 And Alexander the king heard all the offers and provisions will be given to them as is appro-that Demetrius had sent to Ionathan, and they re- priate for all the forces of the king. 37 And some of counted to him the battles and the heroic acts that them will be stationed in the large fortresses of the he and his brothers had done and the troubles that king, and some of these will be assigned to the af-they had had. 16 And he said, "Surely, we shall not fairs of the kingdom, which are confidential. And find one such man? And now let us make him our let those who are over them and the rulers be from Friend and ally." 17 And he wrote letters and sent their own people, and let them follow their laws, them to him according to these words, saying, as also the king ordered in the land of louda.

18 "King Alexander to his brother Ionathan,

38 "And let the three districts that were an-

greeting. 19 We have heard about you, that you are nexed to Judea from the country of Samaria be a man powerful in strength and suitable to be our combined with Judea for the purpose of being Friend. 20 And now we have appointed you today considered to be under one rule and not to obey to be high priest of your nation and to be called a any other authority but that of the high priest.

Friend of the king”—and he sent him purple vest-
39Ptolemais and the land belonging to it I have ments and a
golden crown—”and to think about given as a gift to the
aholy placesa in Ierousalem for things as we do and to keep
friendship toward us.”

the appropriate expenditures of the aholy placesa.

21 And Ionathan put on the holy vestments in
40Furthermore, I will give every year fifteen thou-the
seventh month of the one hundred sixtieth sand shekels of
silver out of the accounts of the year at the feast of tent
pitching, and he mustered king from the places belonging to
him. 41And all forces and prepared many weapons.

the excess that they did not pay out from the reve-

22 And Demetrius heard of these develop- nues, as they did
among the first nations, from ments, and he was grieved
and said, 23“What is now on they shall give for the works of
the housea.

this that we have done, that Alexander has acted 42And in
addition to this, five thousand shekels of before us to
establish friendship with the Judeans silver, as much as they
received from the revenues for support. 24I also will write
them words of invi- of the holy place out of the account
every year, tation and exaltation and gifts so that they may
be these also are remitted, because they belong to the with
me for support.” 25And he sent a message to priests who
are ministering. 43And all who take them according to these
words, refuge in the temple in Ierousalem and in all its

“King Demetrius to the nation of the Judeans, areas,
because they are in debt to the king or for greeting. 26Since
you have kept your treaties with any other reason, let them

and everything that is us and have remained in our friendship and have theirs be set free in my kingdom.

not gone over to our enemies, we have heard this

44 “And the cost of constructing and renewing

and rejoiced. 27And now persist in keeping faith the buildings of the aholy placesa also shall be paid with us, and we will return good things to you in from the account of the king. 45And the cost of exchange for what you do for us. 28We will grant constructing the walls of Ierousalem and fortifying you many exemptions and will give you gifts.

it all around shall be paid from the account of the

29 “And now I release you and exempt all the king, as shall that of constructing the walls in Judeans from tribute and from the levy of salt and Judea.”

the crown taxes. 30Also, instead of the third of the

46 But when Ionathan and the people heard

grain and the half of the tree fruit which is due for these words, they did not believe them nor accept me to receive, I discontinue from today and hence- them, because they remembered the great evil that forth collecting them from the land of Iouda and he did in Israel and how he oppressed them great-from the three districts annexed to it from Samari- ly. 47And they preferred Alexander, because it was tis and Galilee from this very day and for all time. he who began to speak to them with peaceful 31And let Ierousalem be holy and exempt, as also words, and they allied themselves with him all his its borderlands—tithes and taxes. 32Furthermore, I days.

release my authority over the citadel in Jerusalem

48 And Alexander the king gathered together

and grant to the high priest to establish in it what- large forces and camped opposite Demetrius.

ever men he selects to guard it. 33And every soul of 49And the two kings joined in battle, and the army the Judeans who was taken hostage from the land of Demetrius fled, and Alexander pursued him, and of Iouda into all my kingdom I set free without

he prevailed over them. 50And he sustained the bat-

al.e. *temple*

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1 makkabees 10-11

tle forcefully until the sun set, and Demetrius fell mountains? 71Now then, if you are confident in on that day.

your forces, come down to us on the plain, and let

51 And Alexander sent ambassadors to Ptole- us measure ourselves with each other there, be-my, king of Egypt, with these words, saying, cause with me is the army of the cities. 72Ask, and 52“Whereas I have returned to my kingdom and

learn who I am and who the rest are who are help-

have sat on the throne of my fathers and have ing us. And they say, ‘You are not able to stand taken hold of the government and have crushed against us, because twice your fathers were routed Demetrius and have taken control

of our land, in their land.' 73And now you will not be able to
53and I joined battle with him, and he and his

withstand the cavalry and so much force on the

army were smashed by us, and we have sat on the plain
where there is no stone or rock, nor any place throne of his
kingdom, 54And now let us establish to flee."

friendship with each other, and now give me your

74 But when Jonathan heard the words of

daughter as a wife, and I will become your son-in-
Apollonius, he was moved in thought. And he se-law and will
give gifts to you and to her, which are lected ten thousand
men and came out of Ierou-worthy of you."

salem, and Simon his brother met him to help

55 And Ptolemy the king answered, saying, "It him. 75And
he camped at Joppe, but those from was a good day on
which you returned to the land the city closed him out,
because there was a garri-of your fathers and sat on the
throne of their king- son of Apollonius in Joppe, and they
made war dom. 56And now I will do for you what you wrote,
against it, 76and those in the city became afraid but meet
me in Ptolemais so that we may see each and opened it,
and Jonathan took control of other, and I will become your
father-in-law as you Joppe.

have said."

77 And Apollonius heard this, and he mar-

57 And Ptolemy came out of Egypt, he and his shaled three
thousand cavalry and a large force and daughter, and came

to Ptolemais in the one hundred went to Azotus as if he were passing through. And in the sixtieth year. 58 And Alexander the king simultaneously he advanced to the plain, because he met him, and he gave him Cleopatra his daughter he had a multitude of cavalry and trusted in it.

and held her wedding in Ptolemais as kings with 78 And he chased after him into Azotus, and the great pomp.

two armies joined in battle. 79 But Apollonius se-

59 And Alexander the king wrote to Jonathan secretly left a thousand cavalry behind them. 80 And to come to a meeting with him, 60 and he came Jonathan understood that there was an ambush with pomp to Ptolemais and met with the two behind him, and they surrounded his army and kings, and he gave silver and gold to them and to shot arrows at the people from morning until the their Friends and many gifts, and he found favor afternoon. 81 But the people stood, as Jonathan before them. 61 And some corrupt men from Israel had ordered, and the enemy cavalry grew tired.

gathered together against him, lawless men, to pe-

82 And Simon drew in his force and joined bat-

tles against him, but the king did not pay attention to them. 62 And the king gave orders, and they were up, and they were smashed by him and fled.

removed Jonathan's garments from him and 83 And the cavalry was scattered in the plain, and clothed him in purple, and they did thus. 63 And they fled to Azotus and entered Bethdagon, the king seated him with himself and said to his house of their idol, to be saved. 84 And Jonathan rulers, "Go out with him to the middle of the city,

burned Azotus and the cities surrounding it and and announce that no one is to petition against took their spoils, and the temple of Dagon, and him concerning any thing, and let no one bother those who had taken refuge in it he burned with him for any reason.” 64And it happened as the pe- fire. 85And those who fell by the dagger, together titioners saw his prestige, as he had announced it, with those who were burned, were about eight and saw him clothed in purple, they all fled. 65And thousand men.

the king honored him and listed him among his

86 And Ionathan departed from there and

First Friends and made him general and provincial camped against Ascalon, and the people from the governor. 66And Ionathan returned to Ierousalem city came out to meet him with great pomp.

with peace and gladness.

87 And Ionathan returned to Ierousalem with

67 And in the one hundred sixty-fifth year those who were with him having many spoils.

Demetrius son of Demetrius came from Crete to 88And it happened, when Alexander the king the land of his fathers. 68And Alexander the king heard of these developments, he even added to learned this, and he was greatly grieved and re- honor Ionathan, 89and he sent him a golden turned to Antioch. 69And Demetrius appointed brooch, as is the custom, to be given to the Kins-Apollonius, who was over Coele-Syria, and he men of kings. And he gave him Akkaron and all its gathered a large force and camped in Jamnia. And regions as his dependency.

he sent a message to Jonathan the high priest saying,

And the king of Egypt assembled many

70 "You alone rise up against us, and I have been 11 forces, like the sand that is at the edge of the sea, and many ships and sought to take control of you. And why do you have authority over us in the

the kingdom of Alexander by deceit and to add it

a.l.e. *Jonathan* b.l.e. *the phalanx*

1 makkabees 11

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to his own kingdom. 2And he set out for Syria with the elders of Israel and some of the priests and put peaceful words, and the people from the cities himself in danger. 24And taking silver, gold and opened to him and met him, because it was the clothing and many other gifts, he went to the king command of Alexander the king to meet him, be- in Ptolemais and found favor before him. 25And cause he was his father-in-law. 3But as he entered certain lawless men from his nation petitioned into the cities, Ptolemy stationed forces as a guard against him, 26but the king did to him as his pred-in each city.

ecessors did to him before him and exalted him

4 When he drew near to Azotus, they showed before all his Friends. 27And he bestowed upon him the burnt temple of Dagon and Azotus and its him the high priesthood and as

many other hon-outskirts in ruins and bodies scattered around and ors as he had before and made him be counted the burned corpses which hea had burned in the among his First Friends. 28And Ionathan requested war, for they made piles of them along his way. that the king make Judea tax-free, as well as the 5And they recounted to the king the things that three districts and Samaritis, and pledged to him

Ionathan had done in order to blame him, but the three hundred talents. 29And the king was pleased king kept silent. 6And Ionathan met the king at and wrote letters to Ionathan concerning all these Joppe with pomp, and they greeted each other and things in this way:

slept there. 7And Ionathan went with the king as

30 “King Demetrius to Ionathan his brother

far as the river called Eleutherus, and he returned and the nation of the Judeans, greeting. 31This to Ierousalem.

copy of the letter that we wrote to Lasthenes our

8 But King Ptolemy took control of the cities relative concerning you we have also written to you on the coast as far as Seleuceia by the sea, and he so that you may know its contents. 32 ‘King was contemplating evil thoughts about Alexander. Demetrius to Lasthenes his Father, greeting. 33To 9And he sent ambassadors to Demetrius the king,

the nation of the Judeans, who are our friends and

saying, “Come, let us conclude an agreement be- continue to do what is right toward us, we have de-tween ourselves, and I will give you my daughter, cided to do good because of their good will toward whom Alexander has, and you will rule over the us. 34We have guaranteed for them the

boundaries kingdom of your father. 10For I have changed my of Judea as well as the three districts of Aphairema mind about giving my daughter to him, because he and Lydda and Ramathaim; these were added to has sought to kill me.” 11And he blamed him, be- Judea from Samaritis, with all the areas belonging cause he desired his kingdom. 12And he took his to them, for all those who sacrifice in Ierousalem daughter away and gave her to Demetrius, and he in exchange for the royal taxes that the king re-became alienated from Alexander, and their hostil- ceived from them formerly every year from the ity became apparent.

produce of the earth and from the tree fruits.

13 And Ptolemy entered Antioch and put on 35And the other revenues belonging to us from the the crown of Asia, and he placed two crowns on present time, from the tithes and the taxes that behis head, that of Egypt and of Asia. 14But Alexan- long to us, and the lakes of salt and the crown taxes der the king was in Cilicia during those times, be- that belong to us, all these we will excuse for them.

cause the people from those places were rebelling. 36And not one of these shall be set aside from the 15And Alexander heard of this, and he came

present time on forever. 37Now then take care to

against him in battle. And Ptolemy marched out make a copy of this, and let it be given to Ionathan, and met him with a strong troop and routed him. and let it be put on the holy mountain in a promi-16And Alexander fled to Arabia to hide himself

nent place.’ “

there, and King Ptolemy was exalted. 17And Zabdi-

38 And Demetrius the king saw that the land

of the Arab cut off the head of Alexander and sent it to Ptolemy. 18 But King Ptolemy died on the third day, 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.

Demetrius became king in the one hundred sixty-seventh year. But all the forces that had served under his father were

were hostile to him. 39 And Trypho was one of

those who were with Alexander formerly, and he gathered together those men from Judea to assault the citadel in Jerusalem. 20 In those days he saw that all the forces were complaining against him, and they made many siege engines against Demetrius, and he went to the Arab, it. 21 But certain people who hated their nation, who was raising Antiochus, the small son of lawless men, went to the king and reported to him all that Alexander, 40 and was watching over him until he saw that Jonathan was besieging the citadel. 22 And he could not hand him over to him so that he could rule when he heard this he became angry, and as soon as he was in his father's place. And he reported to him all as he heard it, he marched immediately and came that Demetrius had accomplished and the hostility to Ptolemais, and he wrote Jonathan not to besiege the citadel, that his forces showed toward him, and he retreated from the citadel and to present himself to him for a while there many days.

meeting in Ptolemais most speedily.

41 And Jonathan sent a message to Demetrius

23 But when Jonathan heard this, he directed the king to remove the soldiers of the citadel from that the siege continue, and he selected some of

Jerusalem, and the soldiers in the fortresses, for

al.e. *Jonathan*

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1 makkabees 11-12

they were battling Israel. 42And Demetrius sent a them and took the sons of their rulers as hostages message to Jonathan, saying, "Not only will I do and sent them to Jerusalem. And he went these things to you and to your nation, but I will through the country as far as Damascus.

glorify you and your nation greatly, if I have the

63 And Jonathan heard that the commanders

opportunity. 43Now then, you will do right to send of Demetrius had arrived in Kedesh in Galilee with men to me who will ally themselves with me, be- a large force desiring to remove him from his position all my forces have revolted." 44And Jonathan tion. 64And he met with them but left his brother sent three thousand men powerful in strength to Simon in the country. 65And Simon camped him in Antioch, and they came to the king, and the against Baithsoura and fought it for many days and king rejoiced at their arrival.

shut them in. 66And they appealed to him to make

45 And the people from the city gathered to- a treaty, and he made one with him, and he re-gether in the middle of the

city up to one hundred moved them from there and took control of the and twenty thousand men, and they wanted to kill city and put a garrison in it.

the king. 46But the king fled into the court. And

67 And Ionathan and his army camped at the

the people of the city seized the thoroughfares water of Gennesar. And early in the morning they of the city and began to fight. 47And the king went to the plain of Hasor, 68and look, an army of called the Judeans for help, and they all together the allophytes met him in the plain. And they laid came to him and scattered throughout the city and an ambush for him in the mountains, but they met killed on that day up to a hundred thousand. 48And him face to face. 69Now those who were in the am-they burned the city and took many spoils on that bush came out of their hiding places and joined day and saved the king. 49And the people of the battle. 70And all those with Ionathan fled; not one city saw that the Judeans had taken control of the of them was left except Mattathias the son of Abcity as they wanted, and they became weakened in salomos and loudas the son of Chalphi, com-their spirit and called out to the king with suppli- manders of the army of the forces. 71And Ionathan cation, saying, 50“Make a treaty with us, and let the tore his clothes and put dirt on his head and Judeans stop fighting us and the city.” 51And they prayed. 72And he turned around towards them in threw down their weapons and made peace. And battle and routed them, and they fled. 73And his the Judeans were glorified before the king and be- own men, who were fleeing, saw this, and they refore all those in his kingdom. And they became turned to him and pursued them with him as far as renowned in his kingdom and returned to lerou- Kedes, as far as their camp, and they encamped salem having many spoils.

there. 74And on that day up to three thousand men

52 And Demetrius the king sat upon the throne of the allophytes fell, and Jonathan returned to le-of his kingdom, and the land became quiet before rousalem.

him. 53But he falsified everything he had said and

became alienated from Jonathan and did not re-

And Jonathan saw that the time was op-

turn the favors that hea had given to him, but 12 portune for him, and he selected men and pressed him greatly.

sent them to Rome to affirm and to renew the

54 Now after these things Trypho returned, and friendship with them. 2And to the Spartans and with him Antiochus, a rather young boy, and he other places he sent letters for the same purpose.

became king and put on a crown. 55And all the 3And they went to Rome and entered the council forces that Demetrius had cast off gathered togeth- chamber and said, "Jonathan the high priest and er and fought against him, and he fled and was the nation of the Judeans sent us to renew friend- routed. 56Trypho took the beasts and took control ship with them and the alliance as before." 4And of Antioch. 57And Antiochus the younger wrote to theyc gave letters to them for the people in each Jonathan saying, "I bestow upon you the high place to conduct them to the land of louda with priesthood and establish you over the four districts peace.

and to be among the Friends of the king." 58And

5 And this is a copy of the letters that Jonathan

he sent him gold plate and table utensils, and he wrote to the Spartans: 6“Jonathan the high priest gave him the authority to drink from gold goblets and the senate of the nation and the priests and and to be clothed in purple and to have a gold remaining citizenry of the Judeans to their broth-brooch. 59And he established Simon his brother ers the Spartans, greeting. 7Already beforehand let-commander from the ascent of Tyre as far as the ters were sent to Onias the high priest from Areius, borders of Egypt.

who was king over you, that you are our brothers

60 And Jonathan went out and crossed over be- as the copy indicates. 8And Onias received the man yond the river and among the cities, and the whole who had been sent with honor and accepted the force of Syria gathered to him in alliance. And he letters in which it was made clear concerning the came to Ascalon, and the people of the city met alliance and friendship. 9We too, then, not being him with pomp. 61And he went from there to in need of these things and taking comfort in the Gaza, but the people of Gaza closed him out. And holy books in our possession, 10have endeavored he besieged it and burned its outskirts with fire to send this proposal to renew our brotherhood and plundered themb. 62And the people of Gaza and friendship toward you so as not to be alienat-appealed to Jonathan, and he made a treaty with ed from you, for many seasons have passed since

a.l.e. *Jonathan* bAntecedent unclear c.l.e. *the Romans*

1 makkabees 12-13

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you sent your message to us. 11We then, at every elders of the people and took counsel with them to opportunity

continuously both at our feasts and build fortresses in Judea
36and to elevate the walls the other appropriate days,
remember you in the of Ierousalem and to raise up a high
wall between sacrifices that we offer and in the prayers as is
the citadel and the city, to separate it from the city proper
and fitting to remember brothers. 12And we in order that it
could be isolated so that theyc rejoice at your glory. 13But
many afflictions have could neither buy nor sell. 37And they
gathered to-encircled us, and many wars, and the kings
around gether to build the city, and part of the wall of the us
have made war upon us. 14We then decided not wadi to the
east had fallen, and he repaired that to bother you and the
rest of our allies and friends which was called Chaphenatha.
38Simon also built in these wars, 15for we have the help
from heaven Adida in Sephela, and he fortified it and
erected helping us, and we were rescued from our enemies,
gates and bolts.

and our enemies were humbled. 16Therefore, we

39 And Trypho sought to become king of Asia

selected Numenius son of Antiochus and Antipater and to
put on the crown and to stretch out his son of Jason and
sent them to the Romans to hand against Antiochus the
king. 40But he was renew the former friendship and alliance
with afraid, lest Ionathan not allow him and lest he them.
17We then commanded them to come also fight against
them, and he sought a way to appre-to you and to greet you
and to deliver to you the hend and destroy him, and he
departed and came letters from us concerning the renewal
and our to Baithsan. 41And Ionathan came out to meet him
brotherhood. 18And now you will do well to re- with forty
thousand selected men in battle order, spond to us
regarding these things.”

and he came to Baithsan. 42And Trypho saw that

19 And this is a copy of the letters that they sent he had come with a large force, and he was afraid to Onias: 20“Ares, king of the Spartans, to Onias to stretch out his hand against him. 43And he reth great priest, greeting. 21It has been found in a ceived him with honor and introduced him to all document concerning the Spartans and the his Friends and gave him gifts and gave orders to Judeans that they are brothers and that they are of his Friends and to his forces to obey him as they the descendants of Abraham. 22And now that we would himself. 44And he said to Ionathan, “Why know these things, you will do well to write us have you wearied all these people without there concerning your peace. 23We in turn write to you: being a war with us? 45And now send them to their ‘Your livestock and your belongings are ours and homes and select for yourself a few men who will ours are yours.’ Therefore, we commanded that be with you and come with me to Ptolemais, and theyb apprise you accordingly.”

I will turn it over to you, and the other fortresses

24 And Ionathan heard that the commanders of and the other forces and all those in the royal ser-Demetrius had returned with a large force, more vice, and I will turn and leave. For this reason I am than before, to fight against him, 25and he depart- present.”

ed from Ierousalem and met them in the country

46 And trusting him, hed did as he said; he sent

Hamathitis, for he did not give them the opportu- away the forces, and they went to the land of nity to march into his country. 26And he sent spies Judea. 47And he left with himself three thousand into their camp, and they returned

and informed men of whom he left two thousand in Galilee, and him that they were marshalling troops to fall upon

one thousand went with him. 48 But when

them by night. 27 So as the sun was setting,

Jonathan entered into Ptolemais, the people of

Jonathan gave orders to those with him to be vigi-

Ptolemais shut the gates and apprehended him,

lant and to be ready for battle with their weapons and all those who entered with him they killed by through the whole night, and he posted advanced the sword.

guards around the camp. 28 And his opponents

49 And Trypho sent infantry and cavalry to Gal-

heard that Jonathan and those with him had pre- ilee and the great plain to destroy all those who pared for battle, and they became frightened and were with Jonathan. 50 But they knew that he had coverd in their spirit, and they lit fires in their been apprehended and destroyed together with camp. 29 But Jonathan and those with him did not those who were with him, and they encouraged know it until morning, for they saw the lights burn- themselves and marched close together ready for ing. 30 And Jonathan chased after them but did not battle. 51 And the pursuers saw that it was a matter catch them, for they had crossed the Eleutherus of life or death for them, and they turned back.

52

river. 31 And Jonathan turned aside to the Arabs,

And they all came to the land of Judea in peace,

who are called Zabadeans, and defeated them and and they mourned for Jonathan and those with took their spoils. 32And he set out and went to Da- him and were very afraid, and all Israel mourned mascus and passed through all that country.

with great mourning. 53And all the nations around

33 And Simon also went out and passed them sought to annihilate them, for they said, through as far as Ascalon and the fortresses close “They have no ruler or helper. Now then, let us do by. And he turned aside to Joppe and occupied it, battle with them and wipe out the memory of 34for he heard that they wanted to surrender the them from people.”

fortress to those with Demetrius, and he placed a garrison there to guard it.

And Simon heard that Trypho gathered to-

35 And Jonathan returned and assembled the

13 gether a large force to come into the land

aOr *letters* bl.e. *the Spartan emissaries* cl.e. *the garrison of the citadel* dl.e. *Jonathan*

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1 makkabees 13

of louda and to devastate it, 2and he saw the peo- him with great mourning and grieved for him ple, that they were trembling and fearful, and he many days. 27And Simon built

upon the grave of went up to Jerusalem and gathered the people. his father and of his brothers and made it highly
3And he encouraged them and said to them, "You

visible with hewn stone on the back and on the

yourselves know all that I and my brothers and the front.
28He also set up seven pyramids, each one house of my father have done for the laws and the opposite another, for his father and his mother a holy placesa, and the wars and the hardships that and his four brothers. 29For themd he devised we have seen. 4For this reason all my brothers have mechanisms, setting large pillars around them, perished for the sake of Israel, and I have been left and he placed suits of armor on the pillars for an alone. 5And now far be it from me to preserve my everlasting name and beside the suits of armor life in any time of affliction, for I am not greater carved ships to be seen by all those who sail the than my brothers. 6But I will take vengeance for sea. 30This tomb, which he made in Modein, re-my nation and for the a holy placesa and for your mains to this day.

women and children, for all the nations have gath-

31 But Trypho acted with deceit toward the

ered together to annihilate us out of enmity."

younger Antiochus the king and killed him, 32and

7 And the spirit of the people was rekindled as he became king in his place and put on the crown they heard these words, 8and they responded with of Asia, and he did great harm in the land. 33And a loud voice, saying, "You are our leader in place of Simon built the fortresses of Judea and walled Iudas and Jonathan your brother. 9Fight our war, them around with high towers and great walls and and all

that you say to us we will do.” 10And he gates and bolts, and he put food in the fortresses.

gathered together all the fighting men and hurried 34And Simon selected men and sent them to to finish the walls of Ierousalem and fortified it all Demetrius the king to bring about exemption for around. 11And he sent Ionathan the son of Apsalo- the country, because all the acts of Trypho were mos and with him a sufficient force to Joppe and robbery. 35And Demetrius the king sent to him in expelled those in it and remained there in it.

accordance with these developments and replied

12 And Trypho departed from Ptolemais with a to him and wrote some such letter to him: 36“King large force to enter into the land of Judea, and Demetrius to Simon, the high priest and Friend of Ionathan was with him under guard. 13But Simon kings, and the elders and nation of the Judeans, camped in Adida facing the plain. 14And Trypho greeting. 37The gold crown and the palm leaf that learned that Simon had risen up in place of you sent we have received, and we are ready to Ionathan his brother and that he was about to join make a great peace with you and to write to those battle with him, and he sent ambassadors to him, over the revenues to exempt you from taxes.

saying, 15“On account of the money that Ionathan 38And whatever agreements we made with you your brother owed to the royal treasury for the po- stand, and the fortresses that you built may resition he held, we are detaining him. 16And now main for you. 39We also excuse oversights and vi-send one hundred talents of silver and two of his olations up to this very day, and the crown tax that sons as hostages so that if he is freed he will not you owe, and if any other

tax used to be collected rebel against us, and we will free him.”

in Jerusalem, let it no longer be collected. 40And

17 And Simon knew that they were speaking to if some of you deserve to be enrolled among our him with deceit, and he sent for the silver and the associates, let them be enrolled, and let there be boys so as not to raise great animosity in the peo- peace among us.”

ple, 18who would say, “Because I did not send the

41 In the one hundred seventieth year the yoke

silver and the boys to him heb perished.” 19And he of the nations was lifted from Israel, 42and the sent the boys and the hundred talents, but hec de- people began to write on their documents and ceived him and did not free Jonathan.

transactions, “In the first year of Simon the great

20 And after these things Trypho came to high priest, both general and leader of the march into the country and to devastate it, and Judeans.”

they circled around on the road to Adora. But

43 In those days he camped against Gazara and

Simon and his army marched parallel with him to surrounded it with soldiers. And he made a siege en- whatever place he went. 21But the men in the gine and brought it to the city and assaulted one citadel were sending envoys to Trypho urging him tower and took it. 44And the men in the siege engine to come to them through the wilderness and to jumped out into the city, and there

was a great com-send food to them. 22And Trypho prepared all his motion in the city. 45And the men in the city with cavalry to go, but on that night there was very their women and their children went up on the wall, much snow, and he did not go because of the tearing their clothes, and they cried out with a loud snow. And he departed and went to Galaaditis. voice begging Simon to make peace with them, 23But as he drew near to Baskama, he killed 46and they said, "Do not deal with us according to

Jonathan, and he was buried there. 24And Trypho our evil acts but according to your mercy." 47And returned and went back to his land.

Simon reconciled with them and did not fight them

25 And Simon sent and took the bones of but ejected them from the city and cleansed the Jonathan his brother and buried him in Modein, houses in which the idols were. And thus he entered the city of his fathers. 26And all Israel mourned for

it singing hymns and praises. 48And he removed

al.e. *temple* bl.e. *Jonathan* cl.e. *Trypho* dl.e. *the pyramids*

1 makkabees 13-14

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from it every uncleanness and settled in it men who 11

He made peace in the land,

observed the law, and he further fortified it and built

and Israel was glad with great gladness.

in it a residence for himself.

12

And everyone sat under their own vine and

49 Now those who were in the citadel in Jerou-

their own fig tree,

salem were prevented from going in and going out

and there was no one to frighten them.

into the country to buy and sell. And they became 13

And a person fighting them disappeared in

very hungry, and plenty of them perished in the

the land,

famine. 50And they cried out to Simon to make

and the kings were crushed in those days.

peace, and he gave it to them. But he ejected them 14

And he supported all the humble among his

from there and cleansed the citadel from the im-

people;

purities. 51And they entered it on the twenty-third

he sought out the law,

day of the second month of the one hundred sev-

and he eliminated every lawless and evil
enty-first year with praises and palms and with
person.
cinyrasa and cymbals and nablasb and with hymns 15

He glorified the dholy placesd
and with odes that a great enemy was eliminated
and multiplied the vessels of the dholy
from Israel. 52And hec established that that day be
placesd.

observed every year with gladness. And he fortified

16 And it was heard in Rome and as far as Spar-

the temple mount beside the citadel, and he him- ta that
lonathan had died, and they were greatly self and those
with him resided there. 53And grieved. 17But when they
heard that Simon his Simon saw his son loannes, that he
had become a brother had become high priest in his place
and man, and he made him commander of all the that he
was in control of the country and of the cit-forces, and he
resided in Gazara.

ies in it, 18they wrote to him on brass tablets to
renew with him the friendship and alliance which

And in the one hundred seventy-second

they had established with loudas and lonathan his

14 yearDemetriusthekinggatheredhisforces brothers.
19Andthey were readbefore theassem-together and went to
Media to procure help for bly in Ierousalem.

himself so that he could do battle with Trypho.

20 And this is a copy of the letterse that the Spar-
2And Arsaces, the king of Persia and Media, heard
tans sent:

that Demetrius had entered into his territory, and

“The rulers and the city of the Spartans to

he sent one of his commanders to apprehend him Simon the
great priest and the elders and the alive. 3And he went and
defeated the army of priests and the remaining citizenry of
the Judeans, Demetrius and apprehended him and led him
to our brothers, greeting. 21The ambassadors who Arsaces,
and he put him in prison.

were sent to our citizenry announced to us con-

4

And the land became quiet all the days of
cerning your glory and honor, and we rejoiced at
Simon,

their coming. 22And we have recorded the things
and he sought good things for his nation,

said by them in the public resolutions thus: ‘Nu-
and his authority was pleasing to them,

menius son of Antiochus and Antipater son of
and his glory all his days.

Jason, ambassadors of the Judeans, came to us re-

5

And with all his glory he took Joppe as a

newing their friendship with us. 23And it was

harbor

pleasing to the citizenry to receive these men hon-

and made it an entrance way to the

orably and to place the copy of their words in the

islands of the sea.

official public books so that the citizenry of the

6

And he widened the borders of his nation

Spartans may have a remembrance of them. They

and controlled the country.

also wrote a copy of them for Simon the high

7

And he gathered many captives
priest.' “

and dominated Gazara and Baithsoura

24 After this, Simon sent Numenius to Rome

and the citadel,

with a large gold shield, a weight of one thousand

and he took away the uncleanness from it,

minasf, to establish the alliance with them.

and there was no one to oppose him.

25 And when the citizenry heard of these de-

8

And they were farming their land in peace,

velopments they said, "What favor shall we return

and the land was giving its produce,

to Simon and his sons? 26For he himself and his

and the trees of the plains their fruit.

brothers and the house of his father stood firm

9

Elders were sitting in the city squares;

and fought off the enemies of Israel and estab-

all were conversing about good things,

lished freedom for it.” And they recorded this on
and the youths were dressing in splendor
brass tablets and placed them on steles on Mount
and uniforms of war.

Sion.

10

He furnished food to the cities

27 And this is a copy of the writing: “On the

and equipped them with implements of

eighteenth day of Eloul, in the one hundred sev-

fortification

enty-second year, and this is the third year of

until his glorious name was renowned to

Simon the great high priest in Asaramel, 28in the

the end of the earth.

great congregation of priests and of the people and

a = Heb *kinnor* = *lyre* b = Heb *nebel* = ten or twelve
stringed instrument cl.e. *Simon* dl.e. *temple* eOr *letter* fGk 1
mina = 100 drachmas = 0.6 kg

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1 makkabees 14-15

rulers of the nation and of the elders of the coun- to dispute
anything to be said by him or to con-try, it was made known
to us 29that when many voke a gathering in the country
without him or to times wars came about in the country,
then Simon clothe themselves in purple or to wear a gold
the son of Mattathias the son of the sons of Ioarib brooch.
45But whoever acts against or sets aside and his brothers
put themselves in danger and any of these resolutions shall
be culpable.”

stood up against the opponents of their nation so

46 And all the people were pleased for Simon

that their aholy placesa and the law could endure, to be
established to act according to all these and they glorified
their nation with great glory. words. 47And Simon accepted

and was pleased to 30And Jonathan mobilized his nation and became

be high priest and to be commander and ethnarch

their high priest and was gathered to his people. of the Judeans and priests and to protect all of 31And their enemies decided to march into their

them. 48And they said for this writing to be set on

country to devastate their country and to stretch brass tablets and to put them in the precinct of the out their hands against their aholy placesa. 32Then aholy placesa in a prominent place 49and to put Simon resisted and fought for his nation. And he copies of them in the treasury so that Simon and spent much of his own money, and he armed the his sons might have them.

men of the forces of his nation and gave rations to

them. 33And he fortified the cities of Judea and

And Antiochus son of Demetrius the king

Baithsoura on the borders of Judea, where the 15 sent letters from the islands of the sea to weapons of the enemies were formerly, and he sta- Simon the priest and ethnarch of the Judeans and tioned there a guard of Judean men. 34And he for- to all the nation. 2And their contents were like tified Joppe by the sea and Gazara on the borders this: "King Antiochus to Simon the great priest and of Azotus in which the enemies resided there for- ethnarch and the nation of the Judeans, greeting.

merly. And he settled Judeans there, and all that 3Since certain corrupt men gained control of the was appropriate

for their reconstruction he placed kingdom of our fathers, I want to lay claim to the in them.

kingdom so that I can restore it as it was formerly,

35 "And the people saw the faith of Simon and and I have recruited a multitude of forces and have the glory that he determined to bring to his nation, prepared warships, 4and I want to disembark into and they made him their leader and high priest, the country so that I can go after those who have because he had done all these things, and for the corrupted our country and those who have devas-justice and faith that he preserved in his nation. tated many cities in my kingdom. 5Now then, I af-And he sought in every way to elevate his people. firm for you all the tribute from which the kings 36And in his days he was successful in removing by before me exempted you and as many other pay-

his hands the nations from his country, and those ments as they exempted you. 6And I have given in the city of Daudid and those in Ierousalem who permission for you to make your own die for had built a citadel for themselves out of which coinage in your own country 7and for Ierousalem they would come and desecrate the vicinity of the and the aholy placesa to be free. And all the aholy placesa and do great harm to its purity.

weapons that you have prepared and the fortresses

37And he settled Judean men in it and fortified it

that you have built and now control, let them be

for the security of the country and city, and he yours. 8And every royal debt and the future royal heightened the walls of Ierousalem.

debts from the present and for all time, let them be

38 "And King Demetrius bestowed upon him annulled for you. 9And when we establish our the high priesthood for these things, 39and he kingdom, we will glorify you and your nation and made him one of his Friends and glorified him the temple with great glory so that your glory will with great glory. 40For he had heard that the become apparent in all the earth."

Judeans had been called friends, allies and broth-

10 In the one hundred seventy-fourth year An-

ers by the Romans and that they had met with the tiochus went out into the land of his fathers, and ambassadors of Simon with honor 41and that the all the forces joined with him so that few were Judeans and the priests were pleased that Simon with Trypho. 11And Antiochus pursued him, and would be their leader and high priest forever, until heb, fleeing, came to Dora by the sea, 12for he a faithful prophet would arise, 42and that he knew that evils had converged upon him, and his would be commander over them and that the re- forces abandoned him. 13And Antiochus camped sponsibility would be upon him concerning the against Dora, and with him one hundred twenty aholy placesa to establish authorities for it over thousand fighting men and eight thousand caval-

their works and over the country and over the ry. 14And he surrounded the city, and the ships armed forces and over the fortresses 43and that the joined battle from the sea, and he pressed the city responsibility would be upon him concerning the from the land and the sea and allowed no one to aholy placesa and that he would be obeyed by all

go out or to go in.

and that all documents in the country would be

15 And Numenius and those with him came

written in his name and that he would be clothed from Rome having letters for the kings and the in purple and wear gold.

countries in which were written these things:

44 “And no one of the people or of the priests 16“Leukios, consul of the Romans, to Ptolemy the will be able to set aside any of these resolutions or

king, greeting. 17The ambassadors of the Judeans

al.e. *temple* bl.e. *Trypho*

1 makkabees 15-16

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came to us as our friends and allies, renewing the ple and our country, for these we will give one original friendship and alliance, having been sent hundred talents.”

by Simon the high priest and the citizenry of the

And hed did not answer a word to him 36but re-

Judeans. 18And they brought a gold shield weigh- turned with wrath to the king and reported to him ing one thousand minasa. 19Therefore it pleased us these words and the glory of Simon and all the to write to the kings and the countries, for them things that he saw. And the king became very not to seek evils against them and not to make war angry.

on them and their cities and their countries and

37 But Trypho, boarding a ship, fled to Or-

that they not ally themselves with those who make thosia.
38And the king established Kendebaios as war on them.
20And it seemed good to us to accept overall commander of
the coast and gave him inthe shield from them. 21Therefore
if certain corrupt fantry and cavalry forces. 39And he
commanded people from their country have taken refuge
with him to camp before Judea, and he gave orders to you,
give them over to Simon the high priest so him to build
Kedron and to fortify the gates so that that he may take
vengeance upon them according he might also make war on
the people, but the to their law.”

king pursued Trypho. 40And Kendebaios arrived in

22 And he wrote the same things to Demetrius Jamneia and
began to stir up the people and to the king and to Attalus
and Ariarathes and Arsaces march into Judea and to take
the people captive 23and to all the countries and to
Sampsakes and

and to kill them. 41And he built Kedron and sta-

the Spartans and to Delos and to Myndos and to tioned
horsemen there and infantry so that they Sicyon and to
Caria and to Samos and to Pam- could go out and march
along the roads of Judea phylia and to Lycia and to
Halicarnassos and to as the king had instructed him.

Rhodes and to Phaselis and to Cos and to Side and

to Aradus and Gortyna and Cnidos and Cyprus

And Ioannes went up from Gazara and re-

and Cyrene. 24They also wrote a copy of these 16 ported to Simon his father what Kende-things to Simon the high priest.

baios had done. 2And Simon called his two older

25 Now Antiochus the king camped against sons, loudas and loannes, and said to them, "I and Dora a second time, attacking it constantly and my brothers and the house of my father have making war machines, and he shut Trypho off fought the enemies of Israel from our youth until from going out and going in. 26And Simon sent to this very day, and we were successful in rescuing Is-himb two thousand selected men to fight with rael by our hands many times. 3But now I have him and silver and gold and many implements of gotten old, but you mercifully are sufficient in war. 27However, he decided not to accept them years. Become my replacement and my brother's; but to set aside all the agreements he had con- then go out, and fight for our nation, and may the cluded with himc formerly and became alienated help from heaven be with you."

from him. 28And heb sent to him Athenobius, one

4 And hee selected from the country twenty

of his Friends, to converse with him, saying, "You thousand fighting men and horsemen, and they are in control of Joppe and Gazara and the citadel went to Kendebaivos and slept in Modein. 5And in Ierousalem, which are cities of my kingdom. arising in the morning, they went to the plain and 29You have devastated their regions and have

saw a large force about to meet them, foot-soldiers

done great harm in the land and have taken con- and horsemen, and there was a wadi between trol of many

places in my kingdom. 30 Now then, them. 6 And he camped before them, he and his turn over the cities that you have taken and the people. And he saw the people frightened to cross taxes of the places of which you have taken possession, and he crossed first, and the men saw session outside the boundaries of Judea. 31 Or if him, and they crossed after him. 7 And he divided not, instead of them give five hundred talents of the people with the horsemen in the middle of the silver for the destruction that you have caused, infantry. But the cavalry of the adversaries was very and for the taxes of the cities another five hundred large. 8 And they trumpeted with the trumpets, and talents. Or if not, we will come and make war. Kendebaios and his army were routed, and many upon you.”

of them fell wounded, and the rest fled to the

32 And Athenobius, the Friend of the king, fortress. 9 That was when Ioudas, the brother of came to Jerusalem and saw the glory of Simon Ioannes, was wounded, but Ioannes pursued them and a cabinet for wine cups with gold and silver until he came to Kedron, which he had built.

plate and considerable ostentation, and he was as- 10 And they fled to the towers in the fields of Azotus and announced to him the words of the tus, and he burned it with fire, and up to two king. 33 And answering, Simon said to him, “Neither thousand of them fell. And he returned to Judea there have we taken a foreign land, nor have we with peace.

taken the property of foreigners, but the inheri-

11 And Ptolemy son of Aboubos was the ap-

tance of our fathers, which was held unjustly by pointed commander in the plain of Jericho, and our enemies for a

certain time. 34But we, seizing he had much silver and gold,
12for he was a sonthe occasion, are clinging to the
inheritance of our in-law of the high priest. 13And his heart
was ex-fathers. 35But concerning Joppe and Gazara, which
alted, and he wanted to take control of the coun-you claim,
they were doing great harm to the peo-

try, and he plotted with deceit against Simon and

aGk 1 mina = 100 drachmas = 0.6 kg bl.e. *Antiochus* cl.e.
Simon dl.e. *Athenobius* el.e. *Ioannes* fl.e. *Kendebaios*

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1 makkabees 16

his sons to eliminate them. 14Now when Simon the cities
and the country to him. 19And he sent was touring the cities
in the country and attend- other men to Gazara to eliminate
loannes, and to ing to his supervision of them, he also went
down the officers of thousands he sent letters for them to to
lericho, he and Mattathias and loudas, his come to him so
that he might give to them silver sons, in the one hundred
and seventy-seventh and gold and gifts, 20and he sent
other men to take year in the eleventh month; this is the
month lerousalem and the temple mount. 21But someone,
Sabat. 15And the son of Aboubos received them running
ahead, reported to loannes in Gazara that with deceit in his
small fortress called Dok, which his father and his brothers
had been destroyed and he had built, and he put on a great
banquet for that "he has also sent men to kill you." 22And
them, and he hid men there. 16And when Simon hearing
this, he was greatly astounded, and he ap-and his sons
became drunk, Ptolemy and those prehended the men who
came to destroy him, and with him rose up and took their
weapons and he killed them, for he knew that they were

seeking rushed in on Simon in the symposium and killed to destroy him.

him and his two sons and some of his servants.

23 And the rest of the stories about Ioannes

17 And he committed a great betrayal and returned

and his wars and his heroic deeds which he did

evil for good.

and the building of the walls which he built and

18 And Ptolemy wrote about these things and his actions,

24 look, these have been written in the sent a report to the king so that he would send book of days of his high priesthood from the time forces to him for assistance and would turn over

when he became high priest after his father.

[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, copiis 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 I/3)*; Gütersloh: G. Mohn, 21979 [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 Heliodoros 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 Anzeigen* 215 (1963) 10-22.

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to the reader of 2 makkabees

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:

kai\ ga\r o3te ei0j th\n Persikh\n h1gonto h9mw~n 9
opiate/rej oi9 to/te eu0sebei=j i9erei=j labo/ntej a0po\
toupuro\j tou= qusiasthri/ou laqrai/wj *kate/kruyan e0n*
koilw&mati fre/atoj ta/cin e1xontoj a1nudron, e0n w
kathsfali/santo w3ste pa=sin a1gnwston ei]nai to\n to/pon.

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 *ta/cin* and how it relates to the preceding *e0n koilw&mati fre/atoj*, on the one hand, and to *e1xontoj a1nudron* on the other.

The NRSV translators seem to have read *fre/atoj* and *e1xontoj* in conjunction, thus understanding something like “in the hollow of a cistern that had a dry *ta/cin*,” 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 *e)n*

koilw/mati fre/atoj ta/cin e1xonti a1nudrou. His conjecture takes seriously that, in 2 Makk 9.18

and other passages of Hellenistic Greek literature, ta/cij is used in a similar way. Thus we read, in 9.18: Ou0damw=j de\ lhgo/ntwn tw~n po/nw—ne0pelhlu/qei ga\r e0p/ au0to\n dikai/a h9 tou= qeou= kri/sij—ta\kat/

au0to\n a0pelpi/saj e1grayen pro\j tou\j 0loudai/ouj th\n u9pogeogramme/nhn e0pistolh\n i9kethri/aj ta/cin e1xousan perie/xousan de\ ou3twj.

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 ta/cij, 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

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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 city. 13 When the leader and his army, which in the land of Judea, to their Judean brothers

seemed irresistible, reached Persia, they were cut to

in Egypt, greetings and true peace.

pieces in the temple of Nanea by a deception em-

2 May God do good to you, and may he re- played by the priests of the goddess Nanea. 14 On member his covenant with Abraam and Isaak and the pretext of intending to marry her, Antiochus Iakob, his faithful slaves. 3 May he give you all a came to the place together with his Friends, to take heart to worship him and to do his will with a most of the money in name of a dowry. 15 When strong heart and a willing spirit. 4 May he open the priests of the temple of Nanea had set it out your heart to his law and his ordinances, and may and that man had come with a few men inside the he bring peace. 5 May he heed your prayers and be wall of the sacred precinct, they closed the temple reconciled to you, and may he not forsake you in a as soon as he had entered it. 16 Opening a secret time of evil. 6 We are now praying for you here.

door in the paneled ceiling, they threw stones and

7 In the reign of Demetrius, in the one hundred struck down the leader, and they dismembered sixty-ninth year, we Judeans wrote to you in the them and cut off their heads and threw them to the critical distress that came upon us in those years people outside. 17 Blessed in every way be our God, after Jason and his company revolted from the who has

delivered up those who have behaved im-holy land and the kingdom 8and burned the gate piously.

and shed innocent blood. We prayed to the Lord

18 Since we intend to celebrate the purification

and were heard, and we offered sacrifice and grain of the temple on the twenty-fifth of Cheseleu, we offering, and we lit the lamps and set out the thought it necessary to notify you in order that you loaves. 9And now see that you keep the days of the also may celebrate it, as the feast of tent pitching feast of tent pitching in the month of Cheseleu. and of the fire, given when Neemias, who built both 10In the one hundred eighty-eighth year.

the temple and the altar and offered sacrifices.

19 For when our fathers were being led captive

The people of Hierosolyma and of Judea and to Persia, the pious priests of that time took some the senate and loudas, to Aristobulus, who is of of the fire of the altar and secretly hid it in a cavi-the family of the anointed priests, teacher of King ty, which had the appearance of a waterless cistern, Ptolemy, and to the Judeans in Egypt, greetings where they kept it safe so that the place was un-and good health.

known to anyone. 20But after many years had

11 Having been saved by God out of grave dan- passed, when it pleased God, Neemias, having gers we thank him greatly as men drawing up in been sent by the king of Persia, sent the descen-battle-order against the king, 12for he drove out dants of the priests who had hidden it after the those who drew up in battle-order against the holy

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.”

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found fire but only marsh water, he ordered them who followed him came up intending to mark the to draw it up and bring it. 21When the materials for way but could not find it. 7When Ieremias learned the sacrifices were presented, Neemias ordered the of it, he rebuked them and

declared, “The place priests to sprinkle the water on the wood and on shall remain unknown until God gathers his people—the things laid upon it. 22When this had been pleased together again and shows his mercy. 8Then the done and some time had passed and when the Lord will disclose these things, and the glory of the sun, which had been clouded over, shone out, a Lord will appear, and the cloud, as it showed itself great fire was kindled so that all marvelled. 23And to Moses, and as Salomon prayed that the place while the sacrifice was being consumed, the priests be specially sanctified.”

offered prayer—the priests and everyone. Ionathas

9 It was also told that, possessing wisdom, he

led, and the rest responded, as did Neemias. 24The offered sacrifice for the dedication and completion prayer was to this effect:

of the temple. 10Just as Moses prayed to the Lord

“O Lord, Lord God, Creator of all things, you are and fire came down from heaven and ate up the awe-inspiring and strong and just and merciful; you sacrifices, so also Salomon prayed, and the fire alone are king and are kind; 25you alone are bountiful; you alone are just and almighty and everlasting. 11And Moses said, “They were eaten up being. You rescue Israel from every evil; you chose the cause the sin offering had not been eaten.” 12Like-fathers and sanctified them. 26Accept this sacrifice wise Salomon also kept the eight days.

on behalf of all your people Israel, and preserve

13 The same things are reported in the records

your portion, and make it holy. 27Gather together and in the memoirs of Neemias, and also that he our scattered people; set free those who are slaves founded a library and collected the books about among the nations; look on those who are rejected the kings and prophets, and the writings of Daud, and despised, and let the nations know that you are and letters of kings about votive offerings. 14In the our God. 28Punish those who oppress and are in- same way loudas also collected all the books that solent with pride. 29Plant your people in your holy had been lost on account of the war that had come place, as Moyses said.”

upon us, and they are in our possession. 15So if

30 Then the priests sang the hymns. 31After the you have need of them, send people to get them materials of the sacrifice had been consumed, for you.

Neemias ordered that the water that was left

16 Since, therefore, we are about to celebrate

should be poured on large stones. 32When this was the purification, we write to you. You would do done, a flame blazed up, but when the light from well to keep the days too. 17It is God who has the altar shone back, it was consumed. 33When saved all his people and has returned the inheri-this matter became known and it was reported to tance to all, and the kingship and the priesthood the king of the Persians that, in the place where the and the sanctification, 18as he promised through exiled priests had hidden the fire, the water had ap- the law. We therefore have hope in God that he peared, with which Neemias’ men had purified the will soon have mercy on us and will gather us from materials of the sacrifice, 34the king investigated everywhere under heaven to his holy place, for he the

matter and enclosed the place and made it sa- has rescued us from great evils and has cleansed cred. 35And with those persons whom the king the place.

favoured he exchanged many excellent gifts.

36Neemias' men called this "nephthar," which

19 The story of loudas Makkabaios and his

means purification, but by most people it is called brothers and the purification of the greatest temple

"nephthai."

and the dedication of the altara 20and further the

wars against Antiochus Epiphanes and his son Eu-

One finds in the records that the prophet

pator 21and the appearances that came from heav-

2 Jeremiasorderedthosehowerebeingde-
entothosewhobehavedthemselvesmanfullyfor ported to take
some of the fire, as has been men- Judaism so that though
few in number they seized tioned, 2and that the prophet,
after giving them the whole land and pursued the barbarian
hordes 22

the law, commanded those who were being de-

and regained possession of the temple famous

ported not to forget the ordinances of the Lord or
throughout the world and liberated the city and re-to be led
astray in their thoughts on seeing the established the laws
that were about to be abol-gold and silver statues and their

adornment. 3And ished, while the Lord with great kindness became with other similar words he exhorted them that gracious to them—23all this, which has been set the law should not depart from their hearts.

forth by Jason of Cyrene in five volumes, we shall

4 It was also in the document that the prophet, attempt to condense into a single book. 24For con-having received an oracle, ordered that the tent sidering the flood of figures involved and the diffi-and the ark should follow with him and that he culty there is for those who wish to enter upon the went out to the mountain where Moyses had gone narratives of history because of the mass of mate-up and had seen the inheritance of God. 5Jeremias rial, 25we have aimed to please those who wish to came and found a cave dwelling, and he brought read, to make it easy for those who are inclined to there the tent and the ark and the altar of incense; memorize and to profit all those who happen to then he sealed up the entrance. 6Some of those read this. 26For us who have undertaken the toil of

aGk = *bômos*

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abbreviating, it is no light matter but calls for talled in all four hundred talents of silver and two sweat and loss of sleep, 27just as it is not easy for hundred of gold. To such an extent the impious one who prepares a banquet and seeks the benefit Simon had misrepresented the facts. 12And he said of others. Nevertheless, to secure the gratitude of that it was utterly impossible that wrong should be many we will gladly endure the uncomfortable done to those people who had trusted in the holi-toil, 28leaving the responsibility for

exact details to ness of the place and in the sanctity and
inviola-the compiler, while devoting our effort to arriving
bility of the temple that is honored throughout the at the
outlines of the condensation. 29For as the whole wide world.

master builder of a new house must be concerned

13 But the other one, because of the com-

with the whole construction, while the one who mands he
had from the king, said that this money undertakes its
painting and decoration has to con- must in any case be
confiscated for the king's trea-sider only what is suitable for
its adornment, such sury. 14So he set a day and went in to
direct the in-in my judgment is the case with us. 30It is the
duty spection of these funds.

of the original historian to occupy the ground, to

There was no little distress throughout the whole

discuss matters from every side and to take trouble city.
15The priests prostrated themselves before the with details,
31but the one who recasts the narra- altar in their priestly
vestments and called toward tive should be allowed to strive
for brevity of ex- heaven upon him who had given the law
about depression and to forego exhaustive treatment. 32At
posits, that he should keep them safe for those who this
point, therefore, let us begin our narrative, had deposited
them. 16To see the appearance of the while adding just this
to what has already been high priest was to be wounded at
heart, for his face said; for it would be foolish to lengthen
the pref- and the change in his color disclosed the anguish
of ace while cutting short the narrative itself.

his soul. 17For terror and bodily trembling had

come over the man, which plainly showed to those

While the holy city was inhabited in unbroken

who looked at him the pain lodged in his heart.

18

3 peace and the laws were strictly observed be-
Peoplealsowerehurryingoutoftheirhousesin cause of the
piety of the high priest Onias and his crowds to the
supplication of the entire people be-hatred of wickedness,
2it came about that the kings cause the holy place was
about to be brought into themselves honored the place and
glorified the dishonor. 19Women, girded with sackcloth
under temple with the finest presents, 3even to the extent
their breasts, thronged the streets. Of the virgins that
Seleucus, the king of Asia, defrayed from his who were kept
indoors, some ran together to the own revenues all the
expenses connected with the gates and some to the walls,
while others peered ministry of the sacrifices.

out of the windows. 20And holding up their hands

4 But a man named Simon, of the tribe of Bal- to heaven,
they all made supplication. 21There was gea, who had been
made captain of the temple, something pitiable in the
prostration of the whole had a disagreement with the high
priest about the populace and the anxiety of the high priest
in his administration of the city market. 5Since he could
great anguish.

not prevail over Onias, he went to Apollonius son

22 While they were calling upon the Almighty

of Thraseasa, who at that time was governor of Lord that he would keep what had been entrusted Coele-Syria and Phoenicia, 6and reported to him safe and secure for those who had entrusted it, 23

that the treasury in Hierosolyma was full of untold

Heliodorus went on with what had been decid-

sums of money, so that the amount of the funds ed. 24But when he was present at the treasury with could not be reckoned, and that they did not be- his bodyguards, then and there the Sovereign of long to the account of the sacrifices, but that it was spirits and of all authority caused so great a mani-possible for them to fall under the control of the festation, that all who had been so bold as to acking. 7When Apollonius met the king, he told him company him were astounded by the power of of the money about which he had been informed. God and became faint with terror. 25For there ap-And heb chose Heliodorus, who was in charge of peared to them a magnificently caparisoned horse his affairs, and sent him with commands to effect with a frightening rider; it rushed furiously at Hethe removal of the reported wealth. 8Heliodorus at liodorus and struck at him with its front hoofs. He once set out on his journey, ostensibly to make a who sat upon it was seen to have a full golden har-tour of inspection of the cities of Coele-Syria and ness. 26Two young men also appeared to him, re-Phoenicia but in fact to carry out the king's pur- markably strong, gloriously beautiful and splen-pose.

didly dressed, who stood on either side of him and

9 When he had arrived at Hierosolyma and had flogged him continuously, inflicting many blows been kindly welcomed by the high priest of the on him. 27When he suddenly fell to

the ground city, he told about the disclosure that had been and deep darkness came over him, they took him made and stated why he had come. But he in- up, put him on a stretcher 28and carried him, who quired whether this really was the situation. 10The had just entered the aforesaid treasury with a great high priest explained that there were some de- retinue and all his bodyguard but was now with all posits belonging to widows and orphans 11and his weapons unable to help himself, away. Theyc also some money of Hyrcanus son of Tobias, a thus clearly recognized the dominance of God.

man of very prominent position, and that it to-

29 While he lay prostrate, speechless because of

a *Thrasaios* = Ha bl.e. *the king* c *he* = Ha

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the divine intervention and deprived of any hope the brother of Onias obtained the high priesthood of recovery, 30they praised the Lord who had acted by corruption, 8promising the king at an interview marvellously for his own place. And the temple, three hundred sixty talents of silver and from an-which a little while before was full of fear and dis- other source of revenue eighty talents. 9In addition turbance, was filled with joy and gladness now that to this he promised to pay one hundred fifty more, the Almighty Lord had appeared.

if permission were given to establish by his au-

31 Some of Heliodorus' friends quickly begged thority a gymnasium and a body of youth for it Onias to call upon the

Most High to grant life to and to draw up the list of the 'Antiochenes'

one who was lying quite at his last breath. 32 So the amongst those in Hierosolyma. 10 When the king high priest having become suspicious that the king assented and he came to office, he at once shifted might get the notion that some foul play had been his compatriots over to the Greek way of life.

perpetrated by the Judeans with regard to He-

11 He set aside the existing humane royal con-

liodorus, offered sacrifice for the man's recovery. cessions to the Judeans, secured through Ioannes 33 While the high priest was making an atonement,

the father of Eupolemus, who went on the mission

the same young men appeared again to Heliodo- to establish friendship and alliance with the Rorus dressed in the same clothing, and they stood mans, and he destroyed the polity's lawful ways of and said, "Be very grateful to the high priest Onias, living and introduced new customs contrary to the since for his sake the Lord has granted you your law. 12 He took delight in establishing a gymnasi-life. 34 And see that you, who have been flogged by um right under the acropolis, and subjugating heaven, report to all people the majestic power of them, he induced the noblest of the young men to God." Having said this they vanished.

wear the Greek hat. 13 There was such an extreme

35 Then Heliodorus offered sacrifice to the Lord of hellenization and increase in the adoption of aland made very great vows to the Savior of his life, Iophylisma because

of the surpassing wickedness and having bidden Onias farewell, he marched off of Jason, who was impious and no true high priest, with his forces to the king. 36He bore testimony to 14that the priests were no longer intent upon their all concerning the deeds of the supreme God, ministry at the altar. Rather, despising the shrine which he had seen with his own eyes. 37When the and neglecting the sacrifices, they hurried to take king asked Heliodorus what sort of person would part in the unlawful distribution of the oilb in the be suitable to be sent on another mission to Hi-wrestling arena after the signal for the discus erosolyma, he replied, 38“If you have any enemy or throwing, 15disdaining the honors prized by their plotter against your government, send him there, ancestors and putting the highest value upon for you will get him back thoroughly flogged, if he Greek forms of prestige. 16For this reason heavy di-survives at all, for there is certainly some divine saster overtook them, and those whose ways of liv-power about the place. 39For he who has his ing they admired and wished to imitate complete-dwelling in heaven watches over that place himself ly became their enemies and avengers. 17It is no and brings it aid, and he strikes and destroys those light thing to show impiety to the divine laws—a who come to do it injury.” 40This was the outcome fact that later events will make clear.

of the episode of Heliodorus and the protection of

18 When the quinquennial games were being

the treasury.

held at Tyre and the king was present, 19the vile

Jason sent envoys, chosen as being ‘Antiochian’ cit-

The previously mentioned Simon, who had

izens from Hierosolyma, to carry three hundred

4 informed about the money against his own silverdrachmas for the sacrifice to Heracles. Those country, slandered Onias, saying that it was he who carried the money, however, thought best not who had incited Heliodorus and had been the real to use it for sacrifice, because that was inappropriate cause of the evils. 2 He dared to designate as a plot- ate, but to expend it for another purpose. 20 So this ter against the government the man who was the money was intended by the sender for the sacrifice benefactor of the city, the protector of his compa- to Heracles, but by the decision of its carriers it was triots and a zealot for the laws. 3 When his hatred applied to the construction of triremes.

progressed to such a degree that even murders

21 When Apollonius the son of Menestheus

were committed by one of Simon's approved was sent to Egypt for the coronation of Philometor agents, 4 Onias recognized that the rivalry was seri- as king, Antiochus learned that the other had be-ous and that Apollonius son of Menestheus, and come hostile to his government, and he took mea-governor of Coele-Syria and Phoenicia, was inten- sures for his own security. Therefore upon arriving sifying the malice of Simon. 5 So he appealed to at Joppe he proceeded to Hierosolyma. 22 He was the king, not accusing his compatriots but having welcomed magnificently by Jason and the city and in view the welfare, both public and private, of all ushered in with a blaze of torches and with shouts.

the people. 6 For he saw that without the king's at- Then he marched off to Phoenicia in the same tention public affairs

could not again reach a manner.

peaceful settlement and that Simon would not

23 After a period of three years Jason sent

stop his folly.

Menelaus, the brother of the previously men-

7 When Seleucus died and Antiochus, who was tioned
Simon, to carry the money to the king and called Epiphanes,
succeeded to the kingdom, Jason

to complete the records of essential business. 24But

a.l.e. *alien ways* bPossibly *of ointments*

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he, when presented to the king, extolled him with machus,
because many of the gold vessels had al-an air of authority
and secured the high priesthood ready been stolen. 40Since
the crowds were befor himself, outbidding Jason by three
hundred coming aroused and filled with anger, Lysimachus
talents of silver. 25After receiving the king's com- armed
about three thousand men and launched an mands he
returned, possessing no qualification for unjust attack under
the leadership of a certain Authe high priesthood but having
the hot temper of ranus, a man advanced in years and no
less ad-a cruel tyrant and the rage of a savage wild beast.
vanced in folly. 41But when they became aware 26So Jason,
who after supplanting his own brother that Lysimachus was
attacking them, some picked

was supplanted by another man, was driven as a up stones, some blocks of wood, and others took fugitive into the land of Ammon. 27Although handfuls of the ashes that were lying around and Menelaus continued to hold the office, he did not throw them in wild confusion at Lysimachus' men.

pay regularly any of the money promised to the 42As a result, they wounded many of them and king. 28So when Sostratus the captain of the acrop- killed some and put all the rest to flight; the tem-olis kept requesting payment—for the collection of ple robber himself they killed close by the treasury.

the revenue was his responsibility—the two of

43 Charges were brought against Menelaus

them were summoned by the king on account of about this incident. 44When the king came to Tyre, this issue. 29Menelaus left his own brother Lysi- three men sent by the senate presented the case be-machus as deputy in the high priesthood, while fore him. 45But Menelaus, already as good as beat-Sostratus left Crates, the commander of the Cyprien, promised a substantial bribe to Ptolemy son of an troops.

Dorymenes to win over the king. 46Therefore,

30 While such was the state of affairs, it hap- Ptolemy, taking the king aside into a colonnade as pened that the people of Tarsus and of Mallus re- if for refreshment, induced the king to change his volted because their cities had been given as a pres-mind. 47Menelaus, the cause of all the trouble, he

ent to Antiochis, the king's concubine. 31So the

acquitted of the charges against him, while he sen-

king went hurriedly to settle the trouble, leaving tenced to death those unfortunate men, who Andronicus, a man of high rank, to act as his would have been freed uncondemned, if they had deputy. 32But Menelaus, thinking he had obtained pleaded even before Scythians. 48And so those a suitable opportunity, stole some of the gold ves- who had spoken for the city and the villages and sels of the temple and gave them to Andronicus; the holy vessels quickly suffered the unjust penal-other vessels, as it happened, he had sold to Tyre ty. 49Therefore even the Tyrians, showing their ha-and the neighboring cities. 33When Onias became tred of the crime, provided magnificently for their fully aware of these acts, he publicly exposed them, funeral. 50But Menelaus, because of the greed of having first withdrawn to a place of sanctuary at those in power, remained in office, growing in Daphne near Antioch. 34Therefore Menelaus, tak- wickedness, having become the chief plotter ing Andronicus aside, urged him to kill Onias. An- against his compatriots.

dronicus came to Onias, and resorting to treachery,

offered him sworn pledges and gave him his right

About this time Antiochus made his second

hand; he persuaded him, though still suspicious, 5 invasion of Egypt. 2And it happened that, for to come out from the place of sanctuary; then, almost forty days, there appeared over all the city with no regard for justice, he immediately put him golden-clad cavalry charging through the air, in out of the way.

companies fully armed with lances and drawn dag-

35 For this reason not only Judeans, but many gers—3troops of cavalry drawn up, attacks and also of other nations, were grieved and displeased counterattacks made on this side and on that, at the unjust slaughter of the man. 36When the brandishing of shields, massing of spears, hurling king returned from the region of Cilicia, the of missiles, the flash of golden trappings and Judeans in the city appealed to him with regard to armor of all kinds. 4Therefore everyone prayed that the unreasonable murder of Onias, and the Greeks the apparition might prove to have been a good shared their hatred of the crime. 37Therefore Anti- omen.

ochus was grieved at heart and filled with pity and

5 When a false rumor arose that Antiochus was

wept because of the moderation and good conduct dead, Jason took no fewer than a thousand men of the deceased. 38Inflamed with anger, he imme- and suddenly made an assault on the city. When diately stripped off the purple robe from Androni- the troops on the wall had been forced back and at cus, tore off his clothes and led him around the last the city was being taken, Menelaus took refuge whole city to that very place where he had com- in the acropolis. 6But Jason kept relentlessly mitted the outrage against Onias, and there he re- slaughtering his compatriots, not realizing that moved the bloodthirsty fellow from the world. The success at the cost of one's kindred is the greatest Lord thus repaid him with the punishment he de- misfortune but imagining that he was setting up served.

trophies of victory over enemies and not over com-

39 When many acts of sacrilege had been com- patriots. 7He did not, however, gain control of the mitted in the city by Lysimachus with the con- government; in the end he got

only disgrace from nivance of Menelaus and when report of them had his conspiracy and fled again into the Ammanitis.

spread abroad, the populace gathered against Lysi-

8Finally he met a miserable end. Accuseda before

a *confined* = Ha

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2 makkabees 5-6

Aretas the ruler of the Arabs, fleeing from city to this man arrived in Hierosolyma, he pretended to city, pursued by everyone, hated as a rebel against be peaceably disposed and waited until the holy the laws and abhorred as the executioner of his sabbath day; then, finding the Judeans not at work, country and his compatriots, he was cast ashore in he ordered his troops to parade under arms. 26He Egypt. 9There he, who had driven many from their put to the sword all those who came out to see own country into exile, died in exile, having em- them, then rushed into the city with his armed barked to go to the Spartans in hope of finding warriors and killed great numbers of people.

protection because of their kinship. 10He who had

27 But loudas Makkabaios, with about nine

cast out many to lie unburied had no one to others, got away to the wilderness and kept himself mourn for him; he had no funeral of any sort and and his companions alive in the mountains as no place in his ancestral tomb.

wild animals do; they continued to live on what

11 When news of what had happened reached Jerusalem, it grew wild so that they might not share in the death of the king, he took it to mean that Judea was in rebellion.

So, raging inwardly, he left Egypt and took the city by force. 12 He commanded his soldiers to cut

Not long after this, the king sent an Athenian

down relentlessly everyone they met and to kill 60 senators to compel the Judeans to forsake their gods. Those who went into their houses. 13 Then their ancestral laws and no longer to live by the laws of their fathers were massacred of young and old, destruction of the temple—also to pollute the shrine in Jerusalem with women and children, slayings of virgins and infants and to call it the shrine of Olympian Zeus and to profane it. 14 Within the total of three days eighty thousand in Jerusalem, the shrine of Zeus-the-sand were destroyed, forty thousand in Jerusalem, Friend-of-Strangers, as the people who lived in that hand fighting, and as many were sold into slavery as had petitioned.

as were killed.

3 Harsh and utterly grievous was the onslaught

15 Not content with this, Antiochus dared to do evil. 4 For the temple was filled with debauchery, and the most holy temple in all the world, guided and revelling by the nations, who dallied with women, led by Menelaus, who had become a traitor both to prostitutes and had intercourse with women with the laws and to his country, 16 taking the sacred things in the sacred precincts, and besides brought in vessels with his polluted hands and pulling down things for sacrifice that were unfit. 5 The altar was with profane hands the votive offerings that other covered with abominable offerings that were for killings

had made to enhance the glory and honor of bidden by the laws. 6People could neither keep the the place. 17Antiochus was elated in spirit and did sabbath nor observe their ancestral feasts nor so not perceive that the Lord was angered for a little much as confess themselves to be Judeans.

while because of the sins of those who lived in the

7 On the monthly celebration of the king's

city and that this was the reason he was disregard- birthday, the Judeans were taken, under bitter con-ing the place. 18But if it had not happened that straint, to partake of the sacrifices, and when a they were involved in many sins, this man would feast of Dionysus was celebrated, they were com-have been flogged and turned back from his rash pelled to wear wreathes of ivy and to walk in the act as soon as he came forward, just as Heliodorus procession in honor of Dionysus. 8At the sugges-had been, whom King Seleucus sent to inspect the tion of Ptolemy a vote was issued to the neighbor-treasury. 19But the Lord did not choose the nation ing Greek cities that they should adopt the same for the sake of the place, but the place for the sake policy toward the Judeans and make them partake of the nation. 20Therefore the place itself shared in of the sacrifices 9and should kill those who did not the misfortunes that befell the nation and after- choose to change over to Greek customs. One ward participated in its benefits, and what was for-could see, therefore, the misery that had come saken in the wrath of the Almighty was restored upon them. 10For example, two women were again in all its glory when the great Lord became brought in for having circumcised their children.

reconciled.

They publicly paraded them around the city with

21 So Antiochus carried off eighteen hundred their babies hanging at their breasts and then talents from the temple and hurried away to Anti- hurled them down headlong from the wall. 110th-och, thinking in his arrogance that he could make ers who had assembled in the caves nearby in the land navigable and the sea passable on foot, order to observe the seventh day secretly were be-because his heart was elated. 22He left governors to trayed to Philip and were all burned together, be-oppress the people: at Hierosolyma, Philip, by cause their piety kept them from defending them-birth a Phrygian and in character more barbarous selves, in view of their regard for that most holy than the man who appointed him; 23and on day.

Garizima, Andronicus, and besides these Mene-

12 Now I urge those who read this book not to

laus, who lorded it over the citizens worse than the be depressed by such calamities, but to recognize others did because of his malice toward the Judean that these punishments were designed not to de-citizens. 24Antiochus sent Apollonius, the captain stroy but to discipline our people. 13In fact, it is a of the Mysians, with an army of twenty-two thou- sign of great kindness not to let the impious alone sand and ordered him to kill all the grown men for long but to punish them immediately. 14For in and to sell the women and boys as slaves. 25When the case of the other nations the Lord waits pa-

a *Argarizin* = Ha

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tiently to punish them until they have reached the

It happened also that seven brothers and their

full measure of their sins, but he does not deal in 7 mother
were arrested and were being com-this way with us 15in
order that he may not take pelled by the king, under torture
with whips and vengeance on us afterward, when our sins
have thongs, to partake of unlawful swine's flesh. 2One
reached their height. 16Therefore he never with- of them,
acting as their spokesman, said, "What do draws his mercy
from us. While he disciplines us you intend to ask and learn
from us? For we are with calamities, he does not forsake his
own peo- ready to die rather than transgress our ancestral
ple. 17Let what we have said serve as a reminder; laws."

we must go on briefly with the story.

3 The king fell into a rage and ordered to have

18 Eleazaros, one of the scribes in high posi- frying-pans
and cauldrons heated. 4These were tion, a man now
advanced in age and of noble heated immediately, and he
ordered that the presence, was being forced to open his
mouth to tongue of their spokesman be cut out and that
they eat swine's flesh. 19But he, welcoming death with
scalp him and cut off his hands and feet, while the honor
rather than life with pollution, went up to rest of the
brothers and the mother looked on.

the rack of his own accord, spitting out the flesh, 5When he
was utterly helpless, the king ordered 20as all ought to do
who have the courage to refuse

them to take him to the fire, still breathing, and to

things that it is not right to taste, even for the nat- fry him in a pan. The smoke from the frying-pan ural love of life.

spread widely, but the brothers and their mother

21 Those who were in charge of that unlawful encouraged one another to die nobly, saying, sacrifice took the man aside because of their long 6“The Lord God is watching over us and in truth acquaintance with him and privately urged him to has compassion on us, as Moyses declared in his bring meat of his own providing, proper for him to song that bore witness against the people to their use, and to pretend that he was eating the flesh of faces, when he said, ‘And he will have compassion the sacrificial meal that had been ordered by the on his slaves.’ ”

king 22so that by doing this he might be saved

7 After the first brother had died in this way,

from death and be treated kindly on account of his they brought forward the second for their sport.

old friendship with them. 23But making a high re- They tore off the skin of his head with the hair and solve, worthy of his years and the dignity of his old asked him, “Will you eat rather than have your age and the grey hairs that he had reached with body punished limb by limb?” 8He replied in his distinction and his excellent bearing even from ancestral language and said to them, “No.” There-childhood, and moreover according to the holy fore he in turn underwent tortures as the first had God-given law, he declared himself quickly, telling done. 9And when he was at his last breath, he said, them to send him to Hades.

“You accursed wretch, you dismiss us from this

24 "To pretend is not worthy of our time of present life, but the King of the universe will raise life," he said, "for many of the young might sup- us up to an everlasting renewal of life, because we pose that Eleazaros in his ninetieth year had gone have died for his laws."

over to allophylisma, 25and through my pretence,

10 After him, the third was the victim of their

for the sake of living a brief moment longer, they sport. When it was demanded, he quickly put out would be led astray because of me, while I defile his tongue and courageously stretched forth his and disgrace my old age. 26Even if for the present I hands 11and said nobly, "I got these from Heaven, would avoid the punishment of mortals, yet and because of his laws I disdain them, and from whether I live or die I shall not escape the hands of him I hope to get them back again." 12As a result the Almighty. 27Therefore, by bravely giving up my the king himself and those with him were aston-life now, I will show myself worthy of my old age ished at the young man's spirit, for he regarded his 28and leave to the young a noble example of how sufferings as nothing.

to die a good death willingly and nobly for the re-

13 After he too had died, they maltreated and

vered and holy laws."

tortured the fourth in the same way. 14When he

When he had said this, he went at once to the was near death, he said, "It is desirable that those rack. 29Those who a little before had acted toward who die at the hands of human beings should him with goodwill now changed to ill

will, be- cherish the hope God gives of being raised again
cause the words he had uttered were in their opin- by him.
But for you there will be no resurrection to ion sheer
madness. 30When he was about to die life!”

under the blows, he groaned aloud and said: “It is

15 Next they brought forward the fifth and

clear to the Lord in his holy knowledge that, maltreated him.
16But he looked at him and said, though I might have been
saved from death, I am “Because you have authority among
human be-enduring terrible sufferings in my body under this
ings, though you also are mortal, you do what you beating,
but in my soul I am glad to suffer these please. But do not
think that our people have been things, because I fear him.”

forsaken by God. 17Keep on, and see how his

31 So in this way he died, leaving in his death mighty power
will torture you and your descen-an example of nobility and
a memorial of courage, dants!”

not only to the young but also to the great body of

18 After him they brought forward the sixth.

his nation.

And when he was about to die, he said, “Do not

al.e. *alien ways*

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2 makkabees 7-8

deceive yourself in vain. For we are suffering these our brothers, after enduring a brief suffering, have things on our own account, because of our sins fallen heir to everlasting life under the power of a against our own God. Therefore astounding things divine covenant, but you, by the judgment of God, have happened. 19But do not think that you will will receive just punishment for your arrogance.

go unpunished for having tried to fight against 37I, like my brothers, give up body and life for our God!”

ancestral laws, appealing to God to show mercy

20 The mother was especially admirable and soon to our nation and by torments and plagues to worthy of honorable memory. Although she saw make you acknowledge that he alone is God 38and her seven sons perish within the course of a single through me and my brothers to bring to an end the day, she bore it with good courage because of her wrath of the Almighty that has justly fallen on our hope in the Lord. 21She encouraged each of them whole nation.”

in their ancestral language. Filled with a noble

39 The king fell into a rage and handled him

spirit, she reinforced her woman’s reasoning with

worse than the others, being exasperated at his

a man’s courage and said to them, 22“I do not

scorn. 40So he died in his integrity, putting his

know how you came into being in my womb. It whole trust in the Lord.

was not I who gave you life and breath, nor I who

41 Last of all, the mother died, after her sons.

set in order the elements within each of you.

42 Let this be enough, then, about the eating of

23Therefore the Creator of the world, who shaped

sacrifices and the extreme tortures.

the origin of man and devised the origin of all

things, will in his mercy give life and breath back

Meanwhile loudas, who was also called

to you again, since you now forget yourselves for 8
Makkabaios, and his companions secretly enthe sake of his
laws.”

tered the villages and summoned their kindred

24 Antiochus felt that he was being treated and enlisted
those who had continued in the Ju-with contempt, and he
was suspicious of her re- dean faith, and so they gathered
about six thou-proachful tone. The youngest brother being
still sand. 2They implored the Lord to look upon the alive,
Antiochus not only appealed to him in people who were
oppressed by all and to have pity words but also promised
with oaths that he would on the shrine that had been
profaned by the impi-make him rich and enviable, if he
would turn from ous, 3to have mercy on the city that was
being dehis ancestral ways, and that he would take him for
stroyed and about to be leveled to the ground and his Friend
and entrust him with public affairs. to hearken to the blood

that cried out to him, 4to 25Since the young man would not listen to him at remember also the lawless slaughter of the inno-

all, the king called the mother to him and urged cent babies and the blasphemies committed her to advise the youth to save himself. 26After against his name and to show his hatred of evil.

much urging on his part, she undertook to per-

5 As soon as Makkabaios got his army orga-

suade her son. 27But, leaning close to him, she nized, he became insuperable for the nations, for spoke in their ancestral language as follows, derid- the wrath of the Lord had turned to mercy. 6Com-ing the cruel tyrant: "My son, have pity on me. I ing without warning, he would set fire to towns carried you nine months in my womb and nursed and villages. He captured strategic positions and you for three years and have reared you and put to flight not a few of the enemy. 7He found the brought you up to this point in your life and have nights most advantageous for such attacks. And taken care of you. 28I implore you, my child, to talk of his valor spread everywhere.

look at the heaven and the earth and see every-

8 When Philip saw that the man was gaining

thing that is in them and recognize that God did ground little by little and that he was pushing not make them out of things that existed. And in ahead with more frequent successes, he wrote to the same way the human race came into being. Ptolemy, the governor of Coele-Syria and Phoeni-29Do not fear this hangman, but prove worthy of

cia, to come to the aid of the king's government.

your brothers and accept death so that in his mercy 9Then Ptolemy promptly appointed Nikanor son I may get you back again along with your broth- of Patroclus, one of the king's chief Friends, and ers."

sent him, in command of no fewer than twenty

30 While she was still speaking, the young man thousand nations of all races, to wipe out the said, "What are you waiting for? I will not obey the whole race of Judea. He associated with him Gor-king's ordinance, but I obey the ordinance of the gias, a general and a man of experience in military law that was given to our fathers through Moyses. service. 10Nikanor determined to make up for the 31But you, who have contrived all sorts of evil

king the tribute due to the Romans, two thousand

against the Hebrews, will certainly not escape the talents, by selling the captured Judeans into slav-hands of God. 32For we are suffering because of ery. 11So he immediately sent to the towns on the our own sins. 33And if our living Lord is angry for seacoast, inviting them to buy Judean slaves and a little while, to rebuke and discipline us, he will promising to hand over ninety slaves for a talent, again be reconciled with his own slaves. 34But you, not expecting the judgment from the Almighty unholy wretch, you most defiled of all mortals, do that was about to overtake him.

not be elated in vain and puffed up by uncertain

12 Word came to loudas concerning Nikanor's

hopes, when you raise your hand against the chil- invasion, and when he told his companions of the dren of heaven.

35You have not yet escaped the arrival of the army, 13those who were cowardly and judgment of the Almighty, all-seeing God. 36For

distrustful of God's justice ran off and got away.

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14Others sold all their remaining property and at some exceedingly high strongholds, and they di-the same time implored the Lord to rescue those vided a very large amount of spoils, giving to those who had been sold by the ungodly Nikanor before who had been tortured and to the orphans and he ever met them, 15if not for their own sake, then widows and also to the aged shares equal to their for the sake of the covenants made with their fa- own. 31Having gathered their armor together, and thers and because he had called them by his holy they carefully stored all of them in strategic places; and glorious name. 16But Makkabaios gathered his the rest of the spoils they carried to Hierosolyma.

forces together, to the number six thousand, and 32They killed the commander of Timothy's forces, exhorted them not to be frightened by the enemy a most wicked man, and one who had greatly trou-and not to fear the great multitude of nations, who bled the Judeans. 33While they were celebrating were wickedly coming against them, but to fight the victory in the fatherland, they burned those nobly, 17keeping before their eyes the outrage that who had set fire to the sacred gates and Callis-they had lawlessly committed against the holy thenes, who had fled into one little house; so these place and the torture of the derided city and, be- received the proper reward for their impiety.

sides, the destruction of the ancestral polity. 18“For

34 The thrice-accursed Nikanor, who had

they trust to arms and acts of daring,” he said, “but brought
the thousand merchants to buy

the

we trust in the Almighty God, who is able with a Judeans, 35having been humbled with the help of single nod to strike down those who are coming the Lord by opponents whom he regarded as of the against us and even, if necessary, the whole world.”

least account, took off his splendid uniform and

19 Moreover, he told them of the occasions made his way alone like a runaway slave through when help came to their ancestors; how, in the the interior and reached Antioch, having succeed-time of Sennachereim, when one hundred and

ed chiefly in the destruction of his army! 36So he

eighty-five thousand perished, 20and the time of who had taken it upon himself to secure tribute for the battle against the Galatians that took place in the Romans by the capture of the people of Hi-Babylonia, how they saw action, eight thousand of erosolyma proclaimed that the Judeans had a De-them in all, along with four thousand Macedo- fender and that therefore the Judeans were invul-nians; yet when the Macedonians were at a loss, nerable, because they followed the laws ordained the eight thousand, by the help that came to them by him.

from heaven, destroyed one hundred twenty thousand Galatians and took a great amount of booty.

About that time, as it happened, Antiochus

21 With these words he filled them with 9 had retreated in disorder from the region of courage and made them ready to die for the laws Persia. 2He had entered the city called Persepolis and the fatherland; then he divided his army into and attempted to rob the temples and control the four parts. 22He appointed his brothers also, city. Therefore the people rushed to the rescue with Simon and Iosepos and Jonathan, as leaders of arms and put him to flight, and it happened that each division, putting fifteen hundred men under Antiochus, having been put to flight by the inhab-each. 23Besides, he appointed Eleazaros to read itants, beat a shameful retreat. 3While he was in aloud from the holy book and gave the watch- Ecbatana, news came to him of what had hap-word, "Divine Help"; then, leading the first mani- pened to Nikanor and the forces of Timothy.

4

ple himself, he joined battle with Nikanor.

Transported with rage, he conceived the idea of

24 With the Almighty as their ally, they killed turning upon the Judeans the injury done by those more than nine thousand of the enemy and who had put him to flight; so he instructed his wounded and disabled most of Nikanor's army charioteer to drive without stopping until he com-and forced them all to flee. 25They captured the pleted the journey. But the judgment of heaven money of those who had come to buy them as rode with him! For in his arrogance he said,

slaves. After pursuing them for quite some time, “When I get there I will make Hierosolyma a ceme- they returned because they were pressed for time. tery of Judeans.”

26 It was the day before the sabbath, and for that

5 But the all-seeing Lord, the God of Israel,

reason they did not continue their

pursuit. struck him with an incurable and invisible blow.

27 When they had gathered their own arms togeth-

As soon as he stopped speaking he was seized with

er and had stripped the arms off their enemies, a pain in his bowels for which there was no relief, they kept the sabbath, giving great praise and ac- and with sharp internal tortures —6 and that very knowledgement to the Lord, who had preserved justly, for he had tortured the bowels of others them until this day and allotted it to them as the with many and strange inflictions. 7 Yet he did not beginning of mercy. 28 After the sabbath, they gave in any way stop his insolence but was even more some of the spoils to those who had been tortured filled with arrogance, breathing fire in his rage and to the widows and orphans and distributed against the Judeans and giving orders to speed up the rest among themselves and their children. the journey. And so it came about that he fell out 29 When they had done this, they made common of his chariot as it was rushing along and that,

supplication and implored the merciful Lord to be through the grievous fall, all the limbs of the body wholly reconciled with his slaves.

were racked. 8Thus he, who only a little while be-

30 In encounters with the forces of Timothy fore had thought in his superhuman arrogance and Bacchides they killed more than twenty thou- that he could command the waves of the sea and sand of them and very easily got possession of

had imagined that he could weigh the high moun-

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2 makkabees 9-10

tains in a balance, was brought down to earth and pen, I have appointed my son Antiochus to be carried in a litter, making the power of God mani- king, whom I have often entrusted and commend-fest to all, 9so that worms broke out of the unbe- ed to most of you when I hurried off to the upper liever's eyes, and while he was still living in an- provinces, and I have written to him what is writ-guish and pain, his flesh rotted away, and because ten here. 26I therefore urge and implore you to re-of his stench the whole army felt revulsion at the member the public and private services rendered decay. 10Because of the unbearable oppressiveness to you and to maintain your present goodwill, of the stench no one was able to carry the man each of you, toward me and my son. 27For I am who a little while before had thought that he could sure that he will follow my policy and will accom-touch the stars of heaven. 11Then it was that, bro- modate himself to you mildly and with kindness."

ken in spirit, he began to lose much of his arro-

28 So the murderer and blasphemer, having

gance and to come to his senses under the divine endured the most intense suffering, such as he had scourge, for he was tortured with pain every mo- inflicted on others, came to the end of his life by a ment. 12And when he could not endure his own most pitiable fate among the mountains in a stench, he uttered these words, "It is right to be strange land. 29And Philip, who had been brought subject to God and that a mortal should not think up with him, took his body home; then, fearing haughtily."

the son of Antiochus, he withdrew to Ptolemy

13 Then the abominable fellow made a vow to Philometor in Egypt.

the Lord, who would no longer have mercy on

him, stating 14that the holy city, which he was hur-

Now Makkabaios and his followers, the

rying to level to the ground and to make a ceme- 10 Lord leading them on, recovered the temple tery, he was now declaring to be free, 15and the and the city; 2they tore down the altarsa that had Judeans, whom he had not considered worthy been built in the public square by the allophytes even of a grave but had planned to throw out with and also destroyed the sacred precincts. 3And hav-their children for the wild animals and for the ing purified the shrine, they made another altar of birds to eat, he would make, all of them, equal to sacrifice; then, igniting flint stones and taking fire citizens of Athens, 16and the holy shrine, which he out of them, they offered sacrifices, after a lapse of had formerly plundered, he would adorn with the two years, and they offered incense and put up finest offerings, and all the holy vessels he would lamps and set out the presentation of the loaves.

give back many times over, and the expenses in- 4When they had done this, they fell prostrate and curred for the sacrifices he would provide from his implored the Lord that they might never again fall own revenues, 17and in addition to all this he also into such misfortunes, but that, if they should ever would become a Judean and would visit every in- sin, they might be disciplined by him with forbear- habited place to proclaim the power of God. 18But ance and not be handed over to blasphemous and when his sufferings did not in any way abate, for barbarous nations. 5It happened that on the same the just judgment of God had justly come upon day on which the shrine had been profaned by him, he gave up all hope for himself and wrote to allophyles the purification of the shrine took place, the Judeans the following letter in the form of a that is, on the twenty-fifth day of the same month, supplication. This was its content: which was Chaseleu. 6They celebrated it for eight

19 “To his worthy Judean citizens, Antiochus, days with rejoicing, in the manner of covert, re-their king and general, sends hearty greetings and membering how not long before, during the feast good wishes for their health and prosperity. 20If of tents, they had been inhabiting the mountains you and your children are well and your affairs are and caves like wild animals. 7Therefore, carrying as you wish, I profess very great thanks to God,

ivy-wreathed wands and beautiful branches and

having my hope in heaven. 21As for me, I was

also fronds of palm, they offered hymns of thanks-

weakly disposed, but I remember with affection giving to him who had given success to the purify-your esteem and

goodwill. On my way back from the region of his own holy place.
8They decreed by public ordinance and by vote that the whole nation of the Jews should observe these days every year.

to take thought for the common security of all.

9 Such then was the end of Antiochus, who was

22Not giving myself up as hopeless but having
called Epiphanes.

good hope of recovering from my illness, 23I nevertheless observed that even my father, on the oc-

10 Now we will make known what took place

casions when he made expeditions into the upper part of the country under Antiochus Eupator, who was the son of that king, appointed his successor 24so that, if any impious man, and will give a brief summary of the thing unexpected happened or any unwelcome calamities of the wars. 11This man, when he succeeded to the kingdom, appointed a certain Lysias, would not be troubled, for they would know to the chief governor of Coele-Syria and Phoenicia, to whom the government was left. 25Moreover, since he was in charge of the government. 12Ptolemy, who I understand how the princes along the borders were called Macron, taking the lead in observing and the neighbors of my kingdom keep watching justice towards the Jews because of the wrongs for opportunities and waiting to see what will happen that had been done to them, attempted to maintain a *bômos* 2 makkabees 10-11

tain peaceful relations with them. 13As a result he men on horses with golden bridles, and they were was accused before Eupator by the king's Friends. leading the Judeans. 30 Two of them took He heard himself called a traitor at every turn, be- Makkabaios between them, and shielding him cause he had abandoned Cyprus, which Philome- with their own suits of armor and weapons, they tor had entrusted to him, and had gone over to An- kept him unharmed. They showered arrows and tiochus Epiphanes. Unable to execute his noble thunderbolts on the enemy so that, confounded by office honorably, he took poison and ended his blindness, they fled in complete disorder. 31Twen-

ty thousand five hundred were slaughtered, be-

14 When Gorgias became governor of the re- sides six hundred cavalry.

gion, he maintained mercenaries, and at every turn

32 Timothy himself fled to a stronghold called

kept attacking the Judeans. 15Besides this, the Idu- Gazara, especially well garrisoned, where Chaereas means, too, who had control of strategic strong- was commander. 33Then Makkabaios and his men holds, were harassing the Judeans; they received were glad, and they besieged the fort for four days.

those who were banished from Hierosolyma and 34The men within, relying on the strength of the endeavored to keep up the war. 16But Makkabaios place, kept blaspheming terribly and uttering and his forces, after making solemn supplication wicked words. 35But at dawn of the fifth day,

twen-and imploring God to fight on their side, moved ty young men of those who were with Makkabaios, towards the strongholds of the Idumeans. 17At- fired with anger because of the blasphemies, brave-tacking them vigorously, they gained possession of ly stormed the wall and with savage fury cut down the places and beat off all who fought upon the everyone they met. 36Others who came up in the wall and slaughtered those whom they encoun- same way wheeled around against the defenders tered, killing no fewer than twenty thousand.

and set fire to the towers; they kindled fires and

18 When at least nine thousand took refuge in burned the blasphemers alive. Others broke open two fortified towers exceedingly well equipped to the gates and let in the rest of the force, and they withstand a siege, 19Makkabaios left Simon and captured the city. 37They killed Timothy, who was Iosepos and also Zakchaios and his troops, a force hiding in a cistern, and his brother Chaereas and sufficient to besiege them, and he himself set off Apollophanes. 38When they had accomplished for places where he was more urgently needed. these things, with hymns and thanksgivings they 20But those with Simon, who were money-hungry, blessed the Lord who shows great kindness to Isra-

were bribed with silver by some of those who were el and gives them the victory.

in the towers, and on receiving seventy thousand

drachmas, let some of them slip away. 21When

Very soon after this, Lysias, the king's

word of what had happened came to Makkabaios, 11 guardian and kinsman, who was in charge he gathered the leaders of the people and accused of the government, being vexed at what had hap-these men of having sold their kindred for money pened, 2gathered about eighty thousand infantry by setting free those who were hostile to them. and all his cavalry and came against the Judeans.

22Then he killed these men who had turned traitor

He intended to make the city a home for Greeks

and immediately captured the two towers. 23Hav- 3and to levy tribute on the temple as he did on the ing success at arms in everything he undertook, he other sacred precincts of the nations and to put up destroyed more than twenty thousand in the two the high priesthood for sale every year. 4He took strongholds.

no account whatever of the power of God but was

24 Now Timothy, who had been defeated by elated with his ten thousands of infantry and his the Judeans before, having gathered a tremendous thousands of cavalry and his eighty elephants. 5In-force of mercenaries and having collected the cav- vading Judea, he approached Baithsoura, which alry from Asia in no small number, came on, in- was a fortified place about five stadiaa from Hi-tending to take Judea by storm. 25As he drew near, erosolyma, and pressed it hard.

Makkabaios and his men sprinkled dust on their

6 When Makkabaios and his men heard that he

heads and girded their loins with sackcloth in sup- was besieging the strongholds, they prayed to the plication to God, and 26falling down at the foot of Lord, together with

the masses, with lamentations the altar, they implored him to be gracious to them and tears, to send a good angel to save Israel.

and to be an enemy to their enemies and an adversary to their adversaries, as the law shows plainly. 7And he urged the others to run the risk, together with him. 27And rising from their prayer, they took up arms, of aiding their brothers. Then they eagerly advanced a considerable distance and rushed off together. 8And there, while they were near from the city, and when they came near the enemy, Hierosolyma, a horseman appeared as their leader, they halted. 28Just as morning was breaking both in a white garment, brandishing weapons of gold.

attacked, the one having as pledge of success and victory not only their valor but also their recourse strengthened in spirit, ready to assail not only human walls but also the wildest animals or walls of iron.

in the fight.

10They advanced in battle order, having their heav-

29 When the battle became fierce, there appeared to the enemy from heaven five illustrious

hurled themselves like lions against the enemy and

aGk 1 stadion = 200 meters

2 makkabees 11-12

laid low eleven thousand of them and sixteen hun-

“Quintus Memmius, Titus Manius, envoys of

dred cavalry and forced all the rest to flee. 12Most of the Romans, to the people of the Judeans, greet-them were preserved wounded and naked, and Lysi-

ings. 35With regard to what Lysias the Kinsman of

as himself escaped by disgraceful flight.

the king has granted you, we also give consent.

13 As he was not without intelligence, he pon- 36But as to the matters that he decided are to be redere over the defeat that had befallen him and re-ferred to the king: Having considered them, send alized that the Hebrews were invincible, because someone immediately so that we can outline how the mighty God fought on their side. So he sent to it would be appropriate for you, since we are on them 14and persuaded them to agree to all just our way to Antioch. 37Therefore make haste and conditions, since he would persuade the king, con- send messengers so that we, too, may get to know straining him to be their friend. 15Makkabaios, what your viewpoint is. 38Farewell. The one hun-having regard for the common good, agreed to all dred forty-eighth year, Xanthikos fifteenth.”

that Lysias urged. For the king granted every re-

quest which Makkabaios delivered to Lysias in

When these agreements had been reached,

writing concerning the Judeans.

12 Lysias departed on his way to the king, and

16 The letters written to the Judeans by Lysias the Judeans went about their farming.

were to this effect:

2 But some of the local governors, Timothy and

“Lysias to the multitude of the Judeans, greet- Apollonius son of Gennaios, as well as Hieronings. 17Ioannes and Abessalom, who were sent by mos and Demophon, and in addition to these you, have delivered your petition copied below Nikanor the governor of Cyprus, would not let and have implored about the matters indicated in them live quietly and in peace. 3And the Joppites it. 18I have informed the king of everything that did so ungodly a deed as this: they invited the needed to be brought before him, and he has Judeans who lived among them to embark, with agreed to what was possible. 19If you will maintain their wives and children, on boats that they had your goodwill toward the government, I will en- provided, as though there were no ill will towards deavour in the future to help promote your well- them, 4and this was done by public vote of the city.

fare. 20And concerning details, I have commanded When they accepted, because they wished to live these men and my members of staff to confer with peaceably and suspected nothing, they drowned you. 21Farewell. The one hundred forty-eighth year, them as soon as they had gone out to sea, at least Dioscorinthius twenty-fourth.”

two hundred. 5When loudas heard of the abomi-

22 The king’s letter ran thus:

nation inflicted on his compatriots, he gave orders

“King Antiochus to his brother Lysias, greetings. to his men
6and, calling upon God the righteous 23Now that our father
has gone on to the gods, we,

judge, attacked the murderers of his kindred. He

desiring that the subjects of the kingdom be undis- set fire
to the harbor by night, burned the boats turbed in caring for
their own affairs, 24hearing and massacred those who had
taken refuge there.

that the Judeans do not consent to our father’s 7Then,
because the town was shut in its walls, he change to Greek
customs but prefer their own way withdrew, intending to
come again and root out of living and implore that their own
precepts be al- the whole community of the Joppites. 8But
learn-losed them, 25thus choosing that this nation also ing
that the people in Jamnia, too, meant in the should be free
from disturbance, judge that their same way to wipe out the
Judeans who were living temple be restored to them and
that they shall live among them, 9he attacked the Jamnites
by night according to the customs of their ancestors. 26You
and set fire to the harbor and the fleet so that the will do
well, therefore, to send word to them and gleam of the light
was seen in Hierosolyma, two give them pledges of
friendship so that they may hundred and forty stadiaa
distant.

know our policy and be of good cheer and turn

10 When they had gone nine stadiaa from

happily to the conduct of their own affairs.”

there, on their march against Timothy, Arabs at-

27 To the nation the king's letter was as follows: tacked him, no fewer than five thousand with five

"King Antiochus to the senate of the Judeans hundred cavalry. 11After a hard fight, loudas' men, and to the other Judeans, greetings. 28If you are with God's help, were successful, and the nomads, well, it is as we desire. We also are in good health. being defeated, implored loudas to grant them 29Menelaus has informed us that you wish to re-pledges of friendship, promising to give loudas

turn and look after your own affairs. 30Therefore and his men sheep and cattle and to help them in those who go home by the thirtieth of Xanthikos other ways. 12loudas, realizing that they might in-will have our pledge of friendship and safe con- deed be useful in many ways, agreed to make peace duct 31for the Judeans to enjoy their own way of with them, and after receiving his pledges, they living and laws, just as formerly, and none of them went back to their tents.

shall be molested in any way for errors made

13 He also attacked a certain town that was

through ignorance. 32And I have also sent strongly fortified with bearthen rampartsb and en-Menelaus to encourage you. 33Farewell. The one closed by walls and inhabited by all sorts of na-hundred forty-eighth year, Xanthikos fifteenth."

tions. Its name was Kaspin. 14Those who were

34 The Romans also sent them a letter, which within, relying on the strength of the walls and on read thus:

their supply of provisions, behaved most insolent-

aGk 1 stadion. = 200 meters bGk uncertain = Ha

2 makkabees 12

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ly toward loudas' men, railing at them and even

29 Setting out from there, they hastened to

blaspheming and saying what is not lawful. 15But Scythopolis, which is six hundred stadiaa from Hi-loudas' men, invoking the great Sovereign of the erosolyma. 30But when the Judeans who lived world, who without battering-rams or engines of there bore witness to the goodwill that the people war overthrew Iericho in the days of Iesus, rushed of Scythopolis had towards them and their cour-upon the walls like wild animals and 16took the tesy towards them in times of misfortune, 31they town by the will of God and committed innumer- thanked them and exhorted them to be well disable slaughters so that the adjoining lake, two sta- posed to their race in the future also and went up diaa wide, appeared to be irrigated and filled up to Hierosolyma, as the feast of weeks was close at with blood.

hand.

17 When they had gone seven hundred and fifty

32 After the feast called Pentecost, they hurried

stadiaa from there, they came to bthe fortificationb, against Gorgias, the governor of Idumea. 33He to the Judeans who are called Toubiaeni. 18They came out with three thousand infantry and four did not find Timothy in that region, however, for he hundred cavalry. 34dWhen they joined battled, eit had by then left the region without

accomplishing happened that a few of the Judeans fell. 35But anything, but a garrison, exceedingly strong, left behind certain Dositheos, one of Bakenor's men, who was hidden by him in one place. 19Dositheos and Sosipaton on horseback and was a strong man, caught hold of those, from among the leaders who were with Gorgias and, grasping his cloak, was dragging Makkabaios, marched out and destroyed those who hid off mightily. And while he wanted to take the one who had been left behind by Timothy in the stronghold, accursed alive, one of the Thracian cavalry bore more than ten thousand men. 20But Makkabaios fell down on him and broke his shoulder, and Gorgias arranged the army that was with him in cohorts escaped to Marisa.

and set men in command of the divisions and hurried

36 As Esdras and his men had been fighting for

many days after Timothy, who had with him one hundred a long time and were weary, loudas called upon twenty thousand infantry and two thousand five hundred of the Lord to show himself their ally and leader in hundred cavalry. 21When he learned of the approach of the battle. 37In their ancestral language he raised the shout of loudas, Timothy sent off the women and the children and also the other members of the Gorgias' troops when they were not expecting it to a place called Karnion, for that place and put them to flight.

was hard to besiege and difficult of access because

38 Then loudas assembled his army and went

to the narrowness of all the approaches. 22But to the city of Odollam. As the seventh day was when loudas' first division appeared and terror was coming on, they purified

themselves according to fear came over the enemies at the manifestation to the custom and kept the sabbath there.

them of him who sees all things, in their flight they

39 On the next day, when the need for it had

rushed headlong in every direction so that often arisen, loudas' men went to recover the bodies of they were injured by their own men and pierced by those fallen earlier and to bring them back to lie the points of their own rapiers. 23loudas pressed with their kindred in their ancestral sepulchres.

the pursuit with the utmost vigor, putting the sin- 40Then under the tunic of each one of the dead ners to the sword, and destroyed as many as thirty they found sacred tokens of the idols of Jamnia, thousand.

which the law forbids the Judeans to wear. And it

24 Timothy himself fell into the hands of Do- became clear to all that this was the reason these sitheos and Sosipatros and their men and with men had fallen. 41So they all blessed the ways of great guile he implored them to let him go in safe- the Lord, the righteous judge, who makes visible ty, because he held the parents of most of them the things that are hidden, 42and they turned to and the brothers of some to whom no considera- supplication, imploring that the sin that had been tion would otherwise be shown. 25And when with committed might be wholly blotted out. The many words he had confirmed his solemn prom- noble loudas exhorted the people to keep them-ise to restore them unharmed, they let him go, for selves free from sin, for they had seen with their the sake of saving their kindred.

own eyes what had happened as the result of the

26 Then loudas marched against Karnion and sin of those who had fallen. 43He also took up a the temple of Atargatis and slaughtered twenty-five collection, man by man, to the amount of two thousand people. 27After the rout and destruction thousand drachmas of silver, and sent it to Hi-of these, he marched also against Ephron, a forti- erosolyma to provide for a sin offering. In doing fied town where multitudes of people of all na- this he acted very well and honorably, taking actionalities livedc. Stalwart young men took their count of the resurrection. 44For if he were not ex- stand before the walls and made a vigorous de- pecting that those who had fallen would rise again, fence, and great stores of war engines and missiles it would have been superfluous and foolish to pray were there. 28But the Judeans called upon the Sov- for the dead. 45But if he was looking to the splen-ereign, who with power shatters the might of his did reward that is laid up for those who fall asleep enemies, and they got the town into their hands in godliness, it was a holy and pious thought.

and killed as many as twenty-five thousand of Therefore he made atonement for the dead so that those who were in it.

they might be delivered from their sin.

aGk 1 stadion = 200 meters bOr *Charax c in it = Ha d/eTr = Ha*

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2 makkabees 13-14

13 In the one hundred forty-ninth year word astrong fortressof theJudeans,wasturnedback, came to loudas and his men that Anti-attacked again, was defeated. 20loudas kept send-

Antiochus Eupator was coming with great numbers of men, and he was entering in to those inside whatever was necessary.

21

soldiers against Judea, and with him Lysias, the

But Rhodokos, a man from the ranks of the

guardian and chancellor, also a Greek force of one hundred and ten Judeans, gave secret information to the enemy; he had a hundred and ten thousand infantry, five thousand was sought for and caught and put in prison. 22The three hundred cavalry, twenty-two elephants and king negotiated a second time with the people in three hundred chariots bearing scythes.

Bathsura, gave pledges, received theirs, withdrew,

3 Menelaus also joined them and with much force attacked Judas and his men, was defeated; 23he hypocritically urged Antiochus on, not to save the father, but because he thought that he would be of the government in Antioch, had revolted; he established himself in government. 4But the King of kings was perturbed, called in the Judeans, yielded and aroused the anger of Antiochus against the sinner, swore to observe all their rights, settled with them and when Lysias informed him that this man was the originator of all the trouble, he ordered them to show generosity to the place. 24He received him to Beroea and to put him to death by the Makkabaios, left Hegemonides as governor from method that is customary in that place. 5For there is a tower there, fifty cubits high, full of ashes, and people of Ptolemais were indignant over the fact that it has a rim running around it that on all sides is a rim of treaties. In fact, they were so furious that they fell precipitously into

the ashes. 6There they all wanted to annul their terms. 26Lysias took the ros-push to destruction anyone who is guilty of temple trum, made the defence to the best of his ability, robbery or has committed an excess of other evils. convinced them, appeased them, gained their 7By such a fate it came about that Menelaus the goodwill and set out for Antioch. This is how the lawbreaker died without even burial in the earth, king's attack and withdrawal turned out.

8and this was eminently just; because he had committed many sins against the altar whose fire and

Three years later, word came to loudas and ashes were holy, he met his death in ashes.

14 his menthat Demetriusson of Seleucus

9 The king, who had become barbarous in his had sailed into the harbour of Tripolis with a thinking, was coming to show the Judeans the strong army and a fleet 2and had taken possession worst things amongst those that had happened in of the country, having made away with Antiochus his father's time. 10But when loudas heard of this, and his guardian Lysias.

he ordered the crowd to call upon the Lord day

3 Now a certain Alcimus, who had formerly

and night, now if ever to help those who were on been high priest but had willfully defiled himself the point of being deprived of the law and their in the times of separation, realized that there was country and the holy temple 11and not to allow the no way for him to be safe or to have access again people who had just begun to revive a little to fall to

the holy altar and went to King Demetrius in into the hands of the blasphemous nations. about the one hundred fifty-first year, presenting 12 When they had all joined in the same petition to him a crown of gold and a palm and, besides and had implored the merciful Lord with weeping these, some of the customary olive branches from and fasting and lying prostrate for three days with- the temple. During that day he kept quiet, 5 but he out ceasing, loudas exhorted them and ordered seized the right moment for his own folly when he them to stand ready.

was invited by Demetrius to a meeting of the coun-

13 After consulting privately with the elders, he cil and was asked in what condition and counsel determined to march out and decide the matter by the Judeans were he replied to this: the help of God before the king's army could enter

6 "Those of the Judeans who are called

Judea and get possession of the city. 14 So, com- Hasideans, whose leader is loudas Makkabaios, are mitting the decision to the Creator of the world keeping up war and stirring up sedition and will and exhorting those with him to fight bravely to not let the kingdom attain stability. 7 Therefore I the death for the laws, temple, city, fatherland and have been deprived of my ancestral glory—I mean constitution, he pitched his camp near Modein. the high priesthood—and have now come here, 15 He gave his troops the watchword, "Divine Vic-8 first because I am genuinely concerned for the in-tory," and with those young men judged best, he terests of the king, second because I have regard attacked the king's pavilion at night and killed also for my compatriots. For through the folly of close to two thousand men in the camp and those whom I have mentioned earlier our whole

stabbed the lead elephant and its rider to death. people are now in no small misfortune.

16 In the end they filled the camp with terror and

9 "Since you are acquainted, O king, with the

confusion and withdrew in triumph. 17 This hap- details of this matter, may it please you to take pened just as day was dawning, because the Lord's thought for our country and our hard-pressed peo-shelter helped him.

ple as is commensurate with the affable kindness

18 The king, having had a taste of the daring of that you show to all. 10 For as long as loudas lives, the Judeans, made an attempt on their positions it is impossible for the government to find peace."

through tricks. 19 He advanced against Baithsoura,

11 When he had said this, the rest of the king's

a *each with* = Ha bGk = *bômos*

2 makkabees 14-15

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Friends, who were hostile to loudas, quickly in-ly, concluded that this austerity did not spring flamed Demetrius still more. 12 He immediately from the best motives, gathered not a few of his chose Nikanor, who was the elephantarch, ap-

men and went into hiding from Nikanor. 31When

pointed him governor of Judea and sent him off the latter became aware that he had been cleverly 13with commandsa to do away with loudas, to

outmaneuvered by the man, he went to the great

scatter those with him, yet to install Alcimus as and holy temple while the priests were offering the high priest of the greatest temple. 14And the na- customary sacrifices and commanded them to tions throughout Judea, who had fled before hand the man over. 32When they declared on oath loudas, met Nikanor in flocks, thinking that the that they did not know where the man was whom misfortunes and calamities of the Judeans would he wanted, 33he stretched out his right hand to-mean prosperity for themselves.

ward the shrine and swore this oath: "If you do not

15 When the Judeans heard of Nikanor's com- hand loudas over to me as a prisoner, I will level ing and the gathering of the nations, they sprin- this precinct of God to the ground and tear down kled dust on their heads and prayed to him who the altar and build here a notable temple to Diony- established his own people forever and always up- sus."

holds his own heritage by manifesting himself.

34 Having said this, he went away, but the

16At the leader's order, they set out from there im-

priests stretched out their hands toward heaven

mediately and met them at a village called Dessau. and called upon the constant Defender of our na-17Simon the

brother of loudas had encountered

tion, in these words: 35“O Lord of all, though you

Nikanor but had temporarily stumbled because of have need of nothing, you were pleased that there the sudden perplexity caused by the adversaries.

should be a shrine for your encamping among us;

36

18 Nevertheless Nikanor, hearing of the valor

so now, O holy One, Lord of all sanctification,

of loudas and his troops and their courage in bat- keep undefiled forever this house that has been so tle for their country, shrank from deciding the recently purified.”

issue by bloodshed. 19Therefore he sent Posido-

37 A certain Razis, one of the elders of Hi-

nus, Theodotus and Mattathias to give and receive erosolyma, was denounced to Nikanor as a man pledges of friendship. 20When they had been fully who loved his compatriots and was very well considered and the leader had informed the mul- thought of and for his goodwill was called father of titude and it had appeared that they were of one the Judeans. 38In former times, when there was no mind, they consented to the treaties. 21They set a mingling with the nations, he had been accused of day on which everyone was supposed to come to Judaism, and he had risked body and life for Juda-the same place by himself, and a chariot came for- ism with all possible zeal. 39Nikanor, wishing to ex-ward from each side, and they set up seats of

hibit the enmity that he had for the Judeans, sent honor;
22Ioudas posted armed men in readiness at more than five
hundred soldiers to arrest him, 40for key places to prevent
sudden treachery on the part he thought that by arresting
him he would do them of the enemy; so they duly held the
consultation.

an injury. 41When the hordes were about to capture

23 Nikanor stayed on in Hierosolyma and did the tower and
were forcing the door of the court-nothing out of the way
but dismissed the flocks of yard, they ordered that fire be
brought and the people that had gathered. 24And he kept
Ioudas al- doors burned. Being surrounded, he fell upon his
ways in his presence; he was cordially attached to own
rapier, 42preferring to die nobly rather than to the man.
25He urged him to marry and have chil- fall into the hands
of sinners and suffer outrages un-dren; so Ioudas married,
settled down, shared the worthy of his noble birth. 43But in
the heat of the common life.

struggle he did not hit exactly, and while the masses

26 But when Alcimus noticed their goodwill were now
rushing in through the doorways, he for one another, he
took the treaties that had been courageously ran up on the
wall, and in a manly made, went to Demetrius and told him
that manner, threw himself down into the masses. 44But
Nikanor was disloyal to the government, since he as they
quickly drew back, a space opened and he had appointed
that conspirator against his king- fell in the middle of the
empty space. 45Still alive dom, Ioudas, to be his successor.
27The king be- and aflame with anger, he rose, and though
his came enraged and, provoked by the false accusa- blood
gushed forth and his wounds were severe, he tions of that
thoroughly depraved man, wrote to ran through the crowd,

and standing upon a steep rock, asserting that he was displeased with the treaties and commanding him to send Makkabaios from him, he tore out his entrails, took them in to Antioch as a prisoner without delay.

both hands and hurled them at the crowd, calling

28 When the news came to Nikanor, he was upon the Lord of life and spirit to give them back to confounded and grieved that he had to annul the him again. This was the manner of his death.

agreements when the man had done no wrong.

29 Since it was not possible to oppose the king, he

When Nikanor heard that Ioudas and his

watched for a good opportunity to accomplish this 15 troops were in the region of Samaria, he by a stratagem. 30 But Makkabaios, noticing that made plans to attack them with complete safety on Nikanor was more austere in his dealings with him the day of rest. 2 When the Judeans who were com- and conducted the customary meeting more rude-

permitted to follow him said, "By no means destroy so

a *letters* = Ha

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2 makkabees 15

savagely and barbarously but show respect for the imminent confrontation and the enemy was already day that

has been pre-eminently honored with ho- coming near with the army drawn up in battle-order, liness by him who sees all things,” 3the thrice-ac- the animals strategically stationed and the cavalry cursed wretch asked if there were a sovereign in deployed on the flanks, 21Makkabaios, observing the heaven who had ordered the keeping of the sab- masses present and the varied supply of arms and bath day. 4When they declared, “It is the living the savagery of the elephants, stretched out his hands Lord himself, the Sovereign in heaven, who or- toward heaven and called upon the Lord who works dered us to observe the seventh day,” 5the other wonders because he knew that it is not by arms, but one said, “But I am a sovereign also, on earth, and as it seems good to God that he procures victory for I order you to take up arms and finish the king’s those who are worthy. 22He called upon him in this business.” Nevertheless, he did not succeed in car- manner: “O Master, you sent your angel in the time rying out his abominable design.

of King Hezekias of Judea, and he killed fully one

6 This Nikanor, showing off with all his boast- hundred eighty-five thousand in the camp of Sen-fulness, had determined to erect a public monu- nachereim. 23So now, O Sovereign of the heavens, ment of victory over loudas and his forces. 7But send a good angel before us to inspire terror and Makkabaios did not cease to trust with all confi- trembling. 24By the might of your arm may those dence that he would get help from the Lord. 8He who come with blasphemy against your holy people exhorted those with him not to fear the approach be struck down.” With these words he ended.

of the nations but to keep in mind the former

25 Nikanor and his troops advanced with trum-

times when help had come to them from heaven with battle cries, 26but loudas and his troops met and so to look for the victory that the Almighty the enemy with invocation and prayers. 27So, fight-would give them. 9Encouraging them from the law ing with their hands and praying to God in their and the prophets and reminding them also of the hearts, they laid low no less than thirty-five thousand struggles they had accomplished, he made them and were greatly gladdened by God's manifestation.

the more eager. 10When he had aroused their

28 When the action was over and they were leav-

courage, he issued orders, at the same time point- ing with joy, they recognized Nikanor, lying dead, in ing out the perfidy of the nations and their viola- full armor. 29Then there was shouting and tumult, tion of oaths. 11He armed each of them not so and they blessed the Sovereign in the language of much with confidence in shields and spears as the fathers. 30Then the man who was ever in body with the encouragement of good words, and he and soul the defender of his people, the man who cheered them all by relating a dream, a sort of vi- maintained his youthful goodwill toward his com-sion, which was worthy of belief.

patriots, ordered them to cut off Nikanor's head and

12 What he saw was this: Onias, who had been his hand with his shoulder and carry them to Hi-high priest, a beautiful and good man, of modest erosolyma. 31When he arrived there and had called bearing and gentle manner, one who was well-spo- his compatriots together and stationed the priests ken and had been trained from childhood in all before the altar, he sent for those who were

in the that belongs to excellence, was praying with out-citadel. 32He showed them the vile Nikanor's head stretched hands for the whole community of the and that profane man's arm, which he had boast-Judeans. 13Then in the same fashion another ap- fully stretched out against the holy house of the peared, distinguished by his grey hair and appear- Almighty 33and, cutting out the tongue of the un-ance, and of marvelous and most glorious dignity. godly Nikanor, commanded it to be fed piecemeal 14And Onias spoke, saying, "This man is the one to the birds and the rewards of his folly to be hung

who loves his brothers, who prays much for the opposite the shrine. 34And they all offered praise to people and the holy city—Ieremias, the prophet of heaven, blessed the manifest Lord, saying, "Blessed is God." 15Ieremias stretched out his right hand and he who has kept his own place undefiled!" 35Ioudas gave to Ioudas a golden sword, and as he gave it he fastened Nikanor's head to the citadel, visible to all addressed him as follows: 16"Take the holy sword and an obvious sign of the help of the Lord. 36And as a gift from God with which you will strike down they all decreed by public vote never to let this day your adversaries."

go unobserved but to have the thirteenth day of the

17 Encouraged by the words of Ioudas, so noble twelfth month, which is called Adar in the Syrian and so effective in arousing valor and awaking language, marked, the day before Mardochoaios' day.

courage in the souls of the young, they determined

37 This is how it went with Nikanor, and from

not to encampa but to attack bravely and to decide that time the city has been ruled by the Hebrews.

the matter by fighting hand to hand with all So I myself will here bring my story to a halt.

courage, because the city and the holy things and

38 If it is well written and elegantly disposi-

the temple were in danger. 18Their concern for wives tioned, that is what I myself desired; if it is poorly and children and also for brothers and relatives lay done and mediocre, that was all I could manage.

upon them less heavily; their greatest and first fear 39For just as it is harmful to drink wine alone or, was for the consecrated shrine. 19And those who again, to drink water alone, while wine mixed with were left behind in the city were in no small anxiety, water produces a delightful taste, so also the style being troubled over the attack in the open country.

of the story delights the ears of those who read the

20 When all were already looking forward to the

composition. And here will be the end.

a *advance* = Ha

[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, e)skeu/asa a@n dayilh= qoi=nan, “this abundant feast

would / have prepared (for wild beasts),” over against Alexandrinus and Venetus, which read,

?e)skeu/asan dayilh= qoi=nan, “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 qoi=nan 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.

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to the reader of 3 makkabees

PROFILE OF THE GREEK

It is customary within an introduction to 3 Makkabees to decry the author's prose style or want thereof.

I shall not entirely disappoint. At the same time, approbation must be given where it is due. The work was composed in Greek by a Jewish author steeped in his native tradition, yet one who had attained a high level of Greek literary education and who was undoubtedly a more than competent exponent of the classicizing style, which came into vogue in the late Hellenistic period. He draws upon a sizeable vocabulary, pressing into service rare and poetic words with great 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

3 makkabees 1-2

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1 Now when Philopator learned from those and divert the mad impulse of one so wickedly who had escaped that the region under his

bent on seeing it through. As they filled the temple

control had been taken by Antiochus, he mobi- with a cry and with their tears, 17those remaining lized all his forces, both infantry and cavalry, and in the city leapt up in a panic, uncertain as to what taking along his sister Arsinoe, he set

out as far as had happened. 18Cloistered virgins in their cham-the region near Raphia, where Antiochus and his bers rushed out with their mothers, sprinkled their cohort were encamped. 2But a certain Theodotus, hair with ashes and began filling the streets with intent on carrying out the plot, took along the best weeping and groaning. 19Others who had just now of the Ptolemaic soldiersa previously assigned to dressed for their weddings abandoned the cham-him and crossed over to Ptolemy's tent by night in bers appointed for the occasion, as well as the ap-order to kill him single-handed and in this way put propriate modesty, and made a mad dash through an end to the war. 3But Ptolemy was taken out of the city. 20Newborn children were left here and harm's way by Dositheus, called the son of Drimy- there by their mothers and nurses, some at home, lus, a Judean by race who later changed his cus- some in the streets, as the women began crowding toms and became estranged from his ancestral be- together blindly in the all-surpassing temple.

liefs. He made some insignificant person lie in the

21 Many and varied were the petitions of those

tent, who, as it happened, received Ptolemy's pun- who had gathered there over what was wickedly ishment. 4A fierce battle ensued and things began being plotted by Ptolemy. 22Together with these to fare considerably better for Antiochus, at which people were the bolder of the citizens, those who point Arsinoe let down her hair and began passing were by no means content to see the king pressing through the ranks, exhorting them with wailing his advantage and intent on carrying out his stated and tears to come to the aid of both themselves, purpose. 23Their cry to rush to arms and to die their children and their wives, boldly promising to boldly on behalf of the ancestral law caused

abgive each of them two minasb of gold should they solute
turmoil in the place, and it was with some be victorious. 5So
it turned out that their adver- difficulty that they were
turned back by the coun-saries were decimated in close
combat, and many cil and elders and assumed the same
posture of captives were taken also. 6Having prevailed
against supplication as the others. 24The crowd, however,
the plot, Ptolemy decided to go the round of the continued
praying as before. 25Meanwhile, the el-nearby cities and
boost their morale. 7By doing ders who were with the king
persisted in their at-this, and by distributing gifts to their
sacred tempts to divert his arrogant mind from the plan
precincts, he restored the confidence of his sub- he had
conceived. 26But he grew bold and dismis-jects.

sive and even now began making his approach,

8 As the Judeans had sent ahead members of thinking to
bring to a conclusion what he had their senate and elders to
greet Ptolemy, to convey foresworn to do. 27When those
around him saw presents and to congratulate him on the
turn of these things, they joined together with us in calling
events, it turned out that he was all the more de- upon the
one possessing all might to come to our sirous of visiting
them as soon as possible. 9When aid at this time and not to
overlook such a lawless he arrived in Hierosolyma, he
sacrificed to the and arrogant act. 28Beyond telling was the
sound supreme God, bestowed favors and performed of the
crowd's swelling cry, at once painful and in-what was
befitting that place. Directly upon enter- cessant; 29for it
seemed that not only the people, ing the place he was
struck by its beauty and excel- but even the walls and the
entire edifice rang out, lence. 10Admiring also the good
order of the tem- inasmuch as everyone would have given
their ple, he set his heart on entering the shrine. 11He lives

then and there rather than see the place pro-was told, however, that this would not be appro- fanned.

priate, since not even members of their own nation

were permitted to enter, not even the priests, but

d[So then Simon the high priest, facing the

only the high priest, the leader of all, and he but 2 shrine, bent his knee, calmly stretched out his once a year. Nevertheless, he was not to be per- hands and formulated a petition such as this,]d suaded. 12The law was read publicly, but not even

2 “Lord, Lord, king of the heavens and sover-

then did he leave off insisting that he should enter, eign of all creation, holy among the holy ones, sole saying, “Even if those others are deprived of this ruler, almighty, hearken unto us, who are being honor, there is no need for me to be.” 13He then oppressed by a vile and unholy man, grown inso-inquired as to why it was that when he entered lent with presumption and power. 3For you, the every other sacred precinct no one present had creator of all things and the governor of all, are a hindered him, 14whereupon someone rashly de- just ruler, and you judge those whose deeds are clared that it was wrong to cplace any significance marked by pride and arrogance. 4You destroyed in thatc. 15“But this being the case,” said he, “why those who in the past worked iniquity, among shouldn’t I enter either way, whether they want me whom were also giants, who trusted in their might to or not?”

and courage, bringing down upon them water im-

16 At that the priests in all their vestments fell measurable.
5You consumed with fire and brim-prostrate and began imploring the supreme God stone the Sodomites, who practiced arrogance and to come to their aid in the present circumstances

were distinguished among men for their wicked

aOr *arms* bone mina = 100 drachmas cOr *take that as a portent* dOf uncertain originality; om = Ha.

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3 makkabees 2-3

deeds, making them an example for future genera- panions
and comrades, men divorced from every-tions. 6You made
known your power when with thing just. 26Not content
merely with countless acts many and diverse punishments
you tried bold of lasciviousness, he reached such a degree
of au-Pharao, when he had enslaved your people, holy
dacity that nasty rumours started in the rural dis-Israel, at
which time you made known your great tricts. Many of the
king's friends studied his pur-might, 7and when Pharao
pursued hima with char- pose and set about following his
wishes. 27His iots and a horde of troops, you inundated
them intention being to cast blame on the nation pub-
with the deep sea, but those trusting in you, who licly, he set up
a stele on the tower at the court and are the ruler of all
creation, you brought to safety. inscribed the following:
28"Those who do not 8Those also who witnessed works of
your hand make public offerings are not to enter their
sacred

praised you as the almighty one. 9You, O King, places, but
all Judeans are reduced to a menial sta-when you created
the boundless and immeasur- tus and subject to

enrollment; those who protest able earth, you chose this city and consecrated this will be carried off forcibly for execution; 29those place for your name, though you lack nothing, and who are registered are also to be branded with the you distinguished it with your glorious manifesta- ivy- leaf emblem of Dionysus and assigned to their tion, by establishing it for the glory of your great former status.” 30But lest he appear hateful to and honored name. 10Out of love for the house of everyone, he wrote beneath, “If any of them should Israel, you promised that if ever there be a crisis, prefer to adopt the practices of those who have and overwhelmed by distress we come to this place been initiated according to the rites, they will enjoy to beseech you, you will hearken to our prayer. equal civic rights with the Alexandrians.”

11Certainly you are faithful and true. 12Often times

31 Of course, there were some who, while out-

when our fathers were oppressed, you aided them wardly detesting the means of their advancement, in their humiliation and delivered them from great the religion of the city, quite readily offered them-evils. 13And now, behold, Holy King, on account selves so that they might share some of the great of our many and great sins we are oppressed, sub- glory that would come from being associated with ject to our enemies and rendered powerless. 14And the king. 32Most, however, prevailed with a noble in our downfall, this vile and presumptuous man spirit and did not separate from their religion.

makes it his business to insult the holy place ded- Trading their property in exchange for their lives, icated on the earth to the name of your glory. 15Of they fearlessly attempted to save themselves from course, your dwelling place is the

highest heaven, the registration. 33They remained hopeful of ob-beyond the reach of human beings. 16But when taining support and loathed those who were withyou resolved that your glory should be among drawing from them; they judged them to be ene-your people Israel, you consecrated this place. mies of the nation and began to exclude them 17Do not punish us by the impurity of these men from their common social life and from the bene-

nor call us to account by their profanation, lest the fits it provided.

lawless should boast in their heart and rejoice in

the arrogance of their speech, saying 18'We tram-

When the ungodly one heard these things, he

pled down the house of consecration, just as the 3 became so enraged that not only was he angry houses of the abominables are trampled down.' at those in Alexandria, but even more violently 19Expunge our sins; scatter our faults to the winds,

opposed to those in the country and ordered for

and show your mercy at this hour. 20Let your them to be gathered together in haste and their mercy soon surprise us, and put words of praise on lives brought to a most violent end. 2While these the lips of those who are downcast and crushed, orders were being put into effect, a malicious putting our souls at peace."

rumor was circulated against the Judean race by

21 Just then God, who watches over all things, persons conspiring to do them harm, the pretext the primal one,

holy among the holy, heeded their being that they would prevent others from doing lawful entreaty and scourged him, who had been what was lawful. 3The Judeans, for their part, come exceedingly puffed up with pride and pre-maintained their good will and unswerving loyalty sumption, 22and shook him this way and that like towards the royal house; 4at the same time, they a reed in the wind so that he lay helpless on the continued to revere God and live in accordance floor, quite unable to speak and paralyzed in his with his law and so kept themselves apart with re-limbs, bound up, as it were, by a just judgment. spect to their diet, on account of which they ap-23Seeing the swift correction which befell him, his peared hateful to some. 5Yet, by adorning their

friends and bodyguards grew frightened, and fear- mutual affairs with the good conduct of the just, ing for his life, they quickly dragged him off, utter- they were highly esteemed by all people. 6While ly panic-stricken. 24Yet when he pulled himself to- the good conduct of the race was thus the talk of gether afterwards, he was not at all regretful for everyone, it was not taken into account whatsoever-having been rebuked but rather went off making er by the allophytes, 7who instead kept going on bitter threats.

about the differences in doing obeisancec and diet,

25 When Ptolemy returned to Egypt, he only in- claiming that these people felt they owed alle-created his acts of wickedness, through the influ- giance neither to the king nor to his powers but ence of both his aforementioned drinking com-were hostile and vehemently opposed to affairs of

a.l.e. *Israel* bOr *a census-tax* cPossibly *worship*

3 makkabees 3-4

state; so it was no ordinary blame they attached to fairs through their most shameful way of living.

them. 8The Greeks in the city, who had suffered no
 24Wherefore, since we are well convinced by the wrong,
 began seeing unexpected trouble among evidence that
 these people are in every way ill-disthe people and
 unforeseen stampedes happening, posed towards us, and
 taking precaution, lest at and while they were unable to
 offer assistance, for some later date, with trouble suddenly
 upon us, we the situation was tyrannical, they nevertheless
 of- find these ungodly traitors and barbarians at our fered
 encouragement. Although they felt bad for backs as
 enemies, 25we have ordered that directly the Judeans, they
 thought that things would upon the publication of this letter,
 those living change for the better; 9for such a community,
 amongst us, together with their wives and chil-faultless in
 every respect, would hardly be shown dren, are to be
 conveyed to us with cruel and harsh disregard. 10Even now,
 neighbors, friends and co- treatment, bound hand and foot
 in iron chains, for workers were quietly drawing some aside,
 assuring the irremediable and ignoble slaughter befitting
 them that they would support them and do the ut-
 malcontents. 26For when these people have been most to
 help them.

punished once and for all, we believe that our af-

11 Ptolemy prided himself in his present suc- fairs will in
 time become entirely stable and well cess, heedless of the
 might of the supreme God; ordered. 27But whosoever
 shelters any of the rather, he went on assuming that he
 would persist Judeans, from the old to the young, even

infants, in the same plan and wrote this letter against the will be executed with degrading torments, along Judeans:

with their entire household. 28As for those who are

12 “King Ptolemy Philopator extends greetings willing to inform, they will receive the property of to his generals and soldiers in Egypt and its dis- the one incurring the punishment, as well as a tricts and bids them well. 13We ourselves are well, thousand drachmas from the royal treasury, and as are the affairs of state. 14Our recent expedition they will be honored with the crown of freedom.

into Asia, of which you yourselves are aware, hav- 29Any place where a Judean is discovered being ing been brought to its expected conclusion by the

sheltered in any way, however, is without excep-

deliberate alliance of the gods, 15we thought it

tion to become untrodden and scorched; it will be-

right to foster the nations inhabiting Coele-Syria come altogether worthless to every mortal creature and Phoenicia not by force of spear but with for all time.” 30The original of the letter was writ-clemency and much beneficence and to show ten in this manner.

them kindness gladly. 16We allotted generous rev-

enues to the temples of the various cities and were

Everywhere this ordinance reached, public

impelled also to go up to Hierosolyma and honor 4 feasting was organized for the nations with the temple of a people

who are sinful and never re-shouts of joy, as their inveterate hatred, long felt,

frain from folly. 17While they made a show of wel- was now openly displayed. 2 Yet among the coming our visit, they were in fact insincere, and Judeans there was indescribable grief and a when we expressed our desire to enter their shrine mournful outburst of tears, their hearts altogether and honor it with beautiful and extraordinary vo- inflamed from groaning, as they bewailed the untive offerings, 18they, harboring an age old conceit, foreseen destruction suddenly decreed for them.

barred us from the entrance, and it was only on ac- 3What province or city, what place at all inhabited count of the beneficence that we show towards all or which streets were not filled with lamentation people that they were spared the full force of our and weeping for them? 4One and all they were temper. 19They have made evident their enmity to- being sent off by the generals of each city in such a wards us. Unique amongst the nations in their severe and merciless spirit that even some of their haughtiness towards their kings and benefactors, enemies found compassion for the extraordinary they bear nothing gracefully. 20We for our part ac- punishments before their eyes and, reflecting on commodated their folly and, when we crossed over life's uncertain conclusion, began to weep over into Egypt with victory, met all the nations with their miserable expulsion. 5For a multitude of old beneficence; as was befitting, so we did. 21Amongst men covered in gray hair were being led off, these, we publicly declared an amnesty toward shamefully pressing into service for the swift their fellow nationals, and on account of their al- march the torpor of feet already twisted from old liance with us, as well as the innumerable matters age at the start of the violent upheaval. 6Young that have so generously been entrusted to them women who

had just now entered the bridal over the years, we even ventured to consent to a chamber for the partnership of married life soon change in their condition, which would have exchanged their joy for mourning and mingled tled them to Alexandrian citizenship and made ashes into hair still wet with unguent, and as they them partakers of the customary sacred rites. 22But were lead away unveiled, it was a dirge rather than they took things the wrong way and with their na- a wedding-song they started up one and all, sav-tive malice rejected a good thing. Inclined as they aged by the barbarous cruelties of a foreign nation; 7

always have been towards what is base, 23they not

bound in full public view, they were dragged

only turned down the priceless offer of citizenship forcibly as far as the boat for embarkation. 8Their but continue to express loathing, as much by their spouses wrapped nooses instead of garlands silence as by what they say, towards the few among around their necks, although in their youth and them who are genuinely disposed towards us, prime of life, and spent the remaining days of their looking at every turn to hasten the ruin of our af-marriage feast not in banqueting and youthful 526

3 makkabees 4-5

amusement but rather in mourning, seeing the mixed wine to drink and, once they had been driv-grave already lying before them. 9They were driven en wild by the copious supply of drink, to lead on board like beasts constrained with iron bonds, them in for the Judeans to meet their fate. 3When some being fastened at the neck to the yokes of the he had issued these orders, he turned to feasting, boats and others secured by their feet in unbreak- bringing together

those amongst his friends and able fetters; 10 moreover, with solid planking fixed the army who were especially hostile towards the above, they were in total darkness and so received Judeans. 4 Meanwhile Hermon, the elephantarch, the treatment befitting traitors throughout the en- began faithfully carrying out what had been com-tire voyage.

manded. 5 That evening the officiants who were as-

11 They were brought to the place known as signed to them came out and began binding the Schedia, and with the voyage now concluded, as hands of the afflicted and through the night took had been ordained by the king, he ordered them to further precautions for their security, believing that encamp in the hippodrome before the city, which the race would meet its final destruction once and was immense in circumference and well situated for all. 6 But the Judeans, who to the nations for making them an example to all those returning seemed to be bereft of all defense on account of to the city as well as to those of them going abroad the constraint of their chains that confined them to the country so that they could neither commu- on every side, 7 all called out with an irrepressible nicate with his forces nor in any way claim the pro- cry and with tears to the Almighty Lord, Ruler of tection of the city walls. 12 And when this hap- every power, their merciful God and Father, be-pened, upon hearing that the same people leaving seeching him 8 to overturn the ungodly plot against the city secretly lamented the shameful misery of them and with a glorious manifestation to rescue their brothers, 13 he became furious and ordered them from the fate that lay ready before them.

that they be treated in exactly the same way as the 9 And so their entreaty continued to ascend fer-others, in no way whatsoever being spared the vently to the sky.

punishment meted out to those 14and that the

10 Hermon, having given the merciless ele-

whole race be registered by name, not for the ex- phants
their drink so that they were filled with an hausting manual
labor briefly described above, but abundant supply of wine
and glutted with frank-so that, having suffered the tortures
which had incense, presented himself at court early in the
been ordered, they might finally be destroyed in morning to
inform the king concerning these the space of a single day.
15Their registration thus things. 11But hea sent upon the
king a portion of proceeded in bitter haste and eager
diligence from sleep, that good creature which from time
imme-sunrise to sunset, yet was still incomplete when it
morial has been bestowed night and day by the ended forty
days later.

one who gives freely to all, whomsoever he wishes,

16 The king, meanwhile, continued to be ex- 12and through
the action of the master, he was ceedingly joyful and went
ahead organizing drink- overcome by a pleasant and deep
slumber and ing parties in the presence of his idols, with a
mind thus disappointed in his wicked purpose and enled far
astray from the truth and a vile mouth, tirely cheated of his
unbending calculation. 13The which praised that which is
deaf and unable to Judeans, having escaped the appointed
hour, speak or to assist itself, while uttering impropri- began
praising their holy God and were once again eties to the
supreme God. 17Yet after the previous- entreating the one
who is easily reconciled to show ly mentioned space of time,
the scribes reported to arrogant nations the might of his all
powerful the king that they could no longer carry on with
hand. 14It was now approaching the middle of the the
registration of the Judeans owing to their im- tenth hour,

and the person who was in charge of mense number; 18the majority were indeed still in the invitations, seeing that the invited guests had the country, some still in their homes, others fur- assembled, approached the king and gave him a ther afield, so it was impossible for all the generals nudge. 15With some difficulty he woke him up in Egypt. 19At this he began to threaten them ob- and informed him that the hour of the banquet stinately that they had been bribed to devise the was already slipping by, explaining the situation to escape, but it so happened that he himself became him. 16Once he had given the matter some plainly convinced on the matter, 20when they thought, the king turned to drinking and ordered proved to him that both the papyrus and writing those who had come for the banquet to recline op-reeds, which they had been using, had been spent. posite him. 17When this had been done, he began 21This, however, was the work of the invincible urging them, as they gave themselves over to feast-

providence of the one who was aiding the Judeans ing, to spend the present part of the banquet in from heaven.

merriment by celebrating all the more. 18After the

party had been going for some time, the king sum-

Then the king, filled with violent anger and

moned Hermon and with angry threats began

questioning him as to why the Judeans had been

5 furyandaltogetherintractable,summoned

Hermon, the person charged with the care of the permitted to survive a further day. 19But when elephants, 2and ordered him for the next day to he reported that the order

had been carried out to give all the elephants, five-hundred in number, co- the letter overnight, and his friends corroborated pious handfuls of frankincense and abundant un-this, 20the king, with a savagery worse than that of

al.e. *God*

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Phalaris, said that while they had today's sleep to wondering at his unstable mind, began to re-be thankful for, "tonight without further delay pre- proach him thus, 40"O king, how long will you go pare the elephants in the same manner for the de- on testing us unreasonably, like idiots, ordering us struction of the lawless Judeans." 21After the king now for a third time to obliterate them and then in had spoken, all those who were present at once turn canceling your decrees on this business once readily consented with joy, whereupon each re- again? 41As a result the city is in an uproar with ex-turned to his own house. 22They did not, however, pectation and is already swarming with gangs and spend the duration of the night sleeping, so much frequently in danger of being looted." 42Where-as in devising every sort of mockery for those who upon the king, who was in every respect a Phalaris appeared to be in such distress.

and filled with madness, regarding as nothing the

23 The cock had just crowed at dawn, when changes of heart taking place within him towards Hermon, having fully armed the beasts, began the visitation of the Judeans, swore a bootless oath whipping them up in the great colonnade. that he would dispatch them to Hades without 24Crowds of people in the city had gathered for the

delay, tormented by the knees and feet of the

most pitiful spectacle, eagerly awaiting the morn- beasts,
43and thereupon march against Judea and ing. 25The
Judeans, for their part, were at that very swiftly level it with
fire and spear, and that their moment drawing their last
breath; stretching their shrine, "forbidden to us," would
quickly topple-hands towards the sky, they began entreating
the over in the fire and be rendered destitute of those
supreme God with tearful supplication and performing
sacrifices there for all time. 44Then the mournful songs to
hasten to their aid once more. Friends and Kinsmen went on
their way overjoyed 26The rays of the sun were not yet
scattered abroad, and faithfully set about posting the forces
to those

and the king was still receiving his friends, when parts of the
city most advantageous for keeping Hermon arrived and
began summoning them for guard. 45Meanwhile, the
elephantarch, having the departure, indicating that the
king's desire was brought the beasts, frightfully decked out
in their in readiness. 27Yet when he received the news and
gear, close to a state of madness, so to speak, with was
dumbfounded by the unauthorized departure, most fragrant
drinks of wine mixed with frankin-possessed as he was by
total ignorance, he began cense, 46entered the court at
about dawn, by which inquiring as to what was the business
upon which time the city had already filled up with innumer-
this had been executed for him in such haste. able crowds
at the hippodrome, and began rousing 28This was the
working of God who is master of all the king to the matter at
hand. 47He, in turn, upon

things, for he had made the king forgetful as to the filling
his ungodly mind full of violent rage, fierce-purpose of his
former schemes. 29Hermon and all ly set out with the

beasts, wishing to view with the his friends began to point out that the beasts and very pupils of his eyes and an invulnerable heart the forces were ready, "O king, in accordance with the painful and miserable ruin of those mentioned your express intention." 30But he was filled with beforehand. 48As the elephants and the armed violent anger at what was said, for by divine prov- force accompanying them were going out around idence his whole impression of these things had the gate, the Judeans both saw the dust of the pass-been scattered, and with a threatening glare, he ing throng and heard the roaring crowd 49and, be-said, 31"How ever many of your parents or young lieving this to be their last moment of life, the end children had been present, this abundant feast of their wretched suspense, gave themselves over to would la have prepared for wild beasts instead of lamentation and wailing and began kissing one the blameless Judeans, who have demonstrated another, embracing their relatives, falling upon complete and steadfast loyalty to my parents and their necks, parents their children, mothers their myself. 32And yet, but for the affection of a com- daughters and yet others holding newborn infants mon upbringing and familiarity, you would have to the breast as they drew their last milk. 50Never-been deprived of life instead of them." 33So Her- theless, when they considered all the help from mon suffered an unexpected and dangerous threat heaven that had fallen to their share in the past, and wore his humiliation both in his eyes and face. they threw themselves prostrate with one accord, 34One by one the king's friends began sullenly parted their newborn from the breasts 51and called

slipping out, and they released those who had out to the ruler of every power with an exceeding-gathered, each to his own affairs. 35When the ly loud cry, entreating him to show them mercy by Judeans heard what the king had said,

they began making an appearance, they who stood even now praising the manifest God, Lord, King of kings, at the gates of Hades.

since they had obtained also this aid from him.

36 The king assembled the entire drinking-

Now a certain Eleazaros, a man well known

party along the same lines and began encouraging 6 among the priests of the country, who had al-them to make merry.

37He summoned Hermon ready reached old age and been adorned with with threats and said, "How many times do I have every virtue throughout his life, restrained the el-to give you the self-same orders, you wretch? ders around him from calling upon the holy God 38Arm the elephants even now for tomorrow's exand said the following prayer:

termination of the Judeans." 39But his Kinsmen,

2 "O king, dread sovereign, most high, almighty

who were reclining together with him at table,

God, who govern all creation with compassion,

a *they* = Ha.

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3look upon the seed of Abraam, upon the children

and forgetfulness overcame his indignant impu-

of sanctified Iakob, the people of your sanctified dence.
21 Then the beasts turned upon the armed inheritance,
strangers in a strange land, who, O Fa- forces accompanying
them and began trampling them, are perishing unjustly.
4 When Pharaoh, former and destroying them.

ruler of this Egypt, was waxing with chariots, con-

22 The king's anger now turned to pity and tears

ceited in his lawless impudence and boasting for what had
been devised by him earlier. 23 For tongue, you destroyed
him, drowned at sea together when he heard the cry and
perceived them all lying there with his proud army, and showed
forth the light prostrate for destruction, he wept and began
threat-of your mercy on the race of Israel. 5 When Sen-
ening his friends angrily, saying, 24 "You are guilty of
nacherim, dread king of the Assyrians, gloried in treason
and have exceeded tyrants in cruelty, and his countless
powers and, having already seized now you are attempting
to deprive even me, your control over the entire land by the
spear, was benefactor, of both sovereignty and life, by
secretly poised also to march against your holy city, speak-
forming designs unbeneficial to the kingdom.

ing fiercely with boasting and insolence, you broke 25 Who
was it that drove from their homes those him, O Sovereign,
displaying your might to many who faithfully maintain our
frontier fortresses and nations. 6 When the three
companions in Babylo- gathered every one of them together
here? 26 Who nia willingly gave their lives to the fire so as
not to was it that so lawlessly surrounded with outrages
serve vain things, you sprinkled the scorching fur- those
who from the beginning have exceeded all nace and
rescued them unharmed, even so far as a nations in their
goodwill towards us and have fre-hair, and sent the flame

upon all their enemies. quently taken the gravest human dangers upon 7 When Daniel, through envious slander, was themselves? 27Loosen, undo unjust fetters, and send

thrown to the lions below the earth as food for them off to their homes in peace, begging their par-wild beasts, you brought him up to the light un- don for what has been done before. 28Set free the scathed, 8and when Ionas wasted away in the belly sons of the Almighty, heavenly, living god, who of the sea monster raised in the depths, you looked from our parents' time until now has been provid-to him, O Father, and revealed him to all his rela- ing uninterrupted and illustrious stability to our af-tions unscathed. 9And now, you who hate inso- fairs." 29That then is what he said, and they were relence, abounding in mercy, Protector of the uni- leased instantly and began blessing the holy savior verse, swiftly manifest yourself to those of the race God, having just escaped death.

of Israel, who are now suffering outrages at the

30 Thereupon the king withdrew to the city,

hands of detestable and lawless nations. 10Even if summoned the overseer of revenues and ordered our life has become entangled in impieties during him to supply the Judeans with both wines and all our exile, rescue us, O Master, from the clutches of else requisite for seven days of feasting, having de-our enemies, and then destroy us by the fate you cided that they would joyfully celebrate a festival choose. 11Do not let the vainglorious praise their of deliverance in the very place in which they had vanities upon the destruction of your beloved, by expected to meet destruction. 31Then those who saying, 'Their God did not rescue them.' 12But you were once objects of contempt and next to Hades, who possess all might and all sovereignty,

eternal or rather at it, united for a feast of deliverance one, look now, and show mercy on us, who are rather than one of bitter and mournful doom, and being removed from life in the manner of traitors filled with joy they apportioned to parties of revel-due to the senseless arrogance of the lawless. ers the place that had been prepared for their de- 13Today let nations cower before your invincible struction and burial. 32They left off the sad strain

power, O honored one, you who have the power to of their dirges and took up an ancestral song, prais-bring the race of lakob to safety. 14The entire mul- ing the savior and wonder-working God, and hav-titude of newborns and their parents are entreating ing dispelled all wailing and lamentation, they you with tears. 15Let it be shown to all nations that began organizing dances as a sign of peaceful joy.

you are with us, Lord, and that you have not 33The king likewise assembled a substantial drink-turned your face away from us, but as you said, ing party on account of these things and was offer-

‘Not even when they were in the land of their ene- ing thanks to heaven ceaselessly and profusely for mies did I despise them’; thus make it so, O Lord.”

the unexpected deliverance that had befallen him.

16 Just as Eleazaros was bringing his prayer to 34Those who just before had assumed that the an end, the king went by the hippodrome together Judeans would be destroyed and become carrion, with the beasts and all the pride of the force. 17At and who had registered them with joy, groaned, as the sight of this, the Judeans cried out loudly to they themselves were now clothed in shame, their heaven so

that even the nearby valleys resounded, fiery courage ignobly extinguished. 35The Judeans, causing frenzied terror throughout the entire army. as we said before, had organized the aforementioned dancing and feasting and were celebrating

showed forth his holy face and opened the heavens with cheerful acknowledgements and melodies.

only gates from which descended two glorious angels, terrible to behold, who were apparent to all concerning these matters for the entire duration of their residence as aliens throughout their generation force of the opponents and filled them with confusions, and they resolved to celebrate the aforementioned days in merriment, not for the sake of drink and gluttony, but for the deliverance that had

3 makkabees 6-7

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come to them through God. 37Then they entreated made a petition to the king, that those from the the king, asking leave to go about their own business. 38Now they had registered them from the holy God and God's law should obtain their punishment through them, insisting that over a period of forty days, and had appointed those who had disobeyed the divine ordinances their destruction from the fifth to the seventh of for the sake of their belly would never be favor-

Epiphi, over a period of three days, 39at which time ably disposed towards the affairs of the king. 12He also the ruler of all, gloriously manifesting his in turn acknowledged that they were speaking the mercy, rescued them all together and unscathed. truth, consented and granted them complete li-40They were being entertained sumptuously in cense to destroy openly those who had disobeyed

every respect by the king and continued feasting God's law throughout the whole of his dominion, until the fortieth day, on which also they peti- without any express royal authorization or over-tioned for their release. 41The king granted this to sight. 13They then applauded him as was fitting; them and very generously wrote on their behalf to their priests and the entire multitude cried out the the generals in each city the following letter, which Hallelouia with joy, and they departed 14and thus possesses ardor: set about punishing every defiled fellow national

who fell in their path and slaying them as an ex-

" King Ptolemy Philopator extends greetings

ample to all. 15On that day they slew more than

7 to his generals in Egypt and to all those who three hundred men, a day which they also cele-have been appointed to office and bids them well.

brated as one of merriment, seeing that they had

2 "We ourselves are well, as are our children, overpowered the profane with joy. 16Then those for the supreme God is directing our affairs just as who had held fast to God unto death, having re-we would have it. 3Some of our friends malevo- ceived the complete reward of deliverance, shifted lently persuaded us with their incessant pestering their

quarters from the city, wreathed with every to gather our Judean subjects together in a body kind of fragrant flower, and with gladness and a and to have them punished in accordance with the shout they continued giving thanks to the God of extraordinary sanctions against rebels, 4urging that their fathers, the eternal savior of Israel, with since they bear enmity toward all the nations, our words of praise and hymns in every kind of government would never be stable until this was melody.

accomplished. 5They brought them down cruelly

17 Now when they arrived at Ptolemais—

bound as slaves, or rather as traitors, and, without called “rose-bearing” on account of the character-any preliminary investigation and inquiry, at- istic feature of the place— where the fleet waited tempted to destroy them, having fastened to them- for them for seven days, according to their com-selves a cruelty more savage than the law of the mon plan, 18there they held a celebration of deliv- Scythians. 6But for this we on our part violently erance, the king having stoutly supplied them with threatened them, in accordance with the clemency everything for their transit, until each arrived at his we bear towards all people, scarcely granting them own home. 19They landed peacefully with the ap-their lives and knowing assuredly that the heaven- appropriate acknowledgements, and there too they ly God protects the Judeans, as a father always likewise resolved to celebrate also these days in comes to the aid of his sons, 7and having taken merriment for the duration of their residence as into consideration the firm good will of a friend, aliens, 20and having dedicated these days and con-which they have displayed towards us and our secrated them for prayer on a stele by the place of forebears, we have justly acquitted them of every the banquet, they went on their

way, unharmed, charge whatsoever, 8and we have instructed all of free and overjoyed, being preserved over land and them to return each to their own home in every sea and river by command of the king, each to his place, with no one hurting them without excep- own home, 21and among their enemies they pos-tion, nor to reproach them for what has happened sessed a greater dominance than before, both hon-contrary to reason. 9For know that, should we de- ored and feared, and were abused of their belong- vise any evil against these people or offend them at ings by no one. 22Everyone recovered all of their all, it will be no mere mortal but the one who is property in accordance with the registration so sovereign over every power, God most high, that that those who held anything returned it to them we shall have forever set inescapably against us in with great fear, for the supreme God had per-everything to avenge the deed. Farewell.”

formed mighty works entirely for their deliverance.

23

10 Upon receiving this letter, they did not

Blessed be the rescuer of Israel for all time!

hurry straightaway to set about their departure but

Amen.

[4 MAKKABEES](#)

TO THE READER

EDITION OF THE GREEK TEXT

The NETS rendering of 4 Makkabees follows the Greek text of Alfred Rahlfs' *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols.* (Stuttgart: Württembergische Bibelanstalt, 1935). Of the three manuscripts on which that edition is largely based (Vaticanus, Sinaiticus, and Alexandrinus), only the latter two include 4 Makkabees. Rahlfs does, however, cite other evidence as well, particularly that of the eighth or ninth century Codex Venetus (V), which, regrettably, lacks 5.11-12.1. A full-scale critical edition has yet to be prepared. Discussion of variant readings can be found in the footnotes to the German translation by Hans-Josef Klauck. Only rarely does the following translation depart from Rahlfs' text; these instances are pointed out in the footnotes.

THE NETS TRANSLATION OF 4 MAKKABEES

Since 4 Makkabees is an original composition in Greek, there is no need here to indicate the relationship between the Greek text and a Semitic parent text by maintaining a similar relationship between the NETS

version and the NRSV. I have therefore departed from the latter translation freely in attempting to capture something of the flavor of the Greek original. That, however, is a task with significant challenges.

Our author writes not only very fluently in Greek but also, in striking contrast with the Jewish conservatism that marks the book's message (the law of Moyses, in all its particularity, is to be faithfully observed in spite of pressures to assimilate to the surrounding Hellenistic environment), in a highly rhetorical and affected Greek style. To be noted is the extensive and often inventive vocabulary employed, a

vocabulary that includes a number of rare and poetic terms and a seemingly endless stock of words pertaining to the instruments and inflicting of torture; a particular love of compound words, many apparently of our author's own composition, and a number featuring verbs with a plurality of prefixed prepositions; a bent for finding a variety of ways in which to say the same thing (in the opening verses, for example, the translator is severely taxed to match in English the author's diverse formulations of reason's *supremacy* over the passions); a partiality for extended similes and metaphors; a penchant to apostrophize the characters of his narrative, their virtues, and sundry other abstractions; a predilection for conveying a point by inventing for his characters direct speeches, some explicitly imaginary, others purportedly delivered in the midst of such torments and at such proximity to a ghastly death as to make their deliberate and measured tone astounding; and a tendency in general to appeal to readers' sense of pity and to arouse their horror. Readers disaffected by these characteristics of our text should bear in mind that our author was clearly reflecting the tastes of many of his contemporaries, nor, indeed, have the intervening centuries lacked periods in which the floridity of our author's style was found both pleasing and impressive.

BIBLIOGRAPHICAL NOTE

Several English translations are available. Older renditions include those of R. B. Townsend in the second volume of Charles; C. W. Emmet (London: SPCK, 1918); and (together with a reproduction of Rahlfs'

Greek text) M. Hadas (New York: Dropsie College [Harper], 1953). In addition to the translation in the NRSV, the recent rendering by H. Anderson in the second volume of *The Old Testament Pseudepigrapha* edited by J. H. Charlesworth (Garden City, NY: Doubleday, 1985) should be noted. Nor should the French version of A. Dupont-Sommer (Paris: H. Champion, 1939) and the German version by H.-J. Klauck (Guetersloh: C. Mohn, 1989), both with extensive introductions and notes, be forgotten. Much can be learned from D. A. deSilva's *4 Maccabees* (Sheffield: Sheffield Academic Press, 1998), with bibliographies of other studies.

STEPHEN WESTERHOLM

4 makkabees 1-2

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1 Since I am about to discuss an eminently passions connected with pleasure and pain.

philosophical subject—whether pious reason

22Thus before pleasure comes desire, and after

is absolute master of the passions—I would duly pleasure, delight. 23Before pain comes fear, and advise you to attend diligently to the philosophy after pain, sorrow. 24Anger is a passion embracing here set forth. 2For the subject is essential to the pleasure and pain, if people reflect on how it af-path to knowledge for everyone and, furthermore, fects them. 25In pleasure there exists as well a embraces praise of the greatest virtue: I speak, of malevolent disposition, which, of all the passions, course, of prudence. 3If, then, it is apparent that assumes the most varied forms. 26In terms of the reason prevails over the passions hindering self- soul, it is expressed in boastfulness, love of money, control, namely, gluttony and lust, 4then it is also love of honor, love of strife and envy. 27With re-plainly apparent that it holds sway over the pas- gard to the body, it is expressed in indiscriminate sions impeding justice, such as malice, and over eating, gluttony and private gormandizing.

the passions impeding courage, namely, anger, fear

28 Just as pleasure and pain are two plants

and pain. 5Some might perhaps ask, "How then, if growing from the body and the soul, so there are reason overcomes the passions, does it not master many offshoots of these plants. 29By weeding, forgetfulness and ignorance?" Their attempt at ar- pruning, tying up, watering and in every way irri-gument is ridiculous. 6For reason does not over- gating each of these, reason, the master cultivator, come its own passions but those opposed to jus- tames the jungles of habits and passions. 30For rea-tice, courage and self-control, and it overcomes son is the guide of the virtues but the absolute these not so that it destroys them but so that one ruler of the passions.

does not give way to them.

Observe now, first of all, that reason is absolute

7 On the basis of many and diverse considera- master of the passions aby virtue of the restraining tions I could show you that reason is absolute ruler powers of self-controla. 31Self-control, then, is of the passions, 8but I can demonstrate it much dominance over the desires. 32Of the desires, some better from the bravery of those who died for the pertain to the soul, others to the body, and it is ap-sake of virtue: Eleazaros, the seven brothers and parent that reason prevails over both of these.

their mother. 9All of these, in despising sufferings 33Otherwise, how is it that when we are attracted to the point of death, showed that reason has full to forbidden foods we turn ourselves away from control over the passions. 10It is fitting for me to the pleasures to be had from them? Is it not be-praise for their virtues these men who, together cause reason is able to prevail over the appetites? I with their mother, died for the sake of nobility of for one think so. 34Therefore when we crave character in

this season of the year, but I would seafood, fowl, quadrupeds and all sorts of foods also call them blessed for the honors accorded that are forbidden to us by the law, we abstain be-them. 11Having won, by their courage and en-cause of the dominance of reason. 35For the pas-durance, the admiration not merely of all people sions of the appetites are restrained, checked by but even of their abusers, they became the means the temperate mind, and all the emotions of the by which the tyranny exercised against our nation body are bridled by reason.

was overthrown. They conquered the tyrant by

their endurance so that through them our home-

And why should it be deemed amazing if the

land was purified. 12But of this it will be possible 2 desires of the soul for the enjoyment of beau-for me to speak in a moment after I have begun, as ty are rendered powerless? 2It is on this account, I am accustomed to do, by stating my thesis, and certainly, that the temperate Ioseph is praised, then I shall turn to the story about them, giving namely, that by his faculty of thinking he gained glory to the all-wise God.

control over the urge for gratification. 3For when

13 We inquire, then, whether reason is the ab- he was young and in his prime for intercourse, by solute ruler of the passions. 14We must determine his reason he rendered powerless the frenzied de-just what reason is and what passion is, how many sire of his passions. 4It is apparent that reason pre-kinds of passions there are, and whether reason vails not only over the frenzied urge for gratifica-prevails over all of these. 15Reason, then, is the tion but also over every desire. 5For the law says, mind preferring,

with sound judgment, the life of “You shall not covet your neighbor’s wife or any-wisdom. 16Wisdom, in turn, is the knowledge of thing that is your neighbor’s.” 6In fact, since the things divine and human and of the causes of law has told us not to covet, I could persuade you these. 17It amounts, moreover, to training in the all the more that reason is able to overcome the law, training by which we learn divine matters rev- desires.

erently and human matters advantageously.

Just so it is with the passions that hinder justice.

18Now the kinds of wisdom are prudence, justice,

7Otherwise how is it that someone who is habitu-

courage and self-control. 19Supreme over all of ally a private gormandizer, a glutton, or even a these is prudence by which in fact reason prevails drunkard is trained differently, unless reason is over the passions. 20Of the passions, the two most clearly master of the passions? 8As soon, indeed, as comprehensive types are pleasure and pain, and one adopts a way of life in accordance with the each of these pertains by nature both to the body law, even though a lover of money, one overpower-and to the soul. 21There are many sequences of ers one’s own bent, lending without interest to the

aOr *in the case of acts that hinder self-control*

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4 makkabees 2-4

needy and canceling the debt when the seventh

tors had encamped. 9Now all the rest were at sup-

per. 9Even if one is stingy, one is overcome per.
10But the king was as thirsty as could be, and by the law
through reason, neither gleaning the although he had
abundant springs at hand, he harvest nor gathering the last
of the vineyards' could not satisfy his thirst from them.
11But a cer-grapes.

tain irrational desire for the water in the enemy's

And in all other matters it is possible to recog- territory
tormented and inflamed him, undid and nize this principle,
that reason overcomes the pas- consumed him.
12Therefore, when his armor-bear-sions. 10For the law
overcomes even affection for ers complained bitterly over
the desire of the king, parents, not betraying virtue on their
account. 11It two staunch young soldiers, respecting the
desire prevails over love for one's wife, rebuking her for

of the king, put on their full armor and, taking

her transgression. 12It holds sway over love for

a pitcher, climbed over the enemy's ramparts.

13

one's children, punishing them for wickedness,

Eluding the guards at the gates, they went search-

13masters one's relationship with friends, rebuking

ing through the entire enemy camp, 14found the

them for evil. 14And do not consider it paradoxical spring
and boldly brought a drink from it to the when reason,

through the law, can prevail even king. 15But although David was burning with over enmity, not cutting down the cultivated trees thirst, he reasoned that a drink regarded as tanta-of foes but preserving the property of enemies mount to blood was a dreadful danger to his soul.

16

from marauders and helping to raise up what has

Therefore, opposing reason to desire, he poured

fallen.

out the drink as an offering to God. 17For the tem-

15 It is apparent that reason overcomes even perate mind can conquer the compulsions of the the more aggressive passions: love of power, vain- passions and quench the flames of frenzied de-glory, boasting, arrogance and envy. 16For the tem- sires. 18It can overpower bodily agonies even when perate mind repels all these malicious passions, they are extreme and by the nobility of reason just as it repels anger—for it masters even this. spurn all domination by the passions.

17When Moyses was angry with Dathan and Abi-

19 The present occasion now invites us to a

ron, he did nothing against them in anger but con- narrative demonstration of temperate reason.

trolled his anger by reason. 18For, as I have said,

20 At a time when our fathers were enjoying

the temperate mind is able to get the better of the profound peace because of their loyalty to the law passions, to alter some, and to render others pow- and were prospering so that even Seleucus Nica-erless. 19Otherwise why did Iakob, our all wise fa- nor, king of Asia, had both set aside money for ther, censure the households of Symeon and Leui them for the temple service and recognized their for slaughtering, contrary to reason, the She- polity, 21then certain persons attempted a revolu-chemites as an entire people, saying, "Cursed be tion against the public harmony and suffered their anger"? 20For if reason could not overcome many and various disasters.

anger, he would not have spoken thus. 21Now

when God fashioned human beings, he planted in

For a certain Simon was a political opponent

them their passions and habits, 22but at the same 4 of the noble and good man, Onias, who then time he enthroned the mind among the senses as held the high priesthood for life. When, though a sacred governor over them all, 23and to this mind slandering him concerning the nation in every he gave the law. The one who adopts a way of life way, he was not able to injure him, he departed as in accordance with it will rule a kingdom that is a fugitive, intending to betray our homeland. 2So temperate, just, good and courageous.

he came to Apollonius, governor of Syria, Phoeni-

24 How is it, then, someone may ask, if reason cia and Cilicia, and said, 3"Since I am loyal to the is master of the passions, that it does not overcome interests of the king, I have come to disclose that forgetfulness and ignorance?

many tens of thousands of private funds are stored up in the treasuries of Hierosolyma that are not the

But this argument is entirely ridiculous, for it

property of the temple; these belong to King Se-

3 is apparent that reason prevails not over its leucus.”
4When Apollonius had learned the details own passions but over those of the body. 2No one of these matters, he praised Simon for his solici-of us can eradicate such desire, but reason can pro- tude for the king, went up to Seleucus and in-vide a way for us not to be enslaved by desire. 3No formed him of the treasure of funds. 5Receiving one of you can eradicate anger from the soul, but authority to deal with these matters, he proceeded reason can help to deal with anger. 4No one of us quickly to our homeland with the accursed Simon can eradicate malice, but reason can fight at our and a very strong military force. 6He said that he side so that we are not overcome by malice. 5For had come by the king’s commands in order to reason is not an uprooter of the passions but their seize the private funds in the treasury. 7At this an-antagonist.

nouncement the people complained bitterly and

6 Now this can be explained more clearly by protested, considering that it would be outrageous means of the thirst of King David. 7For when if those who had entrusted deposits to the sacred Daid had been attacking the allophytes all day treasury should be deprived of them. They tried as long, he, together with the soldiers of our nation, best they could to prevent him. 8But with threats killed many of them. 8Then when evening fell, he Apollonius left for the temple. 9While the priests, came, sweating and extremely tired, to the royal with women and children, were

imploring God in tent, around which the whole army of our
ancestors—the temple to shield the sacred place that was
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being treated with contempt 10 and while Apollonius was going up
with his armed forces to seize the temple, he was going up
with his armed forces to seize the temple. 4 When many persons
had been rounded up, angels on horseback appeared
from above, one man, a Hebrew, Eleazar by name, was
brought as first of the company before him. He was
heaven with lightning flashing from their weapons, instilling in them
great fear and trembling. He was a priest by birth, a lawyer by
profession, advanced in age and known to many in the tyrant's
court of the temple that was open to all races, court on
account of his age.

stretched out his hands toward heaven and with

5 When Antiochus saw him he said, 6 "Before I

tears began to beg the Hebrews that they would begin the
tortures against you, old man, I would pray for him and
propitiate the heavenly army. give you these words of
advice, namely, that you 12 For he said that he had sinned in
such a way that save yourself by tasting pork, 7 for I respect
your age he deserved to die and that, if he were delivered,
he and your gray hairs. Although you have had your would
praise the blessedness of the holy place because of your
such a long time, you do not seem to forego all people.
13 Moved by these words, the high priest Onias, although otherwise
since you observe the religion of the Judeans. 8 Why should you abhor
eat about doing so, prayed for him so that King Seleucus

the very excellent meat of this animal when na-cus would not suppose that Apollonius had been ture has provided it? 9For it is senseless not to overcome by human treachery and not by divine enjoy delicious things that are not shameful and justice. 14When Apollonius, beyond all expecta- not right to decline the gifts of nature. 10But you tions, had been delivered, he went away to inform seem to me to do what is even more senseless if, the king what had happened to him.

because you cherish a vain opinion concerning the

15 When King Seleucus died, his son Anti- truth, you continue to despise me at the cost of ochus Epiphanes, an arrogant and terrible man, your own punishment. 11Will you not awaken succeeded to the office. 16He deposed Onias from from your silly philosophy, dispel the nonsense of the high priesthood and appointed Onias's broth- your reasonings, and, adopting a mind worthy of er Jason as high priest, 17Jason agreeing to pay your age, pursue a true philosophy of what is ben-three thousand six hundred and sixty talents an- eficial? 12Will you not have compassion on your nually if the king would turn the office over to old age by bowing to my humane advice? 13For him. 18So the king turned over to him both the bear in mind that, if indeed there is some power high priesthood and the leadership of the nation. overseeing this religion of yours, it will excuse you 19Jason changed the nation's way of life and al-for any transgression committed under duress."

tered its form of government in complete trans-

14 When the tyrant urged him in this fashion

gression of the law 20so that he not only con-

to eat meat unlawfully, Eleazaros asked to have a

structed a gymnasium on the very citadel of our word.
15When he had received permission to homeland but also
abolished the temple service. speak, he began to address
the people as follows: 21

16

The divine justice, provoked by these acts, caused

“O Antiochus, we who have been persuaded to

Antiochus himself to war against them. 22For adopt a way
of life in accordance with divine law while he was waging
war against Ptolemy in Egypt, do not consider any
compulsion more powerful he heard that a rumor had
spread about his death than our ready obedience to the law.
17Therefore and that the Hierosolymites had celebrated
with we do not deem it right to transgress the law in any all
possible joy. He marched against them speedi- way. 18Even
if, as you suppose, our law were in ly, 23and when he had
plundered them, he issued truth not divine and we wrongly
considered it to a decree that, if any of them were found
living ac- be divine, not even so would it be possible for us
cording to the ancestral law, they should die. to invalidate
our reputation for piety. 19Therefore 24When, by means of
his decrees, he had not been do not suppose that it would
be a petty sin if we able to subvert the people’s loyalty to
the law in were to eat defiling food. 20To transgress the law
in any way but saw that all his threats and punish-matters
small or great is of equal seriousness, 21for ments were
being disregarded

25so that even

in either case the law is equally despised. 22You

women, because they circumcised their sons, were

scoff at our philosophy as though our living by it

thrown down headlong together with their infants, were not sensible. 23But it teaches us self-control though they had known beforehand that they so that we overcome all pleasures and desires, and would suffer this; 26when, then, his decrees were it also exercises us in courage so that we endure all despised by the people, he himself tried through pain willingly; 24it trains us in justice so that in all tortures to compel everyone in the nation to re- our dealings we act impartially, and it teaches us to renounce Judaism by tasting defiling foods.

piety so that we worship the only living God in a way that befits his greatness.

The tyrant Antiochus, sitting in state with his

25 “Therefore we do not eat defiling food, for,

believing that the law is divine, we know that the

5 counselors on a certain high place and with

his armed soldiers standing around him, 2ordered Creator of the world shows us sympathy by im-his bodyguards to drag in each and every Hebrew posing a law that is in accordance with nature.

26

and to compel them to taste pork and food sacri-

He has permitted us to eat what will prove suit-

ficed to idols; 3if any were not willing to eat defil-

able for our souls, but he has forbidden us to eat

al.e. the people bOm = Ra cOr we hold in balance all our inclinations

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the flesh of what will prove contrary to us. 27It

16 But Eleazaros, as though more bitterly

would be tyrannical to compel us not only to be abused by this counsel, cried out: 17“Never may I transgress the law but also to eat in such a way that we, the children of Abraam, think so basely that you may deride us for this eating of defiling foods play the coward and feign a role unbecoming to that is most hateful to us. 28But you shall not do so! 18For it would be irrational if, after you have laughed at me, 29nor will I disregard the lived life until old age in accordance with truth, sacred oaths of my ancestors concerning the keeping and maintained, by observing the law, the reputation of the law, 30not even if you gouge out my eyes or cut off my nose. 31I am not so old or so decrepit that I should become a model of impiety little of a man that I am not youthful in reason in for the young so that we should set a precedent for defense of piety. 32So then, get your torture wheels eating defiled food. 20It would be shameful if we ready and fan the fire more vehemently. 33I do not should survive but a little while and during that so pity my old age as to subvert the ancestral law time be a laughingstock to all for our cowardice; by my own act. 34I will not play false to you, O law 21shameful if we were despised by the tyrant as untrained me, nor will I renounce you, beloved manly and did not champion our

divine law even self-control. 35I will not put you to shame, philo- unto death. 22So then, O children of Abraam, die sophical reason, nor will I deny you, honored nobly for the sake of piety! 23And you, bodyguards priesthood and knowledge of our law code. 36aO of the tyrant, why do you delay?"

kinga, you shall not defile the honorable mouth of

24 When they saw that he displayed such lofti-

my old age nor the maturity of a law-observant life. ness of mind in the face of the tortures and that he 37My fathers will receive me as pure, as one who

remained unmoved by their pity, they brought him

does not fear your tortures even unto death. 38You to the fire. 25There they burned him with mali-will tyrannize the impious, but neither by words ciously contrived instruments, threw him down nor through deeds will you master my reasonings and poured stinking liquids into his nostrils.

when piety is at stake."

26When he was now burned to his very bones and

about to lose consciousness, he lifted up his eyes

When Eleazaros in this manner had eloquently

to God and said, 27"You know, O God, that though

6 countered the exhortations of the tyrant, the itiswithinmypowertosavemyself,ldieinfiery bodyguards who were standing by dragged him vi- tortures for the sake of the law. 28Be merciful to olently to the instruments of

torture. 2First they your people, and be satisfied with our punishment stripped the old man, though he remained on their behalf. 29Make my blood their purifica-adorned with the gracefulness that encompasses tion, and take my life in exchange for theirs.”

30

piety. 3Thereupon they tied his hands behind him

After he said this, the holy man died nobly in his

on each side and scourged him with whips, 4while tortures; he stood firm even in tortures unto death, a herald opposite him cried out, “Obey the king’s by virtue of reason, in defense of the law.

commands!” 5But the lofty-minded and noble

31 By common acknowledgement, then, pious

man, like a true Eleazaros, as though being tor- reason is master of the passions. 32For if the pastured in a dream, was in no way swayed. 6Yet while sions had overcome reason, lb would have borne he raised his eyes aloft toward heaven, the old man testimony for them of their dominance. 33But now was being torn in his flesh by whips; he was drip- that reason has conquered the passions, we propping with blood and lacerated in his sides. 7Al- erly ascribe to it the power to govern. 34It is right though he fell to the ground because his body for us to acknowledge the strength of reason when could not bear the agonies, he kept his reason up- it prevails even over external agonies; cotherwise it right and unswerving. 8One of the cruel body- would be absurdc. 35I have shown not only that guards leaped on him and kicked him in the side reason has overcome agonies but

also that it over-with his foot so that he would get up again after he comes pleasures and in no respect yields to them.

fell. 9But he endured the pains, scorned the torture and persevered through the abuses. 10Like a noble

For like a most skillful pilot, the reason of our

athlete, the old man, while being beaten, con- 7 father Eleazaros steered the ship of piety on quered his torturers; 11in fact, as his face was sweat- the sea of the passions, 2and though buffeted by ing and he was gasping heavily for breath, he was the stormings of the tyrant and overwhelmed by admired by his torturers themselves for his coura- the mighty waves of the tortures, 3in no way did it geous spirit.

turn the rudders of piety until it sailed into the

12 Thereupon, partly because they pitied his haven of immortal victory. 4No city besieged by old age, 13partly because they were in sympathy many and diverse war machines has ever held out with him from their acquaintance with him and as did that all-holy man. In his sacred soul he was partly because they were in admiration of his per- set ablaze by abuses and torments, yet he con-severance, some of the king's retinue approached quered his besiegers through dall-shielding reason him and said, 14"Eleazar, why are you irrationally that is rooted ind piety. 5For in setting his mind destroying yourself through these evil devices? firm like a jutting cliff, our father Eleazar broke the 15We will set before you some cooked meat; save madly raging waves of the passions. 6O priest, wor-

yourself by pretending to taste pork."

thy of the priesthood, you neither defiled your sa-

aLacking in Gk b we = Ra cGk uncertain dOr *reason that shielded his*

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cred teeth nor profaned your stomach, which had middle as though they were a chorus, he was room only for godliness and purity, by eating de- pleased with them. Struck by their fine appearance filing foods. 7O man in harmony with the law, and nobility, he smiled at them, summoned them philosopher of divine life! 8Such should be those nearer and said, 5“Young men, with friendly feel-whose office is to serve the law, shielding it with ings I admire each and every one of you. Greatly their own blood and noble sweat in sufferings prizing the handsomeness and the goodly number even unto death. 9You, father, confirmed our loy- of you brothers, so many as you are, I not only ad-alty to the law through the endurance that brought vise you not to display the same madness as that of you glory; the sacred service that you solemnly the old man who has just been tortured but also avowed you did not subvert, and by your deeds encourage you to yield to me and take advantage you corroborated your words of divine philoso- of my friendship. 6Just as I am able to punish phy. 10O aged man, more powerful than tortures, those who disobey my orders, so I can be a bene-O elder, fiercer than fire, O supreme king over pas- factor to those who obey me. 7Trust me, then, and, sions, Eleazar! 11For just as our father Aaron, if you disown the ancestral law of your polity, you armed with the censer, ran through the throng of will receive leading positions in the affairs of my his people and conquered the fiery angel, 12so the state. 8Enjoy your youth by embracing

a Greek way descendant of Aaron, Eleazar, though being consumed by the fire, remained unswayed in his re-erwise, if you move me to anger by your disobedience. 13Indeed, what was most amazing was that, once, you will compel me to destroy each and though he was an old man, the sinews of his body every one of you with terrible punishments already loosed, his muscles relaxed, his nerves through tortures. 10Therefore have compassion on

exhausted, he became young again

14in spirit

yourselves, you whom even I, your enemy, pity for through reason, and by reason like that of Isaac he your youth and becoming appearance. 11Will you rendered the many-headed rack ineffective. 15O not consider this, that, if you disobey, nothing man of blessed age, venerable gray hair and law-awaits you but to die with torments?"

observant life, whom the faithful seal of death has

12 When he had said these things, he gave orders to set the instruments of torture before them perfected!

so that he might persuade them to eat the defiling spiced tortures

16 If, therefore, through piety an aged man de-

even unto death, by common ac- food out of fear. 13But when the bodyguards had knowledge pious reason is governor of the placed before them wheels, joint-dislocators, racks, passions. 17Perhaps some may say, "Not all have hooksa, catapultsb, cauldrons, frying-pans, thumb-full control of their passions, because not all have screws, iron claws, wedges and bellows, the tyrant prudent reason." 18But as many as attend to piety resumed speaking: 14"Be fearful, young fellows; with a whole heart, these alone are able to over- the justice which you revere will be merciful to you come the passions of the flesh, 19since they believe if you transgress the law under duress."

that they do not die to God, even as our patriarchs

15 But when they had heard the inducements

Abraam, Isaak and Iakob did not die to God, but and saw the terrible devices, not only were they not live to God. 20That some appear to be ruled by pas- fearful, but they also countered the tyrant with sion because of the weakness of their reason does their own philosophy and by their good sense not contradict this in any way. 21What person, who overthrew his tyranny. 16Yet let us consider if some lives as a philosopher by the whole rule of philos- among them had been fainthearted and unmanly, ophy and trusts in God 22and knows that it is what sorts of arguments they might have used.

blessed to endure every pain for the sake of virtue, Would they not have been these? 17"How hapless would not gain full control of the passions with we are and too, too foolish! When the king invites the help of godliness? 23For only the wise and us and encourages us to accept kind treatment if courageous are masters of their passions.

we obey him, 18why do we cheer ourselves with
vain resolves and venture upon a fatal disobedi-

This is why even the very young, by following
ence? 19Men and brothers, shall we not fear the in-
struments of torture, take account of the threats of

8 a philosophy of reason rooted in piety, have

prevailed over even harsher instruments of torture. tortures
and flee from this vanity and calamitous 2For when the
tyrant was patently defeated in his

conceit? 20Let us have compassion on our youth

first attempt, being unable to compel an aged man and pity
the old age of our mother. 21And let us to eat defiling foods,
then in exceedingly violent keep in mind that if we disobey,
we shall die. 22Di-passion he gave orders to bring others
from the vine justice will make allowance for us if we fear
captives of the Hebrews, and if they ate defiling the king
under duress. 23Why do we remove our-food, to set them
free when they had eaten, but if selves from this most
pleasant life and deprive our-they refused, to torture them
still more cruelly.

selves of this delightful world? 24Let us not test our

3 When the tyrant had given these orders, seven strength
against necessity nor cherish vain opin-brothers—
handsome, modest, noble and accom- ions at the cost of our
own torment on the rack.

plished in every way—were brought and stood be-

Not even the law itself would readily condemn

fore him along with their aged mother. 4When the us to death for fearing the instruments of torture.

26

tyrant saw them surrounding their mother in the

How can it be that such contentiousness has

aGk uncertain bAn instrument of torture

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taken hold of us and a fatal obduracy pleases us, wheel further. 20The wheel was stained on all sides when it is within our power to live undisturbed by with blood, the heap of coals was being quenched obeying the king?"

by the drippings of body fluids, and pieces of flesh

27 But the young men, though about to be tor- whirled around the axles of the machine. 21Al-tured, neither said nor considered any of these though he had already had his skeleton severed, things, 28for they were disdainful of the passions the lofty-minded youth, a true son of Abraam, did and absolute rulers over agonies. 29As a result, as not groan, 22but as though transformed in the fire soon as the tyrant ceased advising them to eat de- into immortality, he nobly endured the torments.

filing food, they all with one voice together, as 23"Imitate me, brothers," he said. "Do not desert though with the same

soul, said,

your post in my struggle nor renounce the brotherhood of good courage you share with me.

24

" Why do you delay, O tyrant? We are ready to

Fight the sacred and noble fight for piety; for its

9 die rather than transgress our ancestral commandments. 2

For we would cause our forebears to come merciful to our nation and take vengeance be ashamed with good reason, if we did not show on the accursed tyrant." 25 When he had said these ready obedience to the law and to Moyses our words, the saintly young man broke off his life.

counselor. 3 Counselor and tyrant of transgression,

26 All marveled at his strength of spirit. Then

in your hatred for us do not pity us more than we the bodyguards brought the brother second in age pity ourselves. 4 For we consider harsher than death to him, and, after equipping themselves with iron itself the mercy you offer, which ensures our safety hands with sharp claws, they bound him to the at the price of our transgression of the law. 5 You torture machine and catapult. 27 They inquired, beare trying to intimidate us, threatening us with fore he was tortured, whether he was willing to eat, death by tortures, as though you did not learn and they heard his noble decision. 28 These leap-from Eleazaros a short time ago. 6 But if the old ard-like beasts tore at his sinews with their iron men of the Hebrews acted piously for the sake of

hands, ripped all his flesh off up to his chin and piety even while enduring tortures, still more just- the skin off his head. But he steadfastly endured ly should we young men die, despising the tortures this agony and said, 29“How sweet is every form of of your imposition, which the old man our teacher death for the sake of the piety that we have inherited. 7Therefore, tyrant, put us to the test, ited from our ancestors!” To the tyrant he said, 30

and if you take our lives because of piety, do not

“Do you not think, tyrant most savage of all, that

think that, by torturing, you hurt us. 8For we, you are being tortured more than I, as you see the through this suffering and endurance, shall gain arrogant reasoning of your tyranny defeated by our the prizes accorded virtue and shall be with God, endurance for the sake of piety? 31I relieve my pain for whose sake we suffer, 9but you, because of your with the joys that come from virtue, 32but you suffer bloodthirstiness toward us, will endure ample and fer torture from the threats that hang over impiety.

everlasting torture by fire imposed by divine justice- You will not escape, most abominable tyrant, the tice.”

judgments of divine wrath.”

10 When they had said these things, the tyrant

was not only indignant, as at the disobedient, but

When he too had endured a glorious death,

also infuriated, as at the ungrateful. 11Thereupon 10 the third was led in and was much urged by his armor-bearers, on receiving their orders, many to save himself by tasting

the meat. 2But he brought forward the oldest of them, tore off his tunic and bound his hands and arms with thongs as well as those who died; the same on either side. 12When they had exhausted themselves, mother bore me, and I was brought up on the same by beating him with scourges, yet accomplished nothing, they hoisted him on the wheel. 5But they, taking the man's boldness bitterly, dislocated his hands and feet with

this, his limbs were dislocated. 14Broken in every limb, he began his denunciation: 15"Most abominable tyrant, enemy of heavenly justice, savage, his fingers, arms, legs and elbows. 7Since they were minded, you maltreat me in this way not because I am not able in any way to suppress him, but they have murdered or acted impiously because I have championed the divine law." 16And when the Scythian bodyguards said, "Agree to eat so that you may be brought to the wheel. On it he was disjoined from the tortures," 17he said, "Your wheel at his backbone. He saw his own flesh torn all is not so strong, O abominable henchmen, as to around and drops of blood flowing from his neck-strangle my reason. Maim my limbs, burn my trails. 9When he was about to die, he said, 10"We, flesh, twist my joints; 18through all these tortures I most abominable tyrant, are suffering these things will persuade you that children of the Hebrews because of training and divine virtue. 11But you, alone are invincible in virtue's defense." 19When because of your impiety and bloodthirstiness, he said these things, they spread fire under him, endure unceasing tortures."

and, awhile fanning the flames, tightened the

12 When he, too, had died in a manner worthy

aGk uncertain b *loosened their instruments of torture* = Ra

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of his brothers, they dragged in the fourth, saying, sufferings, a contest in which we have not been de-13“Do not display, you too, the same madness as

feated! 21For devout knowledge, O tyrant, is invin-

your brothers, but obey the king and save your- cible. 22Armed with nobility of character, I too will self.” 14But he said to them, “You do not have a fire die with my brothers, 23and I too will procure for for me so very hot that I should play the coward. you a great avenger, you inventor of tortures and 15By the blessed death of my brothers, the ever-foe of the truly pious. 24We six lads have over-

lasting destruction of the tyrant and the everlasting thrown your tyranny. 25For since you can neither life of the pious, I will not disown our noble broth- sway our reason nor compel us to eat defiling erhood. 16Contrive tortures, tyrant, so that you food, is this not your overthrow? 26Your fire is may learn from them that I am a brother to those frigid to us, the catapults painless, your violence who have just now been tortured.” 17When he unavailing. 27The bodyguards that govern us are heard these words, the bloodthirsty, murderous not those of the tyrant but those of the divine law.

and utterly abominable Antiochus gave orders to That is why we hold our reason undefeated.”

cut off his tongue. 18But he said, “Even if you remove my organ of speech, God hears the silent as

When he too, thrown into a cauldron, had

well. 19See, my tongue hangs loose already. Cut it 12 died in blessedness, the seventh and off, for you will not cut off, beyond this, the youngest of all came forward. 2The tyrant, though tongue of our reason. 20Gladly, for the sake of he had been vehemently denounced by his brother-God, we let the limbs of our bodies be cut off. ers, pitied him when he saw the fetters already on 21God will pursue you swiftly, for you are cutting

him. He summoned him nearer and tried to advise

off a tongue that has been melodious with divine him: 3“ You see the result of your brothers’ stupid-hymns.”

ity; they were tortured on the rack and died for

their disobedience. 4You too, if you do not obey,

When he too died, maltreated by the tor-

will die, a tortured wretch, before your time. 5But

11 tures, the fifth leaped up, saying, 2“ Tyrant, I if you obey, you will be my friend and will lead in am not about to beg to be excused from torture for the affairs of my kingdom.” 6When he had exhorted the sake of virtue. 3I have come of my own accord ed him with these words, he summoned the boy’s so that, by killing me too, you may

incur punish- mother, that he might show mercy to her after she ment from the heavenly justice for more crimes. had been deprived of so many sons and that he 4Hater of virtue, hater of humankind, what have might urge on the remaining son to a ready obedi-

we done that you destroy us in this way? 5Is it that ence that would be his deliverance. 7But when his we show devotion to the Creator of all and live by mother had spurred him on in the Hebrew lan-his virtuous law? 6But these deeds deserve honors, guage, as we shall relate a little later, 8he said, not tortures.” 9While he was saying such things, “Loose me, and let me speak to the king and to all the bodyguards bound him and dragged him to his Friends who are with him.” 9Extremely pleased the catapult. 10They tied him to it on his knees, by the boy’s announcement, they quickly loosed and when they had fitted iron clamps on these, him. 10Running to the nearest of the frying pans, 11

they bent his lower back round the circular wedge.

he said, “Irreverent tyrant, most impious of all

When he was completely curled back round the the wicked, were you not ashamed, when you have wheel in the manner of a scorpion, he was dis- received good things and your kingdom from God, membered. 11In this condition, gasping for breath to kill his attendants and torture on the rack those and suffocating in body, 12he said, “Tyrant, you trained in piety? 12For these deeds, justice will grant us splendid favors against your will, accord- store up for you a fire more fierce and everlasting ing us the opportunity to show our enduring loy- and tortures, which for all time will not release alty to the law through yet more noble sufferings.”

you. 13Though you are a man, most bestial one,

13 When he too had died, the sixth, a mere you were not ashamed to cut out the tongues of boy, was led in. When the tyrant inquired whether those with feelings just like yours, who are made of he was willing to eat and be released, he said, 14“In the same elements, or to maltreat and torture them age I am younger than my brothers, but in mind I in this way. 14Whereas they, by dying nobly, ful-am their peer. 15Since we were born and brought filled their duty of piety toward God, you will up for the same purposes, we ought likewise also grievously lament that you killed without cause to die for the same causes. 16So if you are resolved those champions of virtue.” 15Thereupon, when to torture me for not eating defiling foods, tor- he too was about to die, he said, 16“I will not aban-ture!” 17When he had said these words, they led don the valor of my brothers. 17I call on the God him to the wheel. 18He was stretched tight upon it of my ancestors that he may have mercy on our na-with great diligence; his back was broken, and he tion. 18But on you he will take vengeance both in was roasted from beneath. 19They heated sharp this present life and when you are dead.” 19After spits in the fire and applied them to his back, he had uttered these imprecations, he flung him-pierced his sides and burned his entrails. 20While self into the frying pans and so gave upb.

he was being tortured, he said, “O contest befitting

sanctity in which, for the sake of piety, so many of

If, then, the seven brothers disdained suffer-

my brothers have been summoned to a school in

13 ings even unto death, it must be acknowl-

al.e. *the youth* bl.e. *his life*

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4 makkabees 13-14

edged on all sides that pious reason is absolute mas-
common zeal for nobility of character intensified ter of the
passions. 2For if they had been enslaved by their goodwill
toward one another and their onethe passions and had
eaten defiling food, we would ness of mind, 26for with their
piety they made have said that they were defeated by
them. 3Now, brotherly love still dearer to themselves. 27But
al-however, that is not the case, but through reason, though
nature, companionship and virtuous which is commendable
in God's eyes, they over- habits had combined to augment
the bonds of powered the passions. 4It is impossible to
overlook brotherhood in their eyes, through their piety the
mind's supremacy over the passions, for theya those who
were left held firm while they saw their prevailed over both
passion and pains. 5How, then, brothers maltreated and
tortured even unto death.

is it possible not to acknowledge the control of pas-

sion by good sense shown by those who gave no

Moreover, they even spurred them on to

heed to the agonies caused by fire? 6For just as tow- 14
face the abuse so that they not only dis-ers jutting out over
harbors hold back the threats of dained the agonies but also
overcame the passions waves and provide calm to those
who sail into the of brotherly love.

haven, 7so the seven-towered good sense of the

2 O powers of reason, more royal than kings

young men, by fortifying the harbor of piety, con- and freer than the free! 3 O sacred and harmonious quered the unruliness of the passions. 8 For they unanimity of the seven brothers in defense of constituted a holy chorus of piety and encouraged piety! 4 None of the seven youths played the cow-one another, saying, 9 "Brothers, let us die like broth-ard or shrank back from death, 5 but all hastened ers for the sake of the law; let us imitate the three to meet death through the tortures as though run-young men in Assyria who despised the same civic ning on the path to immortality. 6 Just as the hands rights accorded us—in a furnace! 10 Let us not be and feet are moved in harmony at the promptings cowardly in our demonstration of piety." 11 While of the soul, so those holy youths, as though moved one said, "Courage, brother," another said, "Bear up by an immortal soul of piety, advanced in harmo-nobly," 12 and another reminded them, "Remember ny to death for the sake of such piety. 7 All-sacred whence you come and who the father was by whose band of seven, band of brothers in harmony! Just hand Isaak submitted to be slaughtered for the sake as the seven days of creation form a circle round of piety." 13 Each of them and all of them together piety, 8 so the youths in chorus formed a circle looked at one another, beaming and exceedingly round the seven-fold band, negating their fear of bold, and said, "With our whole heart let us conse- the tortures. 9 Now, as we hear of those young crate ourselves to the God who gave us our soulsb, men's affliction, we shudder. For their part, not and let us use our bodies as a bulwark for the law. only did they see and not only did they hear the 14 Let us not fear him who thinks he is killing us, word of immediate threat, but they also suffered

15 for great is the contest of the soul and the peril

and endured, and that in pangs of fire. 10What

of everlasting torture awaiting those who transgress could be more painful than that? For the power of the commandment of God. 16Let us arm ourselves, fire is sharp and intense, and swiftly it destroyed them, with control of passion rooted in divine rea- their bodies.

son. 17For if we so die, Abraam, Isaak and Iakob will

11 Do not think it remarkable if reason had full

receive us, and all our fathers praise us." 18To each control of those men in the midst of the tortures, of the brothers who were being dragged away, those when even the mind of a woman disdained ago-who remained said, "Do not shame us, brother, nor nies still more diverse. 12For the mother of the play false to our brothers who died before us!"

seven young men endured the torments of each

19 You are not ignorant of the bonds of broth- one of her boys.

erhood, which the divine and all-wise Providence

13 Consider how complex is the affection of

has allotted through fathers to their descendants, a mother's love for her children, channeling all implanting them through their mother's womb. her feeling into a sympathy rooted deep within.

20In that womb brothers dwell an equal length of

14Even unreasoning animals show sympathy and

time and are shaped for the same time. They grow affection for their offspring like that of human be- from the same blood, and from the same life- ings. 15For among birds, the tame ones that roam spring they are brought to mature birth. 21Born the mountains protect their young on housetops, after an equal time of gestation, they drink milk 16and others, building their nests on mountain from the same fountains by whose embraces peaks, in clefts of ravines, in holes of trees or on minds filled with brotherly love are nourished to- their tops, give birth to their young and fend off gether. 22They grow more robust through common the intruder. 17And if they are unable to fend it off, nurture, daily companionship, other education they help their children to the extent that they are and our discipline in divine law.

able, flying in circles around them and calling to

23 So strong, indeed, is the sympathy of broth- them with their own voice, grieving all the while erly love. Yet the seven brothers felt still greater out of love. 18And why is it necessary to offer proof sympathy toward each other. 24For since they were of sympathy for offspring on the part of unreason-trained in the same law, diligently practiced the ing animals 19when even bees at the time for mak-same virtues and were brought up together in right ing honeycombs defend themselves against intrud-living, they loved each other still more. 25Their ers? They sting, as with an iron dart, those who

al.e. *the brothers* bOr *lives*

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approach their hive, and they defend it to the point fallen upon corpses, and when you saw the place of death. 20Yet sympathy for her children did not full of people on account of the tortures of your move the young men's mother, one in soul as she children, you did not shed tears. 21Neither the was with Abraam.

songs of sirens nor the voices of swans so draw

their hearers to fond listening as the voices of chil-

O reason of the children, tyrant over the

dren calling to their mother in their tortures.

22

15 passions! O piety, dearer to the mother Howgreatandhowmanywerethetortureswith than her children! 2When two alternatives lay be- which the mother was then tortured as her sons fore her—that of piety and that of the temporary were themselves being tortured on the wheel and preservation of her seven sons on the terms of the with hot irons! 23But in the midst of these very tyrant's promise—3the mother showed her greater passions, pious reason endued her heart with love for piety that, according to divine promise, manly courage and strengthened her to disregard preserves to everlasting life. 4How can I character- the immediate claims of parental love.

ize the passions involved in the love of parents for

24 Although she witnessed the massacre of her

their children? We impress upon the tender nature seven children and the convoluted diversity of of a child a

remarkable likeness both of soul and their torments, the noble mother undid the impact of form; especially is this true of mothers, because of all these things through her divine faith. 25It they are more sympathetic in their feelings toward was as though, in the council chamber of her their offspring than fathers. 5For to the extent that mind, the mother saw powerful counselors—na-mothers are of tender spirit and bear more chil- ture, birth, parental love, the torments of her children, so much the more attached are they to their dren—26and held two ballots concerning her chil-children. 6But more than all other mothers, the dren, one bringing death and one deliverance.

27

mother of the seven boys was attached to her chil-

She gave no heed to the deliverance that would

dren. Through seven pregnancies she had implant- preserve her seven sons for a short time, 28but, as ed in herself tender love toward them, 7and his daughter, called to mind the perseverance of though, because of the many birth pangs she suf- God-fearing Abraam.

ferred with each of them, she was bound to feel

29 O mother of the nation, vindicator of the

sympathy for them, 8because of the fear of God law, champion of piety, prizewinner in the contest she despised the temporary deliverance of her chil- that took place in your heart, 30more noble than dren. 9Not only so, but because of her sons' nobil- males in perseverance, more manly than men in ity of character and their ready obedience to the endurance! 31As the ark of Noe stoutly withstood law, she felt a tender love toward them that was

the waves, sustaining the world through the flood still greater. 10For they were just, self-controlled, that filled the world, 32so you, O guardian of the courageous, lofty-spirited, full of brotherly love law, though overwhelmed on all sides by the flood and of such love for their mother that they obeyed of your passions and distressed by the strong her and kept the ordinances even unto death.

winds of the tortures of your sons, nobly endured

11 Nevertheless, though so many factors related the storms that befell you for your piety.

to maternal love drew the mother to sympathy, in

the case of none of them were the various tortures

If, then, a woman, aged and the mother of

strong enough to sway her reason; 12rather the 16 seven boys, endured seeing the tortures of mother urged each boy individually and all to- her children unto death, by common acknowl-gether on to death for the sake of piety. 13O sacred edgement pious reason is absolute ruler of the pas-nature, parental affection, tender love toward off- sions. 2Thus I have demonstrated that not only spring, nursing and indomitable maternal pas- men overcame their passions, but also a woman sions! 14Yet, though seeing each one tortured on disdained the greatest tortures. 3The lions sur- the rack and burned, the mother, for the sake of rounding Daniel were not so savage, nor was the piety, did not change her course. 15She watched furnace of Misael so ablaze with fiercest fire as the the flesh of her children melt about the fire, their nature of her maternal love inflamed her when she toes and fingers quiver on the ground, the flesh of saw her seven sons tortured in such diverse ways.

their heads as far down as their chins exposed like 4But by the reason that is rooted in piety, the masks.

mother quenched passions so many and so great.

16 O mother, tried now by pains more bitter

5 Consider this also: if the woman, although a

than even the birth pangs you suffered for them! mother, had been fainthearted, she would have 17O woman, who alone gave birth to such perfect

mourned over them and perhaps spoken as fol-

piety! 18Your firstborn breathing his last did not lows: 6“O how wretched I am, thrice unhappy time alter your resolution or your second born looking and again; though I bore seven boys, I have be-at you piteously in his tortures or your third expir- come a mother of none. 7In vain, my seven preg-ing. 19Nor did you weep when you looked at the nancies, useless, my seven periods of gestation, un-eyes of each one as they gazed boldly in their tor- fruitful my nursings, wretched the nourishings at tures at the same abusive treatment or saw in their my breast. 8In vain, my boys, did I endure many nostrils the signs of their approaching death. birth pangs for you and the still more trying anxi-20When you saw the burning flesh of children eties of your upbringing. 9Alas for my boys, some

lying upon the flesh of children, severed hands unmarried, others married to no purpose. I shall upon hands, scalped heads upon heads, corpses

not see your children or have the happiness of

4 makkabees 16-18

being called grandmother. 10I, a woman with many

7 If it were possible for us to paint the story of

and fair children, am a widow, alone, with much your piety as on some surface, would not onlook-to lament. 11Nor when I die will I have any of my ers shudder when they saw the mother of the seven sons to bury me.”

children enduring, for the sake of piety, diverse tor-

12 Yet the holy, God-fearing mother bewailed tures even unto death? 8Indeed, it would be ap-none of them with this lament and neither at- appropriate to inscribe the following words on their tempted to dissuade any of them from dying, nor, tomb itself as a creminder to the people of our na-as they died, did she grieve. 13But as though she tionc:

had a mind of adamanta and was giving the full

9 “Here lie buried an aged priest, an aged

complement of her sons a new birth to life im- woman and seven boys, victims of the violence of mortal, she rather implored and urged them on to a tyrant who wished to destroy the polity of the death for the sake of piety. 14O mother, divine sol- Hebrews. 10They vindicated their nation, looking dier in defense of piety, elder, woman! By perse- to God and enduring tortures even unto death.”

verance you have conquered even a tyrant and

11 Truly the contest carried on by them was di-

proved stronger in deeds and words than a man. vine, 12for then virtue, testing them for their perse-15For when you had been arrested together with

verance, offered rewards. Victory meant incorrupt-

your sons, you stood and watched Eleazaros being ibility in long-lasting life. 13Eleazar contended tortured and said to your sons in the Hebrew lan- first; the mother of seven boys entered the fray, and guage, 16“O boys, noble is the contest to which the brothers contended. 14The tyrant was the an- you have been summoned for the testimony you tagonist; the world and human society looked on.

can bear for our nation. Fight zealously in defense 15Godliness won the victory and crowned its own of our ancestral law! 17For it would be shameful if, athletes. 16Who did not marvel at the athletes con-when this old man endures these agonies for the tending for the divine law code? Who were not as-sake of piety, you young men were to be terrified tonished?

by the tortures. 18Remember that it is thanks to

17 The tyrant himself and all his council mar-

God that you have shared in the world and en- veled at their endurance, 18for which they now joyed life. 19Therefore you ought to endure all suf- stand before the divine throne and live the life of fering for the sake of God, 20for whose sake our fa- the blessed age. 19For Moyses says, “All the sancti-ther Abraam made haste to sacrifice his son Isaak, fied ones are under your hands.” 20And these who a father of our nation; nor did Isaak flinch when have been divinely sanctified are honored not only he saw his father’s hand bearing a sword and de- with this honor, but also in that, thanks to them, scending upon him. 21Daniel the righteous

was our enemies did not prevail over our nation; 21the thrown to the lions. Hananias, Azarias and Misael tyrant was punished, and the homeland was puri-were hurled into a furnace of fire and, for the sake fied, since they became, as it were, a ransom for the of God, endured. 22Since, then, you have the same sin of the nation. 22And through the blood of faith in God, do not be distressed. 23For it would those pious people and the dpropitiatory of their be unreasonable for those who know piety not to deathd, divine Providence preserved Israel, though withstand sufferings.”

before it had been afflicted.

24 By means of these words the mother of the

23 When the tyrant Antiochus saw the courage

seven encouraged and persuaded each of her sons of their virtue and their endurance under the tor-to die rather than transgress the commandment of tures, he proclaimed to his soldiers that they were God. 25And this they knew as well: that those who an example for their own endurance. 24He made die for the sake of God, for God now live, as do theme noble and courageous for fighting on foot Abraam, Isaak, Iakob and all the patriarchs.

and for siege and pillaged and conquered all his

foes.

17 Some of the bodyguards said that when

she was about to be carried off to death,

18 O Israelite children, offspring of the seed

she threw herself into the fire so that no one might

of Abraam, obey this law, and act piously

touch her body.

in every way, 2knowing that pious reason is master

2 O mother, who with your seven boys subvert- of the passions and of pains, not only of those ed the strength of the tyrant, frustrated his evil de- from within but also of those from without.

signs and showed the nobility of your faith! 3Like

3 Wherefore those who, for the sake of piety,

a roof nobly set upon the pillars of your boys, you gave over their bodies to sufferings were not only endured, unmoved, the earthquake of the tortures. admired by human beings but also deemed worthy 4Take courage, then, holy-minded mother, as you

of a divine inheritance. 4Thanks to them the na-

keep firm your enduring hope in God. 5The moon tion gained peace; by reviving loyalty to the law in in heaven with the stars is not so awesome as you. the homeland, they pillaged their enemies. 5The After lighting the path to piety for your seven star- tyrant Antiochus was punished on earth, and now like boys, you stand honored before God, firmly that he has died, he continues to undergo chastise-set in heaven with them. 6For your childbearing ment. For when he was in no way whatever able to was from Abraam our father.

compel the Hierosolymites to become allophytes

*al.e. steel bLacking in Gk cOr memorial to these heroes of
our nation dl.e. atonement wrought by their death el.e. his
soldiers*

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and change their way of life from their ancestral through
fire, the flame shall not consume you.'

customs, he left Hierosolyma and marched against 15He
sang for you with words of the psalmist the Persians.

Dauid when he says, 'Many are the afflictions of

6 The mother of the seven boys spoke these the righteous.'
16For you he cited the proverb of Sa-righteous sayings to
her children: 7'I was a pure lomon when he says, 'He is a
tree of life to those virgin and did not step outside my
father's house, who do his will.' 17He affirmed the words of
but I kept watch over athe built riba. 8No seducer lezekiel
when he says, 'Shall these dry bones live?'

or corrupter on a desert plain corrupted me, nor 18For he
did not forget to teach the song that Moy-did the seducer,
the snake of deceit, defile the pu- ses taught which says,
19'I will kill, and I will make rity of my virginity. 9At the time
of my maturity I alive; this is your life and the length of your
days.' "

remained with my husband; when these sons

20 O bitter was that day—and yet not bitter—

came of age, their father died. Blessed was he, for when the
bitter tyrant of the Greeks quenched fire he lived a life

marked by the blessing of children with fire in his cruel cauldron and with seething and did not suffer the grief of the time of child- rage brought the seven boys of the daughter of lessness. 10While he was still with you, he taught Abraam to the catapult and again to his tortures, you the law and the prophets. 11He read to you of 21pierced the pupils of their eyes, cut off their Habel, who was murdered by Kain, of Isaak, who tongues and killed them with various tortures.

was offered as a whole burnt offering, of Ioseph in 22For these deeds divine justice has pursued and prison. 12He told you of the zealot Phinees; he will pursue the accursed tyrant. 23But the children taught you about Hananias, Azarias and Misael in of Abraam with their prizewinning mother are the fire. 13He praised Daniel in the den of the lions gathered together into the chorus of the fathers and blessed him. 14He reminded you of the scrip- and have received pure and immortal souls from ture of Esaias, which says, 'Even if you should go God, 24to whom be glory forever and ever. Amen.

al.e. *woman*

[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 Göttingensis 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" (ἀνόμος), "to act in a lawless manner" (ἀνόμως), "to transgress the law" (παράνομως), "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).

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ples of such differentiation are “good” (bw+) rendered by “good” (a0gaqo/j) and “kind” (xrhsto/j), and

“servant/slave” (db()) translated most often by “slave” (dou=loj) but on a few occasions by “child/ *servant*/slave” (pai=j). 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” (bw#), 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, e0pi- and a0po-stre/fw 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” (hn()) with Greek “to listen to” (e0pakou/w or ei0sakou/w), 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, *ei0sakou/w* also translates Hebrew “to hear” ((m#), though *e0pakou/w* 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” (*ei0sakou/w*) and “to hearken” (*e0pakou/w*) 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 in-terrelationship 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 *lyk#m* (a type of song) is rather mechanically glossed by “understanding” (*su/nesij*), 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” (*yalmo\j w\|dh=j*) and in 65.1; 82.1; 87.1; 107.1 “a song of a psalm” (*w\|dh\ yal-mou=*). Since *yalmo/j* refers in the first instance to instrumental music and *w\|dh/* 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”(?) (*ai]noj w\|dh=j*) 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” (*tynx qrh*) is translated

by “to pour out the sword”—and a big sword at that!—
(e1kxeon r9omfai/an) 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

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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” (Md) ynb) and “(sons of) men” (#y) ynb), the translator, rather than resorting to his standard equivalents, decided to render the first phrase by “earthborn” (ghgenei=j) (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 (lp)) at the upright in heart”

becomes “to shoot in a moonless night (skotomh/nh) at the upright in heart,” thus employing a pictur-*esque* word rare in Greek and unattested elsewhere in the Septuagint corpus. Or again, in 26(27).9 Hebrew “to forsake” (#+n), elsewhere rendered simply as “to reject” (a0pwqe/w), is translated by the rare and graphic verb “to throw to the crows” (a0poskoraki/zw), glossed in NETS by “to damn.” Ps 109.3 features

“morning-star” (e9wsfo/roj) for Hebrew “morning” (rx#) rather than the less colorful “morning”

(o1rqroj) 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 pikrai/nw ("to embitter") + cognates, qe/lw ("to want")

+ cognates, ei0j te/loj ("completely"), ste/ar ("fat" in a context where "prosperity" is needed), nefro/j ("kidney" in reference to the seat of the emotions), yalmo/j ("psalm"), ei0rh/nh ("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 diaqh/kh, 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 tyrb, rather than the "testament" of extra-biblical Greek). It is also possible that no/moj ("law") carries the added sense of "teaching," derived from hrt, its standard Hebrew counterpart but more likely represents a semantic shift of hrt 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 *hrb* ("overflow/arrogance/fury") is translated via *rb* (= *pe/ran* ("across")) by *pe/raj* ("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 38.4 confirms that *pe/raj* 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

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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 $\alpha\lambda\iota\sigma$ ("mountain") has been rendered throughout by "mountain," even when NRSV, for literary reasons, had opted for "hill" to translate the identical Hebrew word (rh). Similarly, $\alpha\sigma\mu\alpha\tau\omega\lambda\omicron\iota\varsigma$ (+ cognates), the standard equivalent for both

$\alpha\sigma\mu\alpha\tau\omega\lambda\omicron\iota\varsigma$ and $\alpha\sigma\mu\alpha\tau\omega\lambda\omicron\iota\varsigma$, 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 *hlyk* (“kidney”) often figuratively refers to human emotions, *nefro/j* 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 ei0j + accusative constructions reflecting Hebrew I +. 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 tw~| Dau(dtw~| 0 Asae/ft 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 *yalmo/j* ("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 (*ya/l w*) with the fingers rather than struck with a plectrum. Along the same lines, *dia/yalma*, which consistently renders Hebrew *hls* ("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 *w|)dh/*, the regular translation of *ry#* ("song"). Though "song"

would have been defensible for NETS, I have opted, with some hesitation, for "Ode" instead. To be sure, *w|)dh/* is the standard equivalent of *ry#* (36 *x*) and may be a calque, since it already occurs in the Greek Pentateuch as an equivalent for *ry#*; on five occasions within Psalms (32.3; 39.4; 95.1; 97.1; 149.1) the

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translator opted for *ayasma* (“song”). This may suggest that he meant to differentiate the two. The presence of *kaino/n* (“new”) with all five instances of *ayasma* may further indicate that an *widh/* 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 *widh\ n kainh/n* (“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 *why* (“Yahweh,” including the short form “Yah”) and *ynd* (“Adonai”), I have in accordance with NETS policy rendered all occurrences of *ku/rioj*, 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 *skh/nwma*, and by extension *kataskhno/w*, is to reserve *skhn/h* for the Tabernacle, in line with Pentateuchal usage. Consequently, it appears unlikely that *skh/nwma* + 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 *sknh/*.

Greek $\delta\omicron\upsilon=\lambda\omicron\upsilon\eta$ 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 $\delta\beta(\text{ “servant”/“slave”})$ almost exclusively by Greek $\rho\alpha\iota=\eta$, a word with a very similar semantic range.

Leuitikon 25.44 and 26.13, where $\delta\omicron\upsilon=\lambda\omicron\upsilon\eta$ is found instead, confirm the difference between the two Greek terms. The translator of Psalms chose almost exclusively $\delta\omicron\upsilon=\lambda\omicron\upsilon\eta$ (“slave”) (53 x) with only four occurrences of $\rho\alpha\iota=\eta$. Esaias and Jeremias present a mix with Iezekiel inclining toward $\delta\omicron\upsilon=\lambda\omicron\upsilon\eta$ and the Minor Prophets completely in the latter camp. There is no evidence for arguing that $\delta\omicron\upsilon=\lambda\omicron\upsilon\eta$ in Psalms is a calque.

Since $\alpha\theta\eta\alpha\beta\alpha\eta\mu\omicron/\eta$ 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 $\eta\lambda(\text{ - } \alpha\theta\eta\alpha\beta\alpha\eta/\eta\omega > \tau\omega\lambda(\eta\eta\text{ - } \alpha\theta\eta\alpha\beta\alpha\eta\mu\omicron/\eta)$. Why he did not choose $\alpha\theta\eta\alpha\beta\alpha\eta/\eta$ 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.

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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 kai/ (“and”), the standard equivalent of Hebrew w (“and”), has been rendered routinely by “and,”

even where the NRSV suppresses Hebrew w.

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

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psalms 1-4

BOOK I

10

And now, O kings, be sensible;
be instructed, all you who judge the
(Psalms 1-40[41])

earth.

11

Be subject to the Lord with fear,

Psalm 1

and rejoice in him with trembling.

12

Seize upon instruction, lest the Lord be

1

Happy the man

angry,

who did not walk by the counsel of the

and you will perish from the righteous

impious,

way,

and in the way of sinners did not stand,

when his anger quickly blazes out.

and on the seat of pestiferous people did

not sit down.

Happy are all who trust in him.

2

Rather, his will is in the law of the Lord,

and on his law he will meditate day and

Psalm 3

night.

3

And he will be like the tree

1

A Psalm. Pertaining to Daud. When he was
that was planted by the channels of
running away from his son Abessalom.

waters,

which will yield its fruit in its season,

2(1) O Lord, why did those who afflict me
and its leaf will not fall off.

multiply?

And in all that hea does, hea will prosper.

Many are rising against me;

3(2) many are saying to me,

4

Not so the impious, not so!

“There is no deliverance for him in his

Rather, they are like the dust that the

God.”

wind flings from off the land.

Interlude on strings

5

Therefore the impious will not rise up in
judgment,

4(3) But you, O Lord, you are my supporter,
nor sinners in the council of the
my glory, and one who lifts up my
righteous,
head.

6

because the Lord knows the way of the
5(4) With my voice I cried to the Lord,
righteous,
and he hearkened to me from his holy
and the way of the impious will perish.
mountain.

Interlude on strings

Psalm 2

6(5) I lay down and slept;

1

Why did nations grow insolent,

I woke again, because the Lord will

and peoples contemplate vain things?

support me.

2

The kings of the earth stood side by side,

7(6) I shall not be afraid of ten thousands of

and the rulers gathered together,

people

against the Lord and against his anointed,

who are setting themselves against me all

Interlude on strings

around.

3

“Let us burst their bonds asunder

8(7) Rise up, O Lord!

and cast their yoke from us.”

Save me, O my God,

because you are the one who struck all who

4

He who resides in the heavens will laugh at

are hostile to me for nothing;

them,

the teeth of sinners you shattered.

and the Lord will mock them.

5

Then he will speak to them in his wrath,

9(8) Deliverance is the Lord’s,

and in his anger he will trouble them.

and may your blessing be on your

6

“But I was established king by him,

people!

on Sion, his holy mountain,

7

by proclaiming the Lord’s ordinance:

Psalm 4

The Lord said to me, ‘My son you are;

today I have begotten you.

1

Regarding completion. Among psalms. An Ode.

8

Ask of me, and I will give you nations as

Pertaining to David.

your heritage,

and as your possession the ends of the

2(1) When I would call, the God of my

earth.

righteousness listened to me.

9

You shall shepherd them with an iron rod,

In affliction you gave me room.

and like a potter's vessel you will shatter

Have compassion on me, and listen to

them.' "

my prayer.

aOr *it*

psalms 4-6

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3(2) You sons of men, how long will you be dull-

for the sake of my enemies;

witteda?

make straight your way before me.

Why do you love vanity and seek after

falsehood?

10(9) Because there is no truth in their mouths,

Interlude on strings

their heart is vain;

their throat is an opened grave;

4(3) And know that the Lord made marvelous

with their tongues they would practice

his devout one;

deceit.

the Lord will listen to me when I cry to

11(10) Judge them, O God;

him.

let them fall by their own schemes;

in accordance with their many impieties cast

5(4) Be angry, and do not sin;

them out,

speak in your hearts,

because they embittered you, O Lord.

and on your beds be prickedb.

Interlude on strings

12(11) And let all who hope in you be glad;
forever they will rejoice,

6(5) Sacrifice a sacrifice of righteousness,
and you will encamp among them,
and hope in the Lord.

and thosef who love your name will boast
in you,

7(6)

13(12)

Many are saying, “Who will show us good
because you will bless the righteous;
things?

O Lord, you crowned us as with a shield
The light of your face was cmade a signc
of favor.

upon us, O Lord!”

8(7) You gave gladness in my heart;

Psalm 6

fromd their season of grain and wine and
oil they multiplied.

1

Regarding completion. Among hymns. Over the
eighth. A Psalm. Pertaining to Daud.

9(8) In peace altogether, I will lie down and
sleep,

2(1) O Lord, do not rebuke me in your anger,
because you alone, O Lord, settled me in
nor discipline me in your wrath.

hope.

3(2) Have mercy on me, O Lord, because I am
weak;

Psalm 5

heal me, O Lord, because my bones were
troubled.

1

Regarding completion. Over her that inherits. A

4(3) And my soul also was troubled very much,
Psalm. Pertaining to Daud.

and you, O Lord—how long?

2(1) To my words give ear, O Lord;

5(4) Turn, O Lord; rescue my soul;

take note of my cry.

save me for the sake of your mercy,

3(2) Pay attention to the voice of my petition,

6(5) because in death there is no one who makes

my King and my God,

mention of you,

because to you I will pray, (3)O Lord.

and in Hades who will acknowledge

4

In the morning you will listen to my voice;

you?

in the morning I will present myself to

you and will look on,

7(6) I was weary with my moaning;

5(4) because you are not a god who wants

every night I will bathe my bed;

lawlessness;

with my tears I will drench my couch.

onee who does evil will not sojourn with

8(7) My eye was troubled due to anger;

you.

I grew old among all my enemies.

6(5) Lawbreakers will not endure before your

eyes;

9(8) Keep away from me, all you who practice

you hated all who practice lawlessness.

lawlessness,

7(6) You will destroy all those who speak the lie;

because the Lord listened to the voice of

a bloodthirsty and deceitful man the Lord

my weeping.

abhors.

10(9) The Lord listened to my petition;

the Lord accepted my prayer.

8(7) But I, through the abundance of your mercy,

11(10) May all my enemies be ashamed and be very

I will enter into your house;

much troubled;

I will do obeisance toward your holy shrine

may they be turned back and, in a

in awe of you.

moment, be very much put to

9(8) O Lord, guide me in your righteousness

shame.

aOr *heavy-hearted* bPossibly *stunned into silence* or *feel compunction* cPossibly *stamped* dOr *as a result of* ePr and = Ra fPr *all = Ra*

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psalms 7-9(-10)

18(17)

Psalm 7

I will give to the Lord the acknowledgment

due to his righteousness

1

A Psalm pertaining to Daud, which he sang to
and make music to the name of the Lord,
the Lord over the words of Chousi son of
the Most High.

lemeri.

Psalm 8

2(1) O Lord my God, in you I hoped;
save me from all my pursuers, and

1

Regarding completion. Over the wine vats. A
rescue me,

Psalm. Pertaining to Daud.

3(2) lest he like a lion seize my soul,
with no one to redeem or save.

2(1) O Lord, our Lord,

how admirable is your name in all the

4(3) O Lord my God, if I did this,

earth,

if there is injustice in my hands,

because your magnificence was raised

5(4) if I repaid those who repaid me with evil,
beyond the heavens.

then may I fall away empty from my
enemies;

3(2) Out of mouths of infants and nurslings

6(5) may the enemy pursue and overtake my
you furnished praise for yourself,

soul

for the sake of your enemies,

and trample my life to the ground

to put down enemy and avenger,

and make my glory encamp in the dust.

4(3) because I will observe the heavens, works of

Interlude on strings

your fingers—

moon and stars—things you alone

7(6) Rise up, O Lord, in your wrath;

founded.

be exalted at the death of my

5(4) What is man that you are mindful of him

enemies,

or son of man that you attend to him?

and awake, O my God, with the

ordinance you commanded.

6(5) You diminished him a little in comparison

8(7) And a congregation of people will surround

with angels;

you,

with glory and honor you crowned

and above this return on high!

him.

9(8) The Lord will judge peoples;

7(6) And you set him over the works of your
gdo me justiceg, O Lord, according to my
hands;

righteousness

you subjected all under his feet,

and according to the innocence in me.

8(7) sheep and cattle, all togetherd,

and further the beasts of the plain,

10(9) Do let evil of sinners be brought to an end,

9(8)

the birds of the air and the fish of the sea

and you shall direct the righteous.

—the things that pass through paths of

God is one who tests hearts and kidneysh.

seas.

11(10) Righteous is my help from God,

he who saves the upright in heart.

10(9) O Lord, our Lord, how admirable is your

12(11) God is a righteous judge, i[and strong and

name in all the earth!

patient]i,

one who does not bring on wrath every

Psalm 9(-10)

day.

1

Regarding completion. Over the secrets of the

13(12) If you do not turn back, he will make his
son. A Psalm. Pertaining to Daudid.

sword gleam;

his bow he bent and prepared it,

2(1) I will acknowledge you, O Lord, with my

14(13)and on it he prepared implements of death;
whole heart;

he forged his arrows jfor those that are

I will tell of all your wonderful deeds.

being burntj.

3(2) I will be glad and will rejoice in you;

15(14)Look, he was in travail with injustice;

I will make music to your name, O Most

he conceived toil

High.

and brought forth lawlessness.

16(15)A pit he dug and cleaned it out,

4(3) When my enemy turns back, rearwards,

and he shall fall into the hole he made.

they shall grow weak and shall perish

17(16)His toil shall return upon his own head,

from before you,

and on his own pate his injustice shall

5(4) because you maintained my right and my

descend.

cause;

aPossibly *be totally ineffective against* bPr *then* = Ra
cPerhaps *in the boundaries* dOm = Ra ePr *Lord* = Ra
fPossibly *on behalf of* g *judge me* = Ra hI.e. *emotions*
iWithout [] = Ra jOr *against those that are being set on fire*
kOr *tale or saying* psalm 9(-10)

551

you sat on a throne, you who judge with

let nations know that they are human

righteousness.

beings.

Interlude on strings

6(5) You rebuked nations, and the impious
perished;

22(1) Why, O Lord, do you stand far off—
their name you blotted out forever and
do you overlook at opportune times in
forever and ever.

affliction?

7(6) The swords of the enemy failed completely,

23(2) When the impious behaves arrogantly, the
and cities you destroyed;

poor is set on fire;

the memory of them perished
they are being caught in the schemes they
resoundingly.

devise,

24(3) because the sinner commends himself for

8(7) And the Lord remains forever;

the lusts of his soul,

he prepared his throne in judgmenta.

and he who acts unjustly counts himself

9(8) And it is he who will judge the world with
blessed.

righteousness;

25(4) The sinner provoked the Lord,

he will judge peoples with uprightness.

“According to the full extent of his wrath
he will not seek out.”

10(9) And the Lord became a refuge for the
God is not before him.

needy,

a helper at opportune times in affliction.

26(5) His ways are being defiled at every

11(10) And let those who know your name hope in
opportunity;

you,

your judgments are being erased from

because you did not forsake those who

before him;

seek you, O Lord.

over all his enemies he will exercise

12(11) Make music to the Lord, who resides in
dominion.

Sion.

27(6) For he said in his heart, "I shall not be

Declare his practices among the
shaken,
nations,

from generation to generation without
13(12) because while avenging blood he was
adversity"—

mindful of them;

28(7) him whose mouth is full of cursing and
he did not forget the cry of the needy.

bitterness and deceit;

under his tongue are grief and hardship.

14(13) Have mercy on me, O Lord.

29(8) He sits in ambush with the rich,

See my humiliation from my enemies;

in secret places to kill the innocent.

you are the one who lifts me up from the

gates of death

His eyes focus on the needy;

15(14)so that I may proclaim all your praises

30(9)

he lurks in secret like a lion in its

in the gates of daughter Sion;

covert;

I will rejoice in your deliverance.

he lurks that he may seize the poor,

that he may seize a poor one by dragging

16(15) Nations got stuck in the corruption they

him off.

produced;

in this trap, which they hid, their own

31(10) In his trap he will humble him;

foot was caught.

he shall stoop and fall when he exercises

17(16)The Lord is known when he executes

dominion over the needy.

judgments;

32(11) For he said in his heart, "God has forgotten;
the sinner was caught in the work of his
he turned away his face so as not to see it
own hands.
at all."

b Ode of an interlude on strings b

33(12) Rise up, O Lord God; let your hand be lifted

18(17) Let sinners be turned away to Hades,
up;

all the nations that keep forgetting God.

do not forget the needy.

34(13) Why did the impious provoke God?

19(18) Because the poor shall not be completely

For he said in his heart, "He will not seek
forgotten,
out!"

the endurance of the needy shall not
perish forever.

35(14) You see, because you note hardship and

anger,

20(19) Rise up, O Lord! Do not let man prevail;

to hand them over into your hands;

let nations be judged before you.

the poor has abandoned himself to you;

21(20) Set a lawgiver over them, O Lord;

you were one helping the orphan.

aOr *justice* bPossibly *Vocal* (in distinction from instrumental)
interlude cPr *therefore* = Ra

552

psalms 9(-10)-13(14)

36(15)Crush the arm of the sinner and evildoer;

our lips are our own
his sin shall be sought out,
—who is our lord?”
and he shall no more be found on
account of it.

6(5) “Due to the wretchedness of the poor
37(16)The Lord is king forever and forever and
and due to the groaning of the needy,
ever;

I will now rise up,” says the Lord;
you shall perish, O nations, from his land.
“I will place in safety; I will speak freely
against itd.”

38(17)bO Lord you have listened to the desire of the
7(6) The sayings of the Lord are pure sayings,
needy;
silver refined by fire, tested for soil,
your ear inclined to the readiness of their
cleansed seven times.

heart,

39(18)to do justice for the orphan and the humble

8(7) You, O Lord, you will guard us,

so that man on the earth may not add to

and you will preserve us from this

brag.

generation and forever.

9(8) All around the impious are walking about;

Psalm 10(11)

according to your exalted state you

showed regard for the sons of men.

1

Regarding completion. A Psalm. Pertaining to

Dauid.

Psalm 12(13)

(1)

In the Lord I trust; how will you say to my

1

Regarding completion. A Psalm. Pertaining to

soul,

Dauid.

“Flee to the mountains like a sparrow”—

2

because, look, sinners bent a bow;

2(1) How long, O Lord, will you totally forget

they prepared arrows for the quiver,

me?

to shoot in a moonless night at the

How long will you turn your face from

upright in heart,

me?

3

because what you fashioned they took

3(2) Until when shall I hold counsels in my soul,

down.

have pains in my heart by day?

But the righteous—what did he do?

How long shall my enemy be exalted over

me?

4

The Lord is in his holy shrine;
the Lord's throne is in heaven.

4(3) Regard; listen to me, O Lord my God!

His eyes focus on the needy;

Give light to my eyes, lest I sleep unto

his eyelids examine the sons of men.

death,

5

The Lord examines the righteous and the

5(4) lest my enemy say, "I prevailed against

impious,

him";

but he who loves injustice hates his own

they who afflict me will rejoice if I am

soul.

shaken.

6

On sinners he will rain down snares;

fire and sulfur and a wind of a tempest

6(5) But I hoped in your mercy;

are the portion of their cup.

my heart shall rejoice in your

7

Because the Lord is righteous and he loved
deliverance.

righteous deeds,

(6)

I will sing to the Lord, my benefactor,

his face beheld uprightness.

and make music to the name of the Lord,

the Most High.

Psalm 11(12)

Psalm 13(14)

1

Regarding completion. Over the eighth. A

Psalm. Pertaining to David.

1

Regarding completion. A Psalm. Pertaining to

David.

2(1) Save me, O Lord, a devout one has failed,

because truths became scarce among the

(1)

The fool said in his heart, "There is no
sons of men.

God."

3(2) Each spoke vanities to his fellow;

They caused corruption and were
lips are deceitful, in the heart and in the
abominable in their practices;
heartc they spoke.

there is no one practicing kindness;

4(3) May the Lord destroy all deceitful lips
there is not even one.

and a boastful tongue,

5(4) those who say, "Our tongue we will

2

The Lord peered down from the sky on the
magnify;

sons of men

a *will reign as king* = Ra b *The Lord* = Ra c *Possibly with a double heart* d *Or him*

psalms 13(14)-16(17)

553

to see if there was any who had

3

As for the holy ones who are in his land—

understanding

he made marvelous all his wants among
or who sought after God.

them.

3

All turned away, as well they became

4

Their infirmities were multiplied;

useless;

after that, they were quick;

there is no one practicing kindness;

I will not gather their gatherings due to

there is not even one.

spilled blood

or make mention of their names with my

4

Shall they never learn, all those who practice

lips.

lawlessness?

Those who eat up my people like eating

5

The Lord is the portion of my inheritance

bread

and of my cup;

did not call upon the Lord.

you are the one who restores to me my

inheritance.

5

There they dreaded with fear,

6

Boundary lines dropped for me in the most

where there was no fear,

excellent spotsa;

because God is with a righteous

indeed, to me my inheritance is most

generation.

excellent.

6

The plan of the poor you put to shame,

because the Lord is his hope.

7

I will bless the Lord who makes me
understand;

7

Who shall give out of Sion the deliverance
moreover, until night my kidneys
of Israel?
instructed me.

When the Lord returns the captivity of his

8

I kept seeing the Lord always before me,
people,
because he is at my right, that I might not
let Jakob rejoice and Israel be glad.
be shaken.

Psalm 14(15)

9

Therefore my heart was glad,
and my tongue rejoiced;

1

A Psalm. Pertaining to David.

moreover, my flesh will encamp in hope,

10

because you will not abandon my soul to

(1)

O Lord, who shall sojourn in your covert?

Hades

And who shall encamp on your holy
or give your devout to see corruption.
mountain?

11

You made known to me ways of life.

2

One who walks spotless and practices
You will fill me with gladness along with
righteousness,
your face;
who speaks truth in his heart;
in your right hand are delights,

3

he who did not beguile with his tongue
completely.
nor did evil to his fellow
and did not take up reproach against his

Psalm 16(17)

next of kin.

4

Before him one who acts wickedly is

1

A Prayer. bPertaining to David.

despised,

but those who fear the Lord he glorifies;

(1)

Listen, O Lord, to my righteousness; attend

he who swears to his fellow and does not

to my petition;

renege.

give ear to my prayer on lips not deceitful.

5

His money he did not give at interest,

2

From before you may my judgment come

and gifts he did not take against the

forth;

innocent.

let my eyes see acts of
straightforwardness.

He who does these things shall never be
shaken.

3

You tried my heart; you visited by night;
you grilled me, and no injustice was

Psalm 15(16)

found in me.

4

That my mouth might not (4)speak of the

1

A stele inscription. Pertaining to Daudid.

deeds of human beings,

on account of the words from your lips, I

(1)

Guard me, O Lord, because in you I hoped.

kept to difficult ways.

2

I said to the Lord, "My Lord you are,

5

Restore my steps in your paths,
because you have no need of my goods.”
lest my steps be shaken.

aLacking in Gk bOf = Ra

554

psalms 16(17)-17(18)

6

I, I cried out, because you hearkened to me,
7(6) And when I was being afflicted, I called
O God;
upon the Lord,
incline your ear to me, and listen to my
and to my God I cried.

words.

From his holy shrine he heard my voice,

7

Wondrously show your mercies,
and my cry before him will enter into his
you who save those that hope in you

ears.

from those that withstand your right

hand.

8(7) And the earth shook and was atremble,

and the foundations of the mountains

8

Guard me as the eye's pupil;

were disturbed

with your wings' shelter you will shelter

and shook, because God was angry with

me

them.

9

from before the impious that distress me.

9(8) Smoke went up in his wrath,

My enemies beset my soul;

and fire flamed from before him;

10

at their fat they shut up;

coals were ignited by him.

their mouth spoke arrogance.

10(9) And he sloped heaven and came down,

11

Casting me out, they then encircled me;

and thick darkness was under his feet.

their eyes they set to incline at the

11(10) And he mounted upon cheroubin and

ground.

flew;

12

They seized me like a lion eager for prey

he flew upon the wings of winds.

and like a whelp living in hiding.

12(11) And he made darkness his hideaway;

around him was his tent,

13

Rise up, O Lord; anticipate them, and trip

dark water in clouds of air.

them up;

13(12) From the brightness before him the clouds

rescue my soul from the impious,

passed,

your sword (14) from the enemies of your

hail and coals of fire.

hand.

14(13) And the Lord thundered from heaven,

14

O Lord, from few things from earth

and the Most High gave forth his voice.

separate them in their lives.

15(14)And he sent out arrows and scattered

And with your hidden things their belly was

themd;

filled;

lightnings he multiplied and confounded
they were fed with sons,
them.

and they left the remnants to their

16(15)And the springs of the waters appeared,
infants.

and the foundations of the world were

uncovered

15

But as for me, I shall appear to your face in

at your rebuke, O Lord,

righteousness;

at the blast of the breath of your wrath.

I shall be fed when your glory appears.

17(16)He sent out from on high, and he took me;

Psalm 17(18)

he took me to himself out of many

waters.

1

Regarding completion. Pertaining to David the

18(17)He will rescue me from my powerful

servant of the Lord, what he said to the Lord,

enemies

the words of this ode in the day in which the

and from those that hate me,

Lord rescued him from the hand of all his

because they were too stout for me.

enemies and from the hand of Saoul. 2and he

19(18)They outran me in the day of my ill-

said:

treatment,

and the Lord became my buttress.

(1)

20(19)

I will love you, O Lord, my strength.

And he brought me out into spaciousness;

3(2) The Lord is my firmness and my refuge and

he will rescue me, because he wanted

my rescuer;

me.

my God is my helper, and I will hope in

21(20)

him,

And the Lord will reward me according to
my protector and horn of my deliverance,
my righteousness,
my supporter.

and according to the cleanness of my

4(3) When I praise, I will call upon the Lord,
hands he will give back to me,

22(21)

and from my enemies I shall be saved.

because I kept the ways of the Lord

and did not impiously depart from my

5(4) Pangs of death encompassed me,
God,

23(22)

and wadis of lawlessness alarmed me;

because all his judgments were before me

6(5) pangs of Hades encircled me;

and his statutes I did not put away from

snare of death outran me.

me.

aPerhaps *they became unresponsive* bOr *it* cOr *due to* dI.e.
adversaries e *reward* = Ra

psalms 17(18)-18(19)

555

24(23) And I shall be blameless with him,

you will appoint me as head of nations;

and I shall keep myself from my

a people whom I did not know was

lawlessness.

subject to me.

25(24)And the Lord will reward me according to

45(44)At the ear's hearing, it obeyed me.

my righteousness

Sons of strangers lied to me.

and according to the cleanness of my

46(45)Sons of strangers grew old

hands before his eyes.

and limped from their paths.

26(25)With the devout you will be deemed devout,

47(46)The Lord lives! And blessed be my God,

and with the innocent man you will be

and let the God of my deliverance be

innocent,

exalted,

27(26) and with the select you will be select,

48(47)the God who gives me vengeance

and with the crooked you will pervert,

and subdues peoples under me,

28(27)because it is you who will save a humble

49(48)my rescuer from my irascible enemies;

people,

from those who rise up against me you
and the eyes of haughty you will humble,
will lift me up;

29(28) because it is you who will light my lamp,
you will rescue me from an unjust man.

O Lord—

O my God, you will light my darkness—

50(49) Therefore I will acknowledge you among

30(29) because in you I shall be rescued from a
nations, O Lord,

pirate's nest,

and make music to your name,

and in my God I will scale a wall.

51(50) magnifying the acts of deliverance of his king

31(30) My God—blameless is his way,

and doing mercy to his anointed,

the sayings of the Lord, tried by fire;

to David and his offspring forever.

he is a protector of all who hope in him,

32(31) because, who is god except the Lord?

Psalm 18(19)

And who is god besides our God?—

33(32) God who girded me with power,

1

Regarding completion. A Psalm. Pertaining to

and he made my way blameless,

Dauid.

34(33) refittingc my feet like a deer's

and setting me on the heights,

2(1) The heavens are telling of divine glory,

35(34)training my hands for battle,

and the firmament proclaims his
and my arms you made a bronze bow.
handiwork.

36(35)And you gave me protection for my

3(2) Day to day spews forth utterance,
deliverance,

and night to night proclaims knowledge.

and your right hand supported me,

4(3) There are no conversations, nor are there

and your instruction set me straight

words,

completely.

the articulations of which are not heard.

37(36)You made spacious my strides under me,

5(4) Their sound went out to all the earth,

and my footsteps did not weaken.

and to the ends of the world their

38(37)I will pursue my enemies and overtake them,

utterances.

and I will not turn away until they fail.

39(38)I will much afflict them, and they will not

In the sun he pitched his covert,

be able to stand;

6(5) and he himself, like a bridegroom

they shall fall under my feet.

going forth from his bride's chamber,

40(39)And you girded me with power for battle;

will rejoice, like a giant, to run his course.

you shackled under me those who rise

7(6) From the sky's extremity is his starting

up against me.

point,

41(40) And as for my enemies—you gave me their

and his goal is as far as the sky's

back,

extremity,

and those who hated me you destroyed.

and there is no one that will be hid from

42(41) They cried out, and there was no one to

his heat.

save,

to the Lord, and he did not listen to

8(7) The law of the Lord is faultless, turning
them.

souls;

43(42) And I will pulverize them like dust before
the testimony of the Lord is reliable,

the wind;

making infants wise;

like the mire of streets I will grind them

9(8) the statutes of the Lord are upright,
down.

making glad the heart;

the commandment of the Lord is radiant,

44(43) You will rescue me from disputes with
enlightening the eyes;

people;

10(9) the fear of the Lord is pure,

aPerhaps *temptation* b *besides* = Ra c *who refits* = Ra dPr
all = Ra eLacking in Gk fOr *its*

556

psalms 18(19)-21(22)

enduring forever and ever;

Psalm 20(21)

the judgments of the Lord are valid,

justified altogether,

1

Regarding completion. A Psalm. Pertaining to

11(10) athings desireda beyond gold

Dauid.

and much precious stone

and sweeter beyond honey

2(1) O Lord, in your power the king shall be
and honeycomb.

glad,

and at your deliverance he shall rejoice

12(11) Indeed, your slave guards them;
greatly!

in guarding them there is great reward.

3(2) The desire of his heartc you gave him,

13(12) Transgressions—who shall detect them?

and of the wish of his lips you did not

From my hidden ones clear me.

deprive him.

14(13) Also from strangers spare your slave!

Interlude on strings

If they will not exercise dominion

over me,

4(3) Because you anticipated him with blessings

then I shall be blameless
of kindness,
and be cleansed from great sin.
you set on his head a crown of precious
stone.

15(14) And the sayings of my mouth shall become

5(4) Life he asked of you, and you gave it to
good pleasure,
him—

and the meditation of my heart is before
length of days forever and ever.

you always,

6(5) His glory is great by your deliverance;

O Lord, my helper and my redeemer.

glory and magnificence you will bestow
on him.

Psalm 19(20)

7(6) Because you will give him blessing forever
and ever,

1

Regarding completion. A Psalm. Pertaining to
you will make him glad with joy through
Dauid.

your presence,

8(7) because the king hopes in the Lord,

2(1) May the Lord hearken to you in affliction's
and in the mercy of the Most High he
day!

shall not be shaken.

May the name of the God of Iakob
protect you!

9(8) May your hand be found for all your

3(2) May he send you help from ab holy place
enemies;

and support you from Sion.

may your right hand find all those who

4(3) May he remember your every sacrifice,
hate you.

and let your whole burnt offering

10(9) You will make them like an oven of fire
increase.

at the time of your presence.

Interlude on strings

The Lord will confound them in his wrath,
and fire will devour them.

5(4) May he grant you according to your heart,

11(10) Their seed you will destroy from earth,
and your every plan may he fulfill.

and their offspring from sons of men,

6(5) We shall rejoice in your deliverance,

12(11) because they turned evil against you;

and in our God's name we shall glory.

they devised a plan they will never be

May the Lord fulfill all your requests.

able to realize,

13(12) because you make them ea backe;

7(6) Now I knew that the Lord saved his

in your survivors you will prepare their

anointed;

face.

he will hearken to him from his holy

14(13)

heaven;

Be exalted, O Lord, in your power!

the deliverance of his right hand is with

We will sing and make music to your

acts of dominance.

dominance.

8(7) These glory in chariots, and those in

horses,

Psalm 21(22)

but we will glory in the name of the Lord,

our God.

1

Regarding completion. Over the support at

9(8) They were shackled and fell,

dawn. A Psalm. Pertaining to Daudid.

but we rose and were set upright.

2(1) My God, my God, attend to me; why did

10(9) O Lord, save your king,

you forsake me?

and hearken in the day we call upon
Far away from my deliverance are the
you.

words of my transgressions.

*a desirable = Ra bOr the c soul = Ra dl.e. against ePerhaps
turn tail*

psalms 21(22)-22(23)

557

3(2) O my God, I will cry by day, and you will

23(22)I will tell of your name to my kindred;

not listen,

in the midst of an assembly I will sing a

and by night, and it becomes no folly for

hymn to you:

me.

24(23)You who fear the Lord, praise him!

All you offspring of Iakob together glorify

4(3) But you, the commendation of Israel,

him;

reside in aa holy placea.

let all the offspring of Israel fear him,

5(4) In you our fathers hoped;

25(24) because he did not despise or scorn

they hoped, and you rescued them.

the petition of the poor,

6(5) To you they cried and were saved;

nor did he turn away his face from me,

in you they hoped and were not put to

and when I cried to him, he listened to me.

shame.

26(25) From you comes my commendation in a

7(6) But as for me, I am a worm and not human,

great assembly;

a reproach of mankind and despised by

my vows I will pay before those who fear

people.

him.

8(7) All who saw me mocked at me;

27(26) The needy shall eat and be satisfied,

they talked with the lips; they moved the

and those who seek him shall praise the
head:

Lord;

9(8) "He hoped in the Lord; let him rescue him;

their hearts shall live forever and ever!

let him save him, because he wantedb

him,"

28(27)All the ends of the earth shall remember

10(9) because it was you who drew me from the

and turn to the Lord,

belly,

and all the paternal families of the nations

my hope from my mother's breasts.

shall do obeisance before himd,

11(10)

29(28)

On you I was cast from the womb,

because kingship is the Lord's,

and from my mother's stomach you have

and it is he who is master over the nations.

been my God.

12(11)

30(29)

Do not keep away from me,

All the fat ones of the earth ate and did

because affliction is near,

obeisance;

because there is no one to help.

all who descend into the earth shall fall

down before him.

13(12) Many bull calves encircled me;

And my soul lives for him,

31(30)

fat bulls surrounded me;

and my offspring will serve him;

14(13) they opened their mouth at me,

the coming generation will be announced

like a lion that roars.

to the Lord,

32(31) and they shall announce his righteousness

15(14) Like water I was poured out,
to a people to be born, because the Lord
and all my bones were scattered;
acted.

my heart became like wax
melting within my belly;

Psalm 22(23)

16(15)my strength was dried up like a potsherd,
and my tongue is stuck to my throat,

1

A Psalm. Pertaining to Daudid.

and to death's dust you brought me
down,

(1)

The Lord shepherds me, and I shall lack
17(16)because many dogs encircled me,
nothing.

a gathering of evildoers surrounded me.

2

In a verdant place, there he made me

They gouged my hands and feet;

encamp;

18(17)I counted all my bones,

by water of rest he reared me;

but they took note and observed me;

3

my soul he restored.

19(18) they divided my clothes among

He led me into paths of righteousness

themselves,

for his name's sake.

and for my clothing they cast lots.

4

For even if I walk in the midst of death's

20(19) But you, O Lord, do not put my help far

shadow,

away!

I will not fear evil, because you are with

Attend to my support!

me;

21(20) Rescue my soul from the sword,

your rod and your staff—they comforted

and from a dog's claw my only life!

me.

22(21) Save me from a lion's mouth,

and my lowliness from the horns of

5

You prepared a table before me over against

unicorns!

those that afflict me;

aRa = pl b *wants* = Ra c *the* = Ra d *you* = Ra

558

psalms 22(23)-24(25)

you anointed my head with oil,

5

Guide me to your truth,

and your cup was supremely

and teach me, because you are God, my

(6)intoxicating.

deliverer,

6

And your mercy shall pursue me all the days

and for you I waited all day long.

of my life,

and my residing in the Lord's house is for

6

Be mindful of your acts of compassion,

length of days.

O Lord,

and your mercies, because they are from

Psalm 23(24)

of old.

7

The sins of my youth and my acts of

1

A Psalm. Pertaining to Dauda.

ignorance do not remember;

you, according to your mercy, remember

(1)

The Lord's is the earth and its fullness,

me,

the world and all those who live in it;

for the sake of your kindness, O Lord!

2

it is he that founded it on the seas

and prepared it on the rivers.

8

Kind and upright is the Lord;

therefore he will set a law for people that

3

Who shall ascend onto the mountain of the

sin in the way.

Lord?

9

The meek he will guide in justice;

And who shall stand in the place of his
the meek he will teach his ways.

sanctity?

10

All the ways of the Lord are mercy and

4

One who is guiltless in hand and clean in

truth

heart;

for those who seek his covenant and his

he who did not occupy his soul with

testimonies.

what is vain

and did not swear deceitfully to his fellow.

11

For the sake of your name, O Lord—

5

He it is that will receive blessing from the

and you will expiate my sin, for it is

Lord

great.

and mercy from his divine deliverer.

12

Who is the person that fears the Lord?

6

This is the generation of people who seek

He will set a law for him in the way he

him,

chose.

who seek the face of the God of Iakob.

Interlude on strings

13

His soul will abide in prosperity,
and his offspring shall inherit land.

7

Raise the gates, O rulers of yours!

14

The Lord is empowerment for those who
And be raised up, O perpetual gates!
fear him,

And the King of glory shall enter.
and his covenant is for making clear to

8

Who is this King of glory?
them.

The Lord, strong and powerful,

15

My eyes are ever toward the Lord,
the Lord, powerful in battle.

because it is he that will pull my feet out

9

Raise the gates, O rulers of yours!

of a snare.

And be raised up, O perpetual gates!

And the King of glory shall enter.

16

Look upon me and have mercy on me,

10

Who is this King of glory?

because I am an only child and poor.

The Lord of hosts,

17

The afflictions of my heart were

he is the King of glory.

broadened;

bring me out of my narrow straits.

Psalm 24(25)

18

See my humiliation and my trouble,

and forgive all my sins.

1

A Psalm. Pertaining to Daud.

19

See my enemies, that they multiplied,

(1)

To you, O Lord, I lifted up my soul, (2)O my

and with an unjust hatred they hated

God.

me.

2

In you I trust; may I not be put to shame,

20

O guard my soul, and rescue me;

nor let my enemies deride me.

may I not be put to shame, because I

3

Indeed, none of those who wait for you

hoped in you.

shall be put to shame;

21

The innocent and upright would attach
let those who are wantonly lawless be
themselves to me,
shamed.

because I waited for you.

4

Make known to me, O Lord, your ways,

22

Redeem Israel, O God,
and teach me your paths.
out of all its afflictions.

*a + Of the first day of the week = Ra b his holy place = Ra c
+ O Lord = Ra*

psalms 25(26)-27(28)

559

Psalm 25(26)

to live in the Lord's house
all the days of my life,

1

aPertaining toa David.

to behold the pleasantness of the Lord

and to visit his shrine,

(1)

5

Vindicateb me, O Lord,

because he hid me in a tent in the day of

because I walked in my guilelessness,

troublesg,

and since I hope in the Lord, I shall not

he sheltered me in the secret spot of his

grow weak.

tent;

2

Prove me, O Lord, and try me;

high on a rock he set me.

test my kidneys and my heart.

3

Because your mercy is before my eyes,

6

And now, look, he set my head high against
and I was pleased in your truth.

my enemies;

I made the rounds and sacrificed in his

4

I did not sit with a council of vanity,

tent a sacrifice with shouting;

and with transgressors of the law I will

I will sing and make music to the Lord.

not enter;

5

I hated the assembly of evildoers,

7

Listen, O Lord, to my voice with which I

and with the impious I will not sit.

cried aloud;

have mercy on me, and listen to me!

6

I will wash my hands in innocence

and go around your altar, O Lord,

8

To you my heart said, "My face sought!"

7

to hear a voice of praise

Your face, Lord, will I seek.

and tell all your wondrous deeds.

9

Do not turn your face from me.

8

O Lord, I loved your house's majesty

Do not turn away from your slave in

and the spot of your glory's covert.

wrath;

9

Do not destroy my soul together with the

be my helper. Do not damn me,

impious

and do not abandon me, O God, my

and my life with men of blood,

deliverer,

10

in whose hands are acts of lawlessness;

10

because my father and my mother

their right hand was filled with gifts.

abandoned me,

but the Lord took me to himself.

11

But as for me, I walked in my guilelessness;

redeem me, and have mercy on me.

11

Make laws for me by your way, O Lord,

and guide me on a straight path for the

12

My foot stood in uprightness;

sake of my enemies.

in assemblies I will bless you, O Lord.

12

Do not give me up to the souls of people
that afflict me,

Psalm 26(27)

because unjust witnesses rose against me
and injustice lied to itself.

1

aPertaining to a David. d[Before he was
anointed.]d

13

I believe, in order that I may see the good
things of the Lord in the land of the

(1)

The Lord is my illumination and my
living.

deliverer;

14

Wait for the Lord;

whom shall I fear?

take courage, and let your heart be strong,

The Lord is my life's protector;

and wait for the Lord!

of whom shall I be in dread?

Psalm 27(28)

2

When wicked people would approach me

1

a

to devour my flesh—

Pertaining toa Daid.

those that afflict me and my enemies—

they became weak and fell.

(1)

To you, O Lord, I cried;

my God, do not pass me by in silence,

3

Though a camp be arrayed against me,

lest you pass me by in silence

my heart shall not fear;

and I shall be like those who go down

though war rise up against me,

into a pit.

in thise I hope.

2

Listen to the voice of my petition,

as I petition you,

4

Once I requested of the Lord,
as I lift up my hands toward your holy
things, I will seek,
your shrine.

a *Of* = Ra b *Judge* = Ra c *Pr For* = Ra d *Without* [] = Ra
e *Antecedent unclear* f *seek after* = Ra

g *Pr my* = Ra

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psalms 27(28)-29(30)

3

Do not drag my soul away together with
the Lord will shake the wilderness of
sinners;
Kades.

together with workers of injustice do not
destroy me,

9

The Lord's voice, as he prepares deer,
those who speak peace with their fellows,

and he will uncover forests,
but wrongs are in their hearts.
and in his shrine every last one speaks of

4

Give them according to their works,
glory.

and according to the wickedness of their
practices;

10

The Lord will settle the flood,
according to the works of their hands give
and the Lord will sit as king forever.

them;

11

The Lord will give strength to his people!
render them their due reward.

The Lord will bless his people with

5

Because they took no notice of the works of
peace!

the Lord

and of the works of his hands,

Psalm 29(30)

you will bring them down
and build them up no more.

1

1st Psalm. Of an Ode of the dedication of the
house. Pertaining to David.

6

Blessed be the Lord,
because he listened to the voice of my
2(1) I will exalt you, O Lord, because you upheld
petition.

me

7

The Lord is my helper and my protector;

and did not gladden my enemies over

in him my heart hoped,

me.

and I was helped and my flesh revived,

3(2) O Lord my God, I cried to you,

and from my will I shall acknowledge

and you healed me.

him.

4(3) O Lord, you brought up my soul from

Hades;

8

The Lord is empowerment for his people;

you saved me from those that go down

he is a protector of the deliverance of his

into a pit.

anointed one.

9

O save your people, and bless your

5(4) Make music to the Lord, O you his devout,
heritage,

and acknowledge the mentioning of his

and shepherd them, and lift them up

holiness,

forever.

6(5) because wrath is in his fury

and life in his will.

Psalm 28(29)

Weeping will lodge for the evening,

and rejoicing comes with the morning.

1

A Psalm. Pertaining to Dauda.

7(6) But as for me, I said in my prosperity,

(1)

Bring to the Lord, O divine sonsb,

“I shall never be shaken.”

bring to the Lord glory and honor.

8(7) O Lord, by your will,

2

Bring to the Lord glory for his name;
you furnished my beauty with power,
do obeisance to the Lord in his holy court.
but you turned away your face,
and I became troubled.

3

The Lord's voice is over the waters;
the God of glory thundered,
9(8) To you, O Lord, I will cry,
the Lord, over many waters,
and to my God I will petition:

4

the Lord's voice in strength,
10(9) "What profit is there in my blood,
the Lord's voice in magnificence.
when I go down to corruption?
Surely dust will not acknowledge you

5

The Lord's voice, as he crushes cedars,
or tell of your truth?"

and the Lord will crush the cedars of

11(10) The Lord heard and had mercy on me;
Lebanon.

the Lord became my helper.

6

And he will pulverize them, as the bull calf,
the Lebanon,

12(11) You turned my mourning into a dance for
and he that is beloved is like a son of
me;
unicorns.

you tore my sackcloth

and girded me with gladness

7

The Lord's voice, as he divides flames of fire.

13(12)so that my glory may make music to you

8

The Lord's voice, as he shakes a wilderness;

and I shall not be stunnedg.

*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*

psalms 30(31)-31(32)

561

O Lord my God, I will acknowledge you

rescue me from my enemies' hand and

forever.

from my persecutors.

17(16)Shine your face upon your slave;

Psalm 30(31)

save me in your mercy.

18(17)O Lord, may I not be put to shame,

1

Regarding completion. A Psalm. Pertaining to
because I called on you;

Dauida.

may the impious be shamed
and be brought down to Hades.

2(1) In you, O Lord, I hoped;

19(18) Let the deceitful lips become speechless,
may I never be put to shame;

which speak lawlessness against the
in your righteousness rescue me, and

righteous

deliver me.

with pride and contempt.

3(2) Incline your ear to me;

be quick to deliver me.

20(19)O how much is the abundance of your

Become to me a protector-god

kindnessc,

and a house of refuge, to save me,

which you hid for those who fear you;

4(3) because you are my empowerment and my

you accomplished it for those who hope in

refuge,

you,

and for your name's sake you will guide

before the sons of men!

me and nourish me;

21(20) You shall hide them in a secret place of your

5(4) you will bring me out of this snare, which

presence

they hid for me,

from human disturbance;

because you are my protector.

you will shelter them in a tent

6(5) Into your hands I will entrust my spirit;

from the contention of tongues.

you redeemed me, O Lord, God of

truth.

22(21) Blessed be the Lord,

because he wondrously showed his mercy

7(6) You hated those who carefully guarded

in a city under siege.

23(22)

vanities uselessly,

But as for me, I said in my alarm,

but as for me, I hoped in the Lord.

“I have been cast from before your eyes.”

8(7) I will rejoice and be glad in your mercy,

Therefore you listened to the voice of my

because you looked upon my

petition,

humiliation;

when I cried out to you.

you saved my soul from dire straits

9(8) and did not imprison me in an enemy's

24(23) Love the Lord, all you his devout,

hands;

because the Lord seeks out truth

you set my feet in a spacious place.

and repays those who act excessively with

pride.

10(9)

25(24)

Have mercy on me, O Lord, because I am

Take courage, and let your heart be strong,

being afflicted;

all you who hope in the Lord.

my eye was troubled by vexationb,

my soul and my belly.

Psalm 31(32)

11(10) Because my life failed in pain
and my years in sighing,

1

Pertaining to David. Of understanding.

my strength grew weak in poverty,
and my bones were troubled.

(1)

Happy are those whose lawless behavior was

forgiven

12(11) With all my enemies I became a reproach,
and whose sins were covered over.

and to my neighbors, very much,

2

Happy the man whose sin the Lord will not
and a fright to my acquaintances;

reckon,

those who would see me outside fled

and in his mouth there is no deceit.

from me.

13(12)I passed out of mind like one who is dead;

3

Because I kept silence, my bones grew old

I became like a broken vessel,

from my crying all day long.

14(13) because I heard censure from many

4

Because day and night your hand was heavy

sojourning all around;
upon me,
when they gathered together against me,
I was turned to wretchedness when a
they plotted to take my soul.
thorn was stuck in me.

Interlude on strings

15(14) But as for me, I hoped in you, O Lord;

I said, "You are my God."

5

My sin I made known,

16(15) My times are in your hands;

and my lawlessness I did not cover;

a + Of alarm = Ra b Or anger c + O Lord = Ra d + therefore = Ra

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psalms 31(32)-33(34)

I said, "I will declare to the Lord, against

10

The Lord scatters counsels of nations,

myself, my lawlessness,"

and he frustrates thoughts of peoples

and you, you forgave the impiety of my

and frustrates counsels of rulers.

sin.

11

But the counsel of the Lord remains

Interlude on strings

forever,

thoughts of his heart to generation and

6

Over this, every devout

generation.

shall pray to you at an appropriate time,

12

Happy is the nation of whom the Lord is

but at a flood of many waters,

God,

these will not reach him.

a people he chose as a heritage for

7

You are my refuge from affliction that besets

himself.

me—

my enjoyment, redeem me from those

13

From heaven the Lord looked down;

that encircle me!

he saw all the sons of men.

Interlude on strings

14

From his prepared habitation
he looked down on all the inhabitants of

8

I will instruct you and teach you in this way

the earth—

in which you should go;

15

he who alone fashioned their hearts,

I will fix my eyes upon you.

he who keeps observing all their deeds.

9

Do not be like horse and mule, who have

16

A king is not saved by a great army,

no understanding;

and a giant will not be saved by the

with bridle and muzzle squeeze their jaws

greatness of strength.

when they do not come near to you.

17

Unreliable is a horse for deliverance,
and by the greatness of its power it will

10

Many are the scourges of the sinner,
not be saved.

but mercy will surround him that hopes
in the Lord.

18

Look, the eyes of the Lord are on those who

11

Be glad in the Lord, and rejoice,
fear him,

O righteous,

those who hope in his mercy,
and boast, all you upright in heart.

19

to rescue their souls from death
and to keep them alive in famine.

Psalm 32(33)

20

Our soul waits for the Lord,

1

Pertaining to David.

because he is our helper and protector,

21

because in him our heart will be glad,

(1)

Rejoice in the Lord, O you righteous.

and in his holy name we hoped.

Praise befits the upright.

22

May your mercy, O Lord, be upon us,

2

Acknowledge the Lord with a lyre;

even as we hoped in you.

with a harp of ten strings make music to

him.

Psalm 33(34)

3

Sing to him a new song;

make music skillfully, with shouting,

1

Pertaining to Daud. When he bchanged his

4

because upright is the word of the Lord,

faceb before Abimelech, and he let him go, and

and all his works are in faithfulness.

he went away.

5

He loves mercy and justice;

the earth is full of the mercy of the Lord.

2(1) I will bless the Lord at every opportunity;

continually shall his praise be in my

6

By the word of the Lord the heavens were

mouth.

made firm,

3(2) In the Lord my soul shall be commended;

and by the breath of his mouth all their

let the meek hear and be glad.

host,

4(3) O magnify the Lord with me,

7

as he gathers the waters of the sea like a

and let us exalt his name together.

wineskin,

as he puts the deeps in storehouses.

5(4) I sought the Lord, and he hearkened to me,

and from all my sojournings he rescued

8

Let all the earth fear the Lord,

me.

and due to him let all the inhabitants of

6(5) Come to him, and be enlightened,

the world be shaken,

and your faces shall never be put to

9

because he it was that spoke, and they came

shame.

to be;

7(6) This poor one cried, and the Lord listened
he it was that commanded, and they were
to him,
created.

and from all his afflictions he saved him.

aAntecedent unclear bPossibly *feigned madness*

psalms 33(34)-34(35)

563

8(7) An angel of the Lord will encamp around
Let them be turned back, rearwards,

those who fear him

and be put to shame who devise evil

and will rescue them.

against me.

9(8) O taste, and see that the Lord is kind;

5

Let them be like dust in front of the wind,

happy the man who hopes in him.

and an angel of the Lord driving them

10(9) O fear the Lord, you his holy ones,

on.

because those who fear him have no

6

Let their way be darkness and slipperiness,

want.

and an angel of the Lord pursuing them,

11(10) The rich became poor and hungry,

7

because without reason they hid for me

but those who seek the Lord shall not
their snare's destruction,
suffer decrease in any good thing.
without cause they cast reproach on my

Interlude on strings

soul.

8

Let the snare he does not recognize come

12(11) Come, O children; hear me;

upon him.

the fear of the Lord I will teach you.

And let the chase, which he concealed,

13(12) What person is he who wants life,

catch him,

coveting to see good days?

and in the snare—he shall fall in it.

14(13) Stop your tongue from evil

and your lips from speaking deceit.

9

But my soul shall rejoice in the Lord;

15(14) Turn away from evil, and do good;

it will delight in his deliverance.

seek peace, and pursue it.

10

All my bones shall say,

“O Lord, who is like you

16(15) The Lord’s eyes are on the righteous,

in rescuing the poor from the hand of those

and his ears are toward their petition.

too hard for him,

17(16) But the Lord’s face is against evildoers,

both poor and needy from those who

to destroy the remembrance of them

despoil him?”

from earth.

18(17) The righteous cried, and the Lord listened to

11

When unjust witnesses rose up,

them,

they kept asking me about what I was not

and from all their afflictions he rescued

familiar with.

them.

12

They would repay me evil for good,

19(18)The Lord is near to the brokenhearted,

and my soul with barrennessc.

and the humble in spirit he will save.

13

But as for me, when they troubled me,

I would put on sackcloth

20(19) Many are the afflictions of the righteous,
and would humble my soul with fasting,
and from them all he will rescue them.

and my prayer shall return into my lap.

21(20) The Lord will guard all their bones;

14

Like a fellow, like a brother of ours,

not one of them will be crushed.

so I would please them;

22(21) The sinners' death is wretched,

as one grieving and sad,

and those who hate the righteous shall go

so I would humble myself.

wrong.

23(22)The Lord will redeem his slaves' souls;

15

And against me they were glad and gathered

none of those who hope in him will go

together;

wrong.

scourges gathered together against me,

and I did not know;

Psalm 34(35)

they were split apart and were not

stunned;

1

Pertaining to David.

16

they tried me; they mocked me with

mocking;

(1)

Render judgment, O Lord, on those who do

they gnashed their teeth at me.

me wrong;

fight against those who fight against me!

17

O Lord, when will you take a look?

2

Take hold of (circular) shielda and (oblong)

Restore my soul from their ravages,

shielda,

from lions my only one!

and rise up to help me!

18

I will acknowledge youe in a large assembly;

3

Extend a sword,

among a burdensome people I will praise

and block against my pursuers;

you.

say to my soul,

“I am your deliverance.”

19

May those who unjustly are my enemies not

be happy over me,

4

Let them be shamed

those who hate me without cause and

and embarrassed who seek my soul.

wink with the eyes,

alarge in size bpl = Ra cOr *childlessness* dPossibly *stunned*
into inactivity e + O Lord = Ra

564

psalms 34(35)-36(37)

20

because as they were speaking peace to me,

8(7) How you increased your mercy, O God!

they were also devising treachery in

But the sons of men will hope in the

wrath.

shelter of your wings.

21

And they widened their mouth against me;

9(8) They will be intoxicated with the fatness of

they said, "Good, Good,

your house,

our eyes saw.”

and you will give them drink from the
wadi of your delightse,

22

You saw, O Lord; do not pass by in silence!

10(9) because with you is life’s fountain;

O Lord, do not be far from me!

in your light we shall see light.

23

Wake up! And pay attention to my trial,

my God and my Lord, to my case!

11(10) O prolong your mercy to those who know

24

Vindicateb me, O Lord my God,

you,

according to your righteousness,

and your righteousness to the upright of

and may they not be happy over me.

heart!

25

May they not say in their hearts,

12(11) Let the foot of arrogance not come to me,

“Goodc for our soul!”

and may the hand of sinners not shake me.

Nor may they say,

13(12)There those who practice lawlessness fell;

“We swallowed him up.”

they were thrust out and will be unable

to stand.

26

May those who are happy at my calamities

be both shamed and embarrassed;

Psalm 36(37)

let those who brag against me

be clothed with shame and

1

fPertaining to David.

embarrassment.

(1)

Do not fret among wicked people,

27

May those who want my vindication

nor be envious of those that do

rejoice and be glad,

lawlessness,

and let those who want the peace of his

2

because like grass they will quickly wither

slave

and like green herbs they will quickly fall

say ever more,

off.

“Let the Lord be magnified.”

28

And my tongue shall declaim your

3

Hope in the Lord, and keep doing

righteousness,

kindness,

all day long your commendation.

and encamp in the land, and you will be

tended by its wealth.

Psalm 35(36)

4

Take delight in the Lord,

and he will give you the requests of your

1

Regarding completion. Pertaining to the slave of
heart.

the Lord, to David.

5

Disclose your way to the Lord,

2(1) Says the transgressor of the law in himself,
and hope in him, and he will act.

in order to sin:

6

And he will publish your vindication like
there is no fear of the divine

light,

before his eyes,

and your judgment like noonday.

3(2) because he practiced deceit before him,
that he might find lawlessness in him

7

Submit to the Lord, and supplicate him;
and hated.

do not fret over the one that prospers in

4(3) The words of his mouth are lawlessness and
his way,
deceit;
over a person that commits transgression
he did not want to be sensible to do
of the law.
good.

5(4) Lawlessness he plotted on his bed;

8

Cease from wrath, and forsake anger.

he was set on every way that was not

Do not fret so as to do evil,

good,

9

because the evil doers shall be destroyed,

and evil he did not treat with contempt.

but those who wait for the Lord—they

shall inherit landg.

6(5) O Lord, your mercy is in the sky,

and your truth as far as the clouds.

10

And yet a little while, and the sinner will be

7(6) Your righteousness is like divine mountains;

no more,

your judgments are a great deep;

and you will seek his place and will not

humans and animals you will save,

find.

O Lord.

11

But the meek shall inherit landg

a + O Lord = Ra b Judge = Ra c + Good = Ra dl.e. him e
delight = Ra f Of = Ra gOr earth

psalms 36(37)-37(38)

565

and take delight in an abundance of

29

The righteous shall inherit land
and peace.

and encamp on it forever and ever.

12

The sinner will closely watch the righteous

30

The mouth of the righteous shall declaim
and gnash his teeth at him,
wisdom,

13

but the Lord will laugh at him,
and his tongue shall speak justice.

because he foresees that his day will

31

The law of his God is in his heart,
come.

and his steps shall not be tripped up.

14

A sword the sinners drew; they bent their

32

The sinner watches for the righteous

bow

and seeks to put him to death.

to bring down poor and needy,

33

But the Lord will not abandon him to his

to slay the upright in heart.

hands

15

May their sword enter into their own heart,
nor have him condemned, should he
and their bows be crushed.

bring him to trial.

16

Better is a little that the righteous has

34

Wait for the Lord, and keep to his way,
than the great wealth of sinners,
and he will lift you up to inherit land;

17

because sinners' arms shall be crushed,
when he destroys sinners, you will look
but the Lord upholds the righteous.

on.

18

The Lord knows the ways of the blameless,

35

I saw an impious one being highly lifted up
and their heritage shall be forever;
and being raised up like the cedars of

19

they shall not be put to shame in an evil
Lebanon.

time,

36

And I passed by, and look, he was not,
and in days of famine they shall be fed,
and I sought him, but his place was not

20

because the sinners will perish,
found.

and the enemies of the Lord, as soon as
they are glorified and exalted,

37

Mark innocence, and behold uprightness,
vanishing like smoke they vanished.

because there is a residue for the
peaceable person.

21

The sinner borrows and will not pay back,

38

But transgressors of the law shall be
but the righteous is compassionate and
destroyed together;

keeps giving;

the residue of the impious shall be

22

because those that bless him shall inherit
destroyed.

landa,

but those that curse him shall be

39

But deliverance of the righteous is from the
destroyed.

Lord,

and he is their protector in a time of

23

A person's steps are directed by the Lord,
affliction.

and his way by willb.

40

And the Lord will help them and rescue

24

Should he fall, he will not crash,
them,

because the Lord steadies his hand.

and he will deliver them from sinners

and save them, because they hoped in

25

Younger I used to be; indeed, I have grown
him.

old,

and I did not see a righteous one

Psalm 37(38)

forsaken

or his offspring begging bread.

1

A Psalm. Pertaining to David. As a reminder.

26

All day long he is merciful and lends,

and his offspring shall become a

2(1) O Lord, do not rebuke me in your anger

blessing.

or discipline me in your wrath,

3(2) because your arrows were stuck in me

27

Turn from evil, and do good,

and you clamped your hand on me.

and encamp forever and ever.

28

Because the Lord loves justice

4(3) There is no healing in my flesh

and will not forsake his devout,

from before your wrath;

they shall be kept safe forever.

there is no peace for my bones

from before my sins,

But the lawless shall be chased away,

5(4) because my acts of lawlessness went over my

and the offspring of the impious shall be

head;

destroyed.

like a heavy burden they weighed on me.

aOr *earth* bPossibly *divine will* cPr *but* = Ra d + *about sabbath* = Ra

566

psalms 37(38)-38(39)

6(5) My wounds stank and festered

Psalm 38(39)

from before my foolishness;

7(6) I was wretched and bowed down

1

Regarding completion. Pertaining to Idithoun.

completely;

An Ode. Pertaining to David.

all day long I would go around looking

sullen,

2(1) I said, "I will guard my ways,

8(7) because my loin muscles were filled with

that I may not sin with my tongue;

mockeries

I set a watch to my mouth,
and there is no healing in my flesh.

when the sinner organized against

9(8) I was vilified and humiliated utterly;
me.”

I would roar due to my heart’s

3(2) I became dumb and was humbled,
groaning.

and I was silent from a good things,

and my suffering was renewed;

10(9) O Lord, before you is all my desire,

4(3)

my heart became hot within me.

and my groaning was not hidden from

And in my musing, a fire will burn.

you.

I spoke with my tongue:

11(10) My heart was troubled, my strength failed
me,

5(4) “Make known to me, Lord, my end,

and as for the light of my eyes—it too is

and the number of my days—what it
not with me.

is—

12(11) My friends and my fellows approached
that I may know what I lack.

opposite me and stood,

6(5) Look, you made my days handbreadths,
and my next of kin stood far off.

and my existence is as nothing before
you.

13(12) And those who seek my soul took to
Surely, every person alive is the sum total of
violence,
vanity.

and those who seek my hurt spoke

Interlude on strings

vanities,

and treacheries they contemplated all day

7(6) "In fact, a person passes through as a

long.

phantom.

Surely, for nothing are they in turmoil;

14(13)But as for me, I, like the deaf, would not

he lays up treasures

hear,

and does not know for whom he will

and like a mute not opening his mouth.

gather them.

15(14) And I became like a person that does not

hear

8(7) "And now, what is my endurance? Is it not
and that has no retort in his mouth,
the Lord?

16(15) because in you, O Lord, I hoped;
Even my existence is from you.

it is you, O Lord, my God, who will listen;

9(8) From all my acts of lawlessness rescue

17(16) because I said, "Only let not my enemies be
me!

happy over me,"

As a reproach to a fool you gave me.

and when my feet were shaken, they

10(9) I became dumb, and I did not open my
bragged against me;

mouth,

because bit is you who did itb.

18(17) because I am ready for scourges,

11(10) Remove from me your scourges;

and my pain is ever with me;

due to the force of your hand I fainted.

19(18) because my lawlessness I will report,

and I will show anxiety over my sin.

12(11) "With reproofs for lawlessness

20(19) But my enemies are alive and are stronger

you disciplined a person
than I,
and melted his soul like a spider's web;
and those who hate me unjustly
surely, every person is in turmoil for
multiplied.
nothing.
21(20) Those who render me evil for good

Interlude on strings

would slander me, since I would follow
after righteousness,

13(12)“Listen to my prayer, O Lord,
and they cast off me, the beloved, like a
and to my petition give ear;
horrid corpse.

do not pass by my tears in silence,
because I am a sojourner with you,
22(21) Do not forsake me, O Lord;
and a visiting stranger, like all my
O my God, do not stand far from me;
fathers.

23(22)attend to helping me,
14(13)Let me be, that I may revive
O Lord of my deliverance.

before I depart and be no more.”

aPossibly *stopped saying b you are the one who made me =*
Ra

psalms 39(40)-40(41)

567

15(14)

Psalm 39(40)

May those be put to both shame and

embarrassment

1

Regarding completion. Pertaining to David. A
who seek my soul to remove it;

Psalm.

may those be turned back, rearwards, and
embarrassed,

2(1) Waiting, I waited for the Lord,
who want my hurt.

16(15)

and he paid attention to me and listened
Let those immediately be awarded shame,
to my petition.

who say to me, "Good, Good!"

3(2) And he brought me up out of a pit of

17(16)

wretchedness

May all those rejoice and be glad in you,

and from miry mud,

who seek you, O Lord,

and he set my feet upon a rock

and let those who love your deliverance say

and directed my steps.

continually,

4(3) And he put a new song into my mouth,

“Let the Lord be magnified!”

18(17)

a hymn to our God.

But as for me, poor I am and needy;

Many will see and fear
the Lord will take thought for me.
and put their hope in the Lord.
My helper and my protector you are;
O my God, do not delay.

5(4) Happy the man, he whose hope is the name
of the Lord,

Psalm 40(41)

and he did not look toward vanities
and mad delusions.

1

Regarding completion. A Psalm. Pertaining to

6(5) Many things you made, O Lord my God,
Dauid.

your wonders.

And as for your thoughts—

2(1) Happy is he who considers poor and needy;
there is none that will be like you.

in an evil day the Lord will rescue him.

I proclaimed and told;

3(2) May the Lord carefully guard him and

they multiplied beyond number.

quicken him

and make him happy in the land,

7(6) Sacrifice and offering you did not want,

and may he not give him up into his

but ears you fashioned for me.

enemy's hands.

Whole burnt offering and one for sin

4(3) May the Lord help him on his bed of pain;

you did not request.

in his illness you aturned his whole beda.

8(7) Then I said, "Look, I have come;

in a scroll of a book it is written of me.

5(4) As for me, I said, "O Lord, have mercy on

9(8) To do your will, O my God, I desired—

me;

and your law, within my belly."

heal my soul, because I sinned against

you."

10(9) I told the glad news of righteousness in a

6(5) My enemies spoke evil against me:

great assembly;

“When will he die and his name perish?”

look, my lips I will not restrain;

7(6) And if he came in to visit, he would speak

O Lord, you knew.

to no good end;

11(10) Your righteousness I did not hide in my

his heart gathered lawlessness to

heart;

himself;

of your truth and your deliverance I spoke;

he would go outside and talk.

I did not conceal your mercy

8(7) Together all my enemies would whisper

and your truth from a large gathering.

against me;

against me they would devise evil for me.

12(11) But as for you, O Lord, do not distance your

compassion from me;

9(8) A criminal phrase they put out against me:

your mercy and your truth supported me

“Surely, he that lies down will not add to

always,

rise up?”

13(12) because evils encompassed me, of which

10(9) Indeed, the person at peace with me, in

there is no number,
whom I hoped,
my acts of lawlessness overtook me, and I
he who would eat of my bread,
was unable to see;
magnified trickery against me.
they multiplied beyond the hairs of my
11(10) But as for you, O Lord, have mercy on me,
head,
and raise me up, and I will repay them.
and my heart failed me.
12(11) By this I knew that you want me:
14(13) Be pleased, O Lord, to rescue me;
thatb my enemy shall not be happy over
O Lord, pay attention to helping me.
me.

aPossibly *completely restored* bOr *because*

568

psalms 40(41)-43(44)

13(12) But me you supported on account of my

12(11) Why are you deeply grieved, O mya soul,

innocence

and why are you throwing me into
and secured me before you forever.

confusion?

Hope in God, because I shall acknowledge

14(13)Blessed be the Lord, the God of Israel,
him;

from everlasting to everlasting.

my God is the deliverance of my face.

May it be; may it be.

Psalm 42(43)

BOOK II

1

A Psalm. Pertaining to David.

(Psalms 41[42]-71[72])

(1)

Vindicate me, O God, and defend my

Psalm 41(42)

cause

from a nation not devout;

1

Regarding completion. Regarding

from a person, unjust and deceitful,

understanding. Pertaining to the sons of Kore.

rescue me!

2

Because you, O God, are my

2(1) Just as the doe longs for the springs of

empowerment,

water,

why did you reject me?

so my soul longs for you, O God.

And why do I walk about sullenly

3(2) My soul thirsted for the living God.

as the enemy oppresses me?

When shall I come and appear

to the face of God?

3

O send out your light and your truth;

4(3) My tears became my food day and night,
these led me,

while it was said to me day after day,

and they brought me to your holy mountain

“Where is your God?”

and to your coverts.

4

And I will enter to the altar of God,

5(4) These things I remembered,

to God who makes glad my youth.

and I poured out my soul upon me,

I will acknowledge you with a lyre, O God,

because I shall proceed to a place of a

my God.

marvelous tent, as far as the house

of God,

5

Why are you deeply grieved, O myd soul,

with a sound of rejoicing and
and why are you throwing me into
acknowledging,
confusion?

a noise of one who is feasting.

Hope in God, because I shall acknowledge

6(5) Why are you deeply grieved, O mya soul,
him;

e

and why are you throwing me into
deliverance of my face and my God he ise.
confusion?

Hope in God, because I shall acknowledge

Psalm 43(44)

him;

my God is deliverance (6)of my face.

1

Regarding completion. For the sons of Kore.

Regarding understandingf.

7

My soul was troubled at myself;

therefore I shall remember you

2(1) O God, we heard with our ears;

from a land of Jordan and Hermoniim,

our fathers reported to us

from a small mountain.

a deed which you wrought in their days,

8(7) Deep calls to deep

in days of old:

at the sound of your cataracts;

3(2) your hand destroyed nations,

all your surges and your billows

and them you planted;

passed over me.

you distressed peoples,

9(8) By day the Lord will command his mercy,

and cast them out;

and at night an ode is with me,

4(3) for not by their own sword did they inherit

a prayer to the God of my life.

land,

and their own arm did not save them;

10(9) I will say to God, "My supporter you are;

rather, your right hand and your arm,
wherefore did you forget me?

and the illumination of your
Why must I walk about sullenly,
countenance,
as the enemy oppresses me?"

because you delighted in them.

11(10) As my oppressors crushed my bones,
they insulted me,

5(4) You are my very King and my God,
while they say to me day after day,
he who commands acts of deliverance for
"Where is your God?"

Iakob.

aOm = Ra b *my* = Ra c *Judge* = Ra dOm = Ra
e deliverance of my face is my God = Ra f + A Psalm = Ra
psalms 43(44)-44(45)

569

6(5) Through you we shall gore our enemies,
26(25) Because our soul was humbled down to the
and through your name we shall despise

dust,

our opponents.

our stomachs clung to the ground.

7(6) For not in my bow shall I hope,

27(26) Rise up, O Lord; come to our help,

and my sword will not save me.

and redeem us for the sake of your name.

8(7) For you saved us from those who afflict us,

and those who hate us you put to shame.

Psalm 44(45)

9(8) In God we shall be commended all day

long,

1

Regarding completion. Over those that will

and in your name we shall acknowledge

be changed. Pertaining to the sons of Kore.

forever.

Regarding understanding. An Ode. Over the

Interlude on strings

beloved.

10(9) But now, you rejected us and put us to shame

2(1) My heart erupts with a goodly theme;

and will not go out among our hosts.

it is I that address my works to the king;

11(10) You turned us back rather than our enemies,

my tongue is a pen of a swift scribe.

and those who hate us kept snatching

spoil for themselves.

3(2) Youthful in beauty you are, beyond the sons

12(11) You gave us like sheep for eating,

of men;

and among the nations you scattered us.

grace was poured on your lips;

13(12) You sold your people without price,

therefore God blessed you forever.

and a there was no abundance in their

4(3) Gird your sword on your thigh, O powerful

exchangea.

one,

in your bloom and beauty,

14(13)You made us a reproach to our neighbors,

5(4) and drawc, and prosper, and become king

a mockery and laughingstock to those

for the sake of truth and meekness and

around us.

righteousness,

15(14)You made us into an illustration among the

and your right hand will guide you

nations,

marvelously.

a moving of the head among the peoples.

6(5) Your arrows are sharp, O powerful one,

16(15)All day long my embarrassment is before

—peoples shall fall under you—

me,

in the heart of the king's enemies.

and the shame of my face covered me

17(16)at the sound of one that reproaches and

7(6) Your throne, O God, is forever and ever.

babbles,

A rod of equity is of your rule;

from before enemy and pursuer.

8(7)

you loved righteousness and hated
lawlessness.

18(17) All this came upon us,
Therefore God, your God, anointed you
and we did not forget you,
with oil of rejoicing beyond your partners.
and we did no wrong against your

9(8) Myrrh and myrrh oil and cassia wafted from
covenant.

your clothes,

19(18) And our heart did not stand back,
from ivory bastions, with which they
and you diverted our paths from your way,
made you glad;

20(19) because you humbled us in a place of ill-

10(9) Daughters of kings are in your honor;

treatment

the queen stood at your right in gold-

and death's shadow covered us.

woven clothing,

decked out in many colors.

21(20) If we had forgotten the name of our God

and if we had spread out our hands to a

11(10) Hear, O daughter, and see, and incline your

foreign god,

ear,

22(21) would not God search this out?

and forget your people and the house of

For he it is that knows the secrets of the

your father,

heart;

12(11) because the king desired your beauty,

23(22) because for your sake we are being put to

because he is your lord.

death all day long,

13(12)And daughters of Tyre will do obeisance to
we were accounted as sheep for slaughter.

him with gifts;

your face the rich of the people (13)will

24(23)Wake up! Why do you sleep, O Lord?

entreat.

Arise, and do not reject us totally!

25(24)Why do you turn away your face?

14

Of a king's daughter—all her glory is within,

Why do you forget our poverty and our

(14)

decked out with golden tassels, in many

affliction?

colors.

*aPossibly they were exchanged for next to nothing bOr
those things cl.e. the bow dLacking in Gk el.e. among your
ladies of*

570

psalms 44(45)-47(48)

15

Virgins abehind hera will be brought to the
shout to God with a voice of rejoicing,
king;

3(2) because the Lord Most High is awesome,
her companions will be brought to you.

a great king over all the earth.

16(15)They will be brought with gladness and

4(3) He subdued peoples to us,
rejoicing;

and nations under our feet.

they will be led into a king's shrine.

5(4) He chose for us his own heritage,
the comeliness of Iakob, which he

17(16)In the place of your fathers byour sons were
loved.

bornb;

Interlude on strings

you will appoint them rulers in all the
earth.

6(5) God went up with shouting,

18(17) I will remember your name in every
the Lord with a sound of trumpet.

generation and generation;

7(6) Make music to our God; make music;

therefore the peoples will acknowledge you
make music to our King; make music,

forever, even forever and ever.

8(7) because God is king of all the earth;

make music with understanding.

Psalm 45(46)

9(8) God became king over the nations;

1

Regarding completion. Over the sons of Kore.

God is seated on his holy throne.

Over hidden things. A Psalm.

10(9) Rulers of peoples gathered with the God of
Abraam,

2(1) God is our refuge and power,
because the strong of the earth are
very much a helper in afflictions that
God's.

befall us.

They were very much raised up.

3(2) Therefore we will not fear, when the earth is

troubled

Psalm 47(48)

and mountains be transposed into hearts

1

g

of seas.

A Psalm. Of an Odeg. Pertaining to the sons of

4(3) Their waters roared and were troubled;

Kore. h[Pertaining to the second day of the

the mountains were troubled by his force.

week.]h

Interlude on strings 2(1) GreatistheLordandverymuch

5(4) The river's strong currents make glad the city

praiseworthy

of God;

in our God's city, his holy mountain,

the Most High sanctified his covert.

3(2) since he planted it well, for the enjoyment

6(5) God is in its midst; it shall not be shaken;

of the whole earth.

God will help it in the morning.

Mountains of Sion, the slopes of the north,

7(6) Nations were troubled, kingdoms tilted;

the city of the great King—

he gave forth his voice; the earth was

4(3) within its bastions God is known,

shaken.

when he supports it,

8(7) The Lord of hosts is with us;

5(4) because, look, the kings assembled;

our supporter is the God of Jakob.

they came together.

Interlude on strings

6(5) They, when they saw it so, were astounded;
they were troubled; they were shaken;

9(8) Come, see the works of the Lord,
7(6) trembling took hold of them there,
what feats he put on the earth,
pains as of one in labor.

10(9) canceling wars to the ends of the earth;
8(7) With a violent blast you will shatter ships of
he will shatter bow and break armor,
Tharsis.

and he will burn shields with fire.

9(8) As we heard, so we saw

11(10) "Relax, and know that I am God!

in a city of the Lord of hosts,

I will be exalted among the nations;

in a city of our God.

I will be exalted in the earth."

God founded it forever!

12(11) The Lord of hosts is with us;

Interlude on strings

our supporter is the God of Jakob.

10(9) We thought of your mercy, O God,

Psalm 46(47)

in the midst of your shrine.

11(10) Like your name, O God, so also your

1

Regarding completion. Over the sons of Kore. A

praise

Psalm.

is to the ends of the earth.

Full of justice is your right hand.

2(1) All you nations, clap your hands;

12(11)

Let Mount Sion be glad;

al.e. in her train b sons were born to you = Ra

cOr land d They = Ra el.e. the city's fOm = Ra gPossibly a psalm (instrumental music) accompanied by a song of praise (vocal music) hWithout [] = Ra iLacking in Gk

psalms 47(48)-49(50)

571

let the daughters of Judea rejoice,

and help for them will grow old in

because of your judgmentsa.

Hades, away from their glory.

16(15)On the other hand, God will ransom my

13(12) Surround Sion; embrace it;

soul

recount in its towers;

from Hades' hand, when he receives me.

14(13)dispose your hearts for its power,

Interlude on strings

and inspect its bastions,

that you may recount to the next generation

17(16)Do not be afraid when a person becomes

15(14)

thatb this is God,

rich

our God forever, even forever and ever.

and when the glory of his house

He himself will shepherd us for ages.

increases,

18(17)because, when he dies, he will take nothing,

Psalm 48(49)

nor will his glory go down with him,

19(18)because in life his soul will be blessed;

1

Regarding completion. Pertaining to the sons of

he will acknowledge you when you treat

Kore. A Psalm.

him well;

20(19) he will enter the company of his fathers;

2(1) Hear this, all you nations;

he will never again see light.

21(20)

give ear, all inhabitants of the world,

A person held in honor did not understand.

3(2) both the earthborn and the sons of men,

They were comparable to beasts and

rich one and needy one together.

became like them.

4(3) My mouth shall speak wisdom

and the meditation of my heart

Psalm 49(50)

understanding.

5(4) I will incline my ear to an illustration;

1

A Psalm. Pertaining to Asaph.

I will work out my problem with a harp.

(1)

God of gods, the Lord, spoke

6(5) Why should I fear on an evil day?

and summoned the earth

The lawlessness at my heel will surround
from the sun's rising even to its setting.

me—

2

Out of Sion is the splendor of his beauty;

7(6) those who trust in their power

God will come conspicuously,

and boast of the abundance of their

3

our God—and he will not pass by in silence;

riches.

a fire will burn before him,

8(7) A brother does not ransom; shall anyone

and all around him is a mighty tempest—

ransom?

very much.

He will not give to God his atonement

4

He will summon the sky above

9(8) and the price for redeeming his soul.

and the earth, to judge his people

10

And he toiled forever (9)and will yetd live

discerningly.

completely;

5

Gather to him his devout,

hee will see corruption,

who make a covenant with him by

(10)when he sees wise people die!

sacrifices.

6

And the heavens will declare his

11

Fool and dolt will perish together

righteousness,

and leave their wealth to strangers.

because God is judge.

12(11) And their graves are their homes forever,

Interlude on strings

their covert to generation and
generation.

7

“Hear, O my people, and I will speak to you,

They named their lands their own.

O Israel, and I will testify against you.

13(12)And a person held in honor did not

God, your God, I am.

understand.

8

Not for your sacrifices will I rebuke you;

He resembled senseless beasts and
nay, your whole burnt offerings are
became like them.

continually before me.

9

I will not accept calves from your house
14(13)This way of theirs is a pitfall to them,
nor young he-goats from your folds,
and afterwards with their mouth they will

10

because all wild animals of the forest are
express contentment.

mine,

Interlude on strings

beasts on the mountains and cattle.

11

I know all the birds of the air,

15(14) Like sheep they were placed in Hades.

and a field's beauty is with me.

Death shall be their shepherd,

and the upright shall exercise dominion

12

"If I am hungry, I will not tell you,

over them at dawn,

for the world is mine and its fullness.

a + O Lord = Ra bOr because cOr primeval men dOm = Ra
ePr because = Ra f is = Ra g resembled senseless beasts =
Ra

572

psalms 49(50)-51(52)

13

Surely, I shall not eat flesh of bulls

the unclear and secret aspects of your

or drink blood of he-goats?

wisdom you made clear to me.

14

Offer to God a sacrifice of praise,

9(7) You will sprinkle me with hyssop, and I

and pay your vows to the Most High.

shall be cleansed;

15

And call on me in a day of affliction,

you will wash me, and I shall be whiter

and I will deliver you, and you shall

than snow.

glorify me.”

10(8) You will make me hear joy and gladness;

Interlude on strings

humbled bones will rejoice.

11(9) Turn away your face from my sins,

16

But to the sinner God said:

and all my lawless acts blot out.

“Why do you recite my statutes

and take my covenant on your lips?

12(10) A clean heart create in me, O God,

17

Nay, you hated discipline,

and an upright spirit renew within me.

and you cast my words behind you.

13(11) Do not cast me away from your face,

18

If you saw a thief, you would join him,

and your holy spirit do not take from

and with adulterers you would keep

me.

company.

14(12) Restore to me the joy of your deliverance,
and with a leading spirit support me.

19

“Your mouth increased evil,

and your tongue would wrap

15(13)I will teach lawless ones your ways,
deceitfulness.

and impious ones will return to you.

20

Sitting, you would speak against your

16(14) Rescue me from bloodshed, O God,
brother,

O God of my deliverance;

and you would place an obstacle against

my tongue will rejoice at your

your own mother's son.

righteousness.

21

These things you did, and I kept silent;

you assumed lawlessnessa—that I would

17(15)O Lord, my lips you will open,

be like you.

and my mouth will declare your praise,

I will disprove you and present against
18(16)because if you had wanted sacrifice, I would
you.

have given it;

with whole burnt offerings you will not

22

“Mark this, then, you who forget God,
be pleased.

or he will seize you, and there will be no

19(17)Sacrifice to God is a broken spirit;
one to rescue.

a broken and humbled heart God will

23

A sacrifice of praise will glorify me,
not despise.

and there lies a way by which I will show
him the deliverance of God.”

20(18) Do goodb to Sion in your good pleasure,
and let the walls of Ierousalem be built;

Psalm 50(51)

21(19) then you will delight in a sacrifice of
righteousness,

1

Regarding completion. A Psalm. Pertaining to
in offerings and whole burnt offerings;

Dauid. 2When the prophet Nathan came to
then they will offer calves on your altar.

him, after he had gone into Bersabee.

Psalm 51(52)

3(1) Have mercy on me, O God,
according to your great mercy,

1

Regarding completion. Of understanding.

and according to the abundance of your

Pertaining to Dauid. 2When Doek the Idumean

compassion

came and reported to Saoul and said to him,
blot out my lawless deed.

“Dauid came to the house of Abimelech.”

4(2) Wash me thoroughly from my
lawlessness,

3(1) Why do you boast in malice, O powerful
and from my sin cleanse me,

one,

5(3)

because my lawlessness I know

of lawlessness all day long?

and my sin is ever before me.

4(2) Injustice your tongue devised.

6(4) Against you alone did I sin,

Like a sharpened razor you produced

and what is evil before you I did,

treachery.

so that you may be justified in your words

5(3) You loved evil more than goodness,

and be victorious when you go to law.

injustice more than speaking justice.

7(5) For, look, I was conceived in lawlessness,

Interlude on strings

and in sin did my mother crave for me.

6(4) You loved all words for drowning,

8(6) For, look, you loved truth;

a deceitful tongue.

aOr *lawlessly* b + *O Lord* = Ra cPossibly *atonement*

psalms 51(52)-54(55)

573

7(5) Therefore God will break you down

When the Lord returns the captivity of his

completely;

people,

may he snatch you and make you flee

lakob will rejoice, and Israel will be

from your covert,

glad.

and your rootedness from the land of the

living.

Psalm 53(54)

Interlude on strings

1

Regarding completion. Among hymns. Of

8(6) And righteous ones will see and fear

understanding. Pertaining to Daid. 2When the

and will laugh at him and say,

Ziphites came and told Saoul, "Look, Daid is

9(7) "Look, a person who did not make God his

in hiding among us."

helper

but pinned his hopes on the abundance of

3(1) O God, in your name save me,

his riches

and in your power you will judge me.

and was made powerful by his vanity!"

4(2) O God, listen to my prayer;

give ear to the words of my mouth,

10(8) But I am like a fruitful olive tree

5(3) because strangers rose up against me

in the house of God.

and strong ones sought my soul;

I hoped in the mercy of God

they did not set God before them.

forever, even forever and ever.

Interlude on strings

11(9) I will acknowledge you forever,

because of what you did,

6(4) For, look, God helps me,

and I will wait for your name,

and the Lord is supporter of my soul.

because it is beneficial before your devout.

7(5) He will repay the harm to my enemies.

With your truth, destroy them.

Psalm 52(53)

8(6) Freely I shall sacrifice to you;

1

Regarding completion. Over Maeleth. Of

I will acknowledge your name, O Lord,

understanding. Pertaining to Daudid.

because it is good,

9(7) because you rescued me from every

2(1) A fool said in his heart, "There is no God."

affliction,

They became corrupt and were
and my eye looked among my enemies.
abominable in lawless acts;
there is no one who is doing what is

Psalm 54(55)

good.

1

Regarding completion. Among hymns. Of

3(2) God peered down from the sky on the sons
understanding. Pertaining to David.

of men

to see if there was any who had

2(1) Give ear, O God, to my prayer,

understanding

and do not disdain my petition.

or who sought after God.

3(2) Attend to me, and listen to me;

I was vexed in my pondering and was

4(3) All turned away; as well they became useless;

troubled

there is no one who is doing what is

4(3) by the noise of an enemy and by the
good;

affliction of a sinner,

there is not even one.

because they tilted lawlessness against me,

and in wrath they kept being indignant at

5(4) Shall they never learn, all those who practice
me.

lawlessness?

Those who eat my people like eating

5(4) My heart was troubled within me,

bread

and death's terror fell upon me.

did not call upon God.

6(5) Fear and trembling came upon me,

and darkness covered me.

6(5) There they were in great fear,

7(6) And I said, "Who will give me wings like a

where there was no fear,

dove,

because God scattered bones of men-

and I shall fly away and be at rest?"

pleasers;

8(7) Look, I became a fugitive far away,

they were put to shame, because God

and I lodged in the wilderness.

despised them.

Interlude on strings

7(6) Who shall give out of Sion the deliverance

9(8) I would welcome the one that would save me
of Israel?

from faintheartedness and tempest.

aOm = Ra

574

psalms 54(55)-56(57)

10(9) Drown, O Lord, and confuse their

Psalm 55(56)

speech,

because I saw lawlessness and dispute in

1

Regarding completion. Over the people that are
the city.

removed far away from their holy things.

11(10) Day and night they will encircle it at its

Pertaining to Daudid. For a stele inscription.

walls;

When the allophyles seized him in Geth.

lawlessness and trouble are within it,

(11)and injustice

2(1) Have mercy on me, O Lord, because a

12

and usury and deceit did not leave its

person trampled on me;

streets.

all day long, while fighting, he afflicted

me;

13(12) Because if an enemy had reproached me,

3(2) my enemies trampled on me all day long,

I could have borne it,

because many are they that fight against

and if he that hates me had bragged against

me from on high.

me,

4(3) By day I shall be afraid; I will hope in you.

I could have hidden from him.

5(4) In God I will commend my words;

14(13)But it is you, my fellow human,
in God I hoped; I will not fear what flesh
my leader and my familiar friend,
may do to me.

15(14)who made food sweet together with me;
in the house of God we walked in
6(5) All day long they would make my words
harmony.

loathsome;

16(15)Let death come upon them;
all their thoughts against me are for evil.

let them go down to Hades alive,

7(6) They will sojourn and hide;
because evils are in their sojournings, in
my heel they will watch,
their midst.

as they waited to have my soul.

8(7) On no account will you save them;

17(16)Ia cried to God,
in wrath you will bring down peoples,

and the Lord listened to me.

O God!

18(17) Evening and morning and at noon I will
recount;

9(8) My life I proclaimed to you;

I will declare,

you put my tears before you, as also by

and he will listen to my voice.

your promise.

19(18) He will redeem my soul in peace

10(9) My enemies will turn back

from those that approach me,

in the day when I call upon you.

because they were with me in bgreat

Look, I knew that you are my God.

numberb.

11(10) In God I will praise with a word;

20(19) God will listen and will humble them,

in the Lord I will praise with a

he who existed before the ages.

statement.

Interlude on strings

12(11) In God I hoped;

I will not fear what ea persone may do to

For there is no change for them,

me.

and they did not fear God.

21(20) He stretched out his hand when he paid

13(12)Inf me, O God, are the vows of praise to

back.

you, which I will pay,

They violated his covenant.

14(13) because you rescued my soul from death

22(21) They were divided due to the anger of his

and my feet from slipperiness
face,
so that I may be pleasing before God
and his heart drew near;
in the light of the living.
his words became smoother than oil,
and they are missiles.

Psalm 56(57)

23(22)Cast your care on the Lord,

1

Regarding completion. Do Not Destroy.

and he himself will nurture you;

Pertaining to Daudid. For a stele inscription. As

he will never give shaking to him who is

he was running away from Saoul into the cave.

righteous.

24(23)But as for you, O God, you will bring them

2(1) Have mercy on me, O God; have mercy on

down

me,

into a well of corruption;

because in you my soul trusts

men of blood and treachery
and in the shadow of your wings I will
shall not live out half their days.

hope

But as for me, I will hope in you,
until lawlessness passes by.

O Lord.

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)

575

to God who acts as my benefactor.

8(7) They shall vanish like water that flows

4(3) He sent from heaven and saved me;

through;

he gave over to reproach those who were

he will bend his bow until they become

trampling on me.

weak.

Interlude on strings

9(8) Like wax that melts they will be removed;
fire fell, and they did not see the sun.

10(9) a

God sent forth his mercy and his truth,
Before your thistles take note of the thorn-
5(4) and he rescued my soul from among
shrub,
whelps.

as if in anger it will bestormb you, as if
I slept, though troubled.
alivea.

As for sons of men—their teeth are a
weapon and darts,

11(10) A righteous one will be glad when he sees
and their tongue a sharp dagger.

vengeance donec;

he will wash his hands in the blood of

6(5) Be exalted to the heavens, O God,

the sinner.

12(11)

and to all the earth be your glory.

And a person will say, "If then there is a
return for the righteous,

7(6) A trap they prepared for my feet,
then God exists, judging them on the
and they bowed down my soul.

earth."

They dug a hole in front of me,
and they fell into it.

Psalm 58(59)

Interlude on strings

1

Regarding completion. Do Not Destroy.

8(7) My heart is ready, O God;

Pertaining to David. For a stele inscription.

my heart is ready.

When Saoul sent and watched his house to put

I will sing and make music.

him to death.

9(8) Awake, my glory!

Awake, O harp and lyre!

2(1) Deliver me from my enemies, O God,

I will awaken at dawn.

and redeem me from those who rise up

10(9) I will acknowledge you, O Lord, among

against me.

peoples;

3(2) Rescue me from those who practice

I will make music to you among nations,

lawlessness,

11(10) because your mercy was magnified to the

and from men of blood save me,

heavens,

4(3) because look, they hunted my soul;

and to the clouds your truth.

strong ones set themselves against me.

Neither my lawlessness nor my sin,

12(11) Be exalted to the heavens, O God,

O Lord—

and to all the earth be your glory.

5(4)

without lawlessness they ran straight on.

Psalm 57(58)

Rouse yourself to meet me, and see!

6(5)

And you, Lord God of hosts, God of

1

Regarding completion. Do Not Destroy.

Israel,

Pertaining to David. For a stele inscription.

pay attention to visiting all the nations;

pity none of those who practice

2(1) Do you then truly speak righteousness?

lawlessness.

Do you judge fairly, O sons of men?

Interlude on strings

3(2) Indeed, in the heart you devise acts of
lawlessness on the earth;

7(6) Toward evening they will return

injustice your hands braid.

and be famished like a dog

and encircle a city.

4(3) Sinners were estranged from the womb;

8(7) Look, they will bellow with their mouth,

they erred from the belly; they spoke

and a sword is between their lips—

lies.

because, “Who has heard?”

5(4) They have wrath in the likeness of the snake,

like an adder, deaf and plugging its ears,

9(8) And you, you will laugh at them, O Lord;

6(5) which will not listen to a voice of

you will hold all the nations in

enchanters,

contempt.

nor of a charm being administered by a

10(9) O my might, for you I will watch,

wise man.

because you, O God, are my supporter.

11(10) My God—his mercy will outrun me;

7(6) God crushed their teeth in their mouth;

my God will show me among my

the molars of lions the Lord shattered!

enemies.

aGk uncertain b *devour* = Ra c + *to impious ones* = Ra

576

psalms 58(59)-61(62)

12(11) Do not kill them, or they may forget my

and the vale of the tents I will portion

people;

out.

scatter them by your power, and bring

9(7) Mine is Galaad, and mine is Manasse,

them down,

and Ephraim is the strengthening of my

O Lord, my protector—

head;

13(12) sina of their mouth, a word of their lips,

loudas is my king.

and let them be trapped in their pride.

10(8) Moab is a cauldron of my hope;

And from curse and lie consummations will

on Idumea I will put my sandal;

be noised abroad,

to me allophytes were subjugated.”

14(13)

in wrath of consummation,

and they will be no more.

11(9) Who will bring me to a city of fortification?

And they will know that God is master over

Who will guide me as far as Idumea?

Iakob,

12(10) Are you not the one that rejects us, O God?

over the ends of the earth.

And you will not go out, O God, with our

Interlude on strings

hosts.

13(11) Grant us help from affliction,

15(14) Toward evening they will return

and worthless is human deliverance.

14(12)

and be famished like a dog

Inb God we shall produce power,

and encircle a city.

and he it is that will treat with contempt

16(15)They will be scattered in order to eat,

those that afflict us.

but if they do not get their fill, then they

will grumble.

Psalm 60(61)

17(16)But as for me, I will sing to your power

1

Regarding completion. Among hymns.

and will rejoice in your mercy in the

Pertaining to Daid.

morning,

because you became my supporter

2(1) Listen to my petition, O God;

and a refuge in my day of affliction;

pay attention to my prayer.

18(17)my helper, I will make music to you,

3(2) From the ends of the earth I cried to you,

because you, O God, are my supporter,

when my heart was weary.

my God, my mercy.

On a rock you exalted me.

Psalm 59(60)

4

You guided me, (3)because you became my

hope,

1

Regarding completion. For those that shall yet

a tower of strength from before an

be changed. For a stele inscription. Pertaining to

enemy.

Dauid. For teaching. 2When he set on fire
Mesopotamia of Syria and Syria Soba, and loab
5(4) I will sojourn in your covert forever,
returned and struck the Ravine of Salt, twelve
find shelter in the shelter of your wings.
thousand.

Interlude on strings

3(1) O God, you rejected us and brought us

6(5) Because you, O God, you listened to my
down;

vows,

you became angry and had compassion

you gave a heritage to those who fear
on us.

your name.

4(2) You caused the land to quake and threw it
into confusion;

7(6) You will add days to a king's days,
heal its fractures, because it was shaken.

his years until days of generation and

5(3) You showed your people hard things;
generation.

you gave us to drink wine of

8(7) He will remain forever before God;
stupefaction.

his mercy and truth, who will seek out?

6(4) You gave a signal to those who fear you,
to flee out from before a bow.

9(8) So I will make music to your name forever

Interlude on strings

and ever,

that I pay my vows day after day.

7(5) In order that your beloved might be

rescued,

Psalm 61(62)

save with your right hand, and heed me.

1

Regarding completion. Over Idithoun. A Psalm.

8(6) God spoke in his holy place:

Pertaining to Daud.

“I will rejoice, and I will divide up

Sikima,

2(1) Shall not my soul be subject to God?

al.e. *scatter / bring down sin* etc. bPr *but* = Ra

psalms 61(62)-63(64)

577

For from him is my deliverance.

and with lips of rejoicing my mouth will

3(2) Indeed, he is my God and my Savior,
praise you.

my supporter; I shall be shaken no more.

7(6) If I made mention of you on my bed,
in the early morning I would meditate on

4(3) How long do you assail against a person?
you,

You commit murder, all of you,

8(7) because you became my helper,

as by means of a wall that leans and a

and in the shelter of your wings I will

fence that slants.

rejoice.

5(4) But they planned to impugn my honor.

9(8) My soul clung to you;

They ran with a lie;

your right hand upheld me.

with their mouth they would bless

and curse with their heart.

10(9) But they sought my soul for no good

Interlude on strings

reason;

they shall enter into the deepest parts of

6(5) But to God be subject, O my soul,

the earth;

because from him is my endurance.

11(10) they shall be given over to a sword's

7(6) Because he is my God and my Savior,

power;

my supporter, I shall never be a fugitive.

prey for foxes they shall be.

8(7) With God is my deliverance and my glory;

12(11) But the king shall be glad in God;

O God of my help—and my hope is with

every one who swears by him shall be

God.

commended,

because the mouth of people speaking

9(8) Hope in him, all you congregation of people;

unjust things was stopped up.

pour out your hearts before him;

God is our helper.

Psalm 63(64)

Interlude on strings

1

Regarding completion. A Psalm. Pertaining to

10(9) But the sons of men are vain;

Dauid.

false are the sons of men, to do wrong

with balances;

2(1) Listen to my voice, O God, when I petition;

they together area from vanity.

from fear of an enemy deliver my soul.

11(10) Put no hope in wrong,

3(2) You sheltered me from a swarm of wicked

and do not long for what is robbed;

people,

wealth, if it flows, do not badd heartb.

from a crowd of people who practice

lawlessness,

12(11) Once God spoke;

4(3) who whetted their tongues like a sword,

these two things I heard:

who bent their bow—a cruel act,

13

that might is God's,

5(4) to shoot in secret at a blameless one;

(12)

and to you, O Lord, belongs mercy,

suddenly they will shoot at him and will

because you will repay to each according to

not fear.

his works.

6(5) They empowered each other with a wicked

word;

Psalm 62(63)

they talked in order to hide snares;

they said, "Who can see them?"

1

A Psalm. Pertaining to David. When he was in

7(6) They searched out acts of lawlessness;

the wilderness of Judea.

they left off conducting their search.

A person will come forward and his heart

2(1) O God, my God, early I approach you;

is deep,

my soul thirsted for you.

8(7)

and God will be exalted.

How many times did my flesh thirst for

A dart of infants their blows became,

you

9(8)

and against them their tongues became
in a land, desolate and trackless and
weak.

waterless?

All who saw them were troubled.

3(2) So I appeared to you in the holy place,

10(9) And every person feared,

to behold your power and your glory.

and they proclaimed the works of God,

4(3) Because your mercy is better than lives,

and what he had done they perceived.

my lips will commend you.

5(4) So I will bless you in my life;

11(10) One who is righteous will be glad in the

in your name I will lift up my hands.

Lord

and will hope in him.

6(5) As though with fat and creaminess may my

And all the upright in heart shall be

soul be satisfied,

commended.

aPossibly *derive* bPossibly *set your heart on it* cOr *that*
dLacking in Gk eOr *expired while*

578

psalms 64(65)-65(66)

Psalm 64(65)

give glory to his praise.

3

Say to God, "How awesome are your works!

1

Regarding completion. A Psalm. Pertaining to

Because of your great power, your

Dauid. An Odea.

enemies will play false with you.

4

Let all the earth do obeisance to you

2(1) To you a hymn is due, O God, in Sion,

and make music to you;

and to you shall a vow be paidb.

let them make music to your name.”

3(2) Listen to my prayer!

Interlude on strings

To you all flesh shall come.

4(3) Words of lawlessness overpowered us,

5

Come, and see the works of God;

and our impieties you will expiate.

he is awesome in his plans beyond the

5(4) Happy is he whom you chose and took to

sons of men,

yourself;

6

he who turns the sea back into dry land;

he shall encamp in your courts.

in a river they will pass through on foot.

We shall be filled with the good things of

There we shall be glad in him,

your house;

7

who rules the age in his dominance;

holy is your shrine, (5)admirable in
his eyes keep watch on the nations,
justice.

those that provoke—let them not be
exalted in themselves.

6(5) Hearken to us, O God, our savior,

Interlude on strings

the hope of all the ends of the earth,
and in a sea far away,

8

Bless our God, O nations,
7(6) as he prepares mountains by his strength,
and make heard the voice of the praise of
girded with dominance,

him

8(7) he who stirs the hollow of the sea,

9

who placed my soul in life

roars of its waves.

and does not give my feet to wavering.

The nations will be troubled,

10

Because you, O God, tested us,

9(8)

and those who inhabit the limits will be

you tried us as silver is tried.

awed by your signs.

11

You brought us into the snare;

Goings-outc of morning and evening you

you laid afflictions on our back;

will cheer.

12

you mounted persons on our heads;
we went through fire and water,
10(9) You visited the earth and intoxicated it;
and you brought us out to revival.
you dmultiplied enriching itd;
the river of God was filled with water;

13

I will enter into your house with whole
you prepared itse nourishment,

burnt offerings

because so is your preparation.

I will pay you my vows,

11(10) Intoxicate its furrows!

14

which my lips emitted

Multiply its crops;

and my mouth spoke in my affliction.

it will be glad with its drops, when it

15

Fatted whole burnt offerings I will offer to
sprouts.

you,

12(11) You will bless the crown of the year of your
with incense of rams;

goodness,

I will do for you cows with goats.

and your plains shall be filled with

Interlude on strings

fatness.

13(12) The seasonable things of the wilderness will

16

Come, hear, and I will tell,

be made fat;

all you who fear God,

with rejoicing the hills will gird

what all he did for my soul.

themselves.

14(13)The rams of the flocks were clad,

17

To him I cried with my mouth,

and the valleys multiply grain;

and I exalted beneath my tongue.

they will cry out; indeed, they will sing a

18

If I was contemplating injustice in my

hymn.

heart,

let the Lord not listen.

Psalm 65(66)

19

Therefore God listened to me;

he gave heed to the voice of my petition.

1

Regarding completion. fAn Ode. Of a Psalmf.

20

Blessed be God,

(1)

Make a joyful noise to God, all the earth;

who did not remove my prayer

2

do make music to his name;

and his mercy from me.

*a + Of Ieremias 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 el.e. the water's fPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music)*

gPerhaps *eternity* hPossibly *fumigation* iPerhaps *with psalms*
66(67)–67(68)

579

Psalm 66(67)

8(7) O God, when you were going out before
your people,

1

Regarding completion. Among hymns. aA

when you were marching in the

Psalm. Of an Ode.

wilderness,

Interlude on strings

2(1) May God have compassion on us and bless

us

9(8) earth quaked; indeed, the heavens dripped,
and display his face to us,
from before God—this Sina did—

Interlude on strings

from before the God of Israel.

10(9) Spontaneous watering, O God, you will

3(2) that we may know your way upon the

ordain for your heritage,

earth,

and it languished, but you restored it;

among all nations your salvation.

11(10) your animals live in it;

4(3)

Let peoples acknowledge you, O God;

in your kindness you provided for the

let all peoples acknowledge you.

poor, O God.

5(4) Let nations be glad and rejoice,

12(11) The Lord will give a word to those who

because you will judge peoples with

bring good news to a large host:

uprightness

13(12)“The king of the hosts of the beloved, of the
and guide nations upon the earth.

beloved,”

Interlude on strings

and tod divide the spoil for the beauty of
the house.

6(5) Let peoples acknowledge you, O God;

14(13)If you lie down among the allotments—
let all peoples acknowledge you.

a dove's wings covered with silver
and its back feathers with golden

7(6) Earth yielded its crop;
greenness.

may God, our God, bless us.

Interlude on strings

8(7) May God bless us,

and let all the ends of the earth revere

15(14)When the Heavenly One sets apart kings

him.

over it,

they will be snow-covered in Selmon.

Psalm 67(68)

16(15)O mountain of God, fertile mountain;

1

Regarding completion. Pertaining to Daud. bA

O curdled mountain, fertile mountain!

Psalm. Of an Odeb.

17(16)Why do you suppose, O curdled

mountains,

2(1) Let God rise up, and let his enemies be

that it is the mount which God was

scattered,

pleased to live in it?

and let those who hate him flee from
Indeed, the Lord will encamp finally.
before him.

3(2)

18(17)

As smoke vanishes, let them vanish;
The chariot of God is ten thousand-fold,
as wax melts from before fire,
thousands of thriving ones;
so may sinners perish from before God.
the Lord is among them in Sina, in the

4(3) And let the righteous be glad;
holy place.

19(18)

let them rejoice before God;
You ascended on high;
let them delight with gladness.
you led captivity captive;
you received gifts by a person,

5(4) Sing to God; make music to his name;

indeed, whene they were disobedient to
make a way for him who rides upon the
encamp.

sunset;

The Lord God be blessed;

the Lord is his name—

20(19)

blessed be the Lord day by day;

c[and rejoice before him.]c

the God of our deliverance will prosper us.

Interlude on strings

They shall be troubled from before him,

6(5) who is the father of orphans and vindicator

21(20) Our God is a god to save,

of widows;

and to the Lord Lord belong the escape

God is in his place.

routes of death.

7(6) God settles solitary ones into a home,

leading out prisoners with manliness,

22(21) But God will shatter his enemies' heads,

likewise those who embitter them that

the hairy crown of those who walk in

live in tombs.

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*

580

psalms 67(68)-68(69)

23(22)The Lord said,
my throat was hoarse.
“From Basan I will turn round;

My eyes failed

I will turn round by depths of sea

from hoping in my God.

24(23)so that your foot may be dipped in blood,

the tongue of your dogs, from enemies,

5(4) They multiplied beyond the hairs of my

by him.”

head,

those who hate me without cause;

25(24) Your processions were viewed, O God,

my enemies who persecuted me unjustly

the processions of my God, my King in

became strong.

the holy place—

What I did not seize

26(25) rulers got a head start, near strummers,

I would then repay.

among young female drummers:

6(5) O God, you knew my folly,

27(26) "Bless God in assemblies,

and the wrongs I did were not hidden

the Lord from Israel's fountains!"

from you.

28(27) There is Benjamin, the youngest, in a trance,

rulers of loudas, their leaders,

7(6) May those who wait for you not be put to

rulers of Zaboulon, rulers of Nephthali.

shame because of me,

O Lord, Lord of hosts;

29(28) Command your power, O God;

may those who seek you not be embarrassed

make powerful, O God, that which you

because of me,

wrought for us.

O God of Israel,

30(29) Resulting from your shrine at Jerusalem

8(7) because for your sake I bore reproach;

kings will offer gifts to you.

embarrassment covered my face.

31(30) Rebuke the wild animals of the reeds;

9(8) I became estranged from my brothers,

the gathering of the bulls is among the

a visitor to the sons of my mother,

heifers of the peoples

10(9) because the zeal for your house consumed

in order that those tested by silver not be

me,

shut out.

and the reproaches of those who

Scatter nations that want wars.

reproach you fell on me.

32(31) Envoys will come from Egypt;

11(10) And I bent my soul with fasting,

Ethiopia will outstrip its hand to God.

and it became reproaches to me.

12(11) And I made sackcloth my clothing

33(32) As for the kingdoms of the earth—sing to

and became an illustration to them.

God;

13(12) About me those who sit in a gate would

make music to the Lord,

gossip,

Interlude on strings

and against me those who drink wine
would make music.

34(33)to him who rides to the sky of the sky, in
the east;

14(13)But as for me, with my prayer to you,
look, he will let out, with his voice, a
O Lord!

voice of power.

It is a time of favor, O God, in the

35(34)Give glory to God;
abundance of your mercy.

over Israel is his magnificence,

Hearken to me with truth of (14)your
and his power is in the clouds.

deliverance.

36(35)Admirable is God among his saints;

15

Save me from the mud so that I shall not get

the God of Israel, he will give power and
stuck;

strength to his people.

may I be rescued from those who hate

me

Blessed be God!

and from the deep waters.

16(15) Do not let a tempest of water overwhelm

Psalm 68(69)

me

or a deep swallow me up

1

Regarding completion. Over those that shall be

or a cistern close its mouth over me.

changed. Pertaining to David.

17(16) Listen to me, O Lord, because your mercy is

2(1) Save me, O God,

kind;

because waters came as far as my soul.

according to the abundance of your

3(2) I was stuck in deep mire,

compassion look upon me.

18(17)

and there is no foothold;

Do not turn away your face from your

I came into the depths of the sea,

servant;

and a tempest overwhelmed me.

because I am in affliction, quickly

4(3) I grew weary of crying;

hearken to me.

al.e. *Egypt's bPr make music to God = Ra c reproach = Ra*

psalms 68(69)-70(71)

581

19(18) Pay attention to my soul, and redeem it;

Psalm 69(70)

for the sake of my enemies rescue me.

1

Regarding completion. Pertaining to Daud. As a

20(19)For you know my reproach

reminder, 2(1)for the Lord to save me.

and my shame and my embarrassment;

before you are all those who afflict me.

O God, attend to helping me!

21(20) Reproach my hearta expected—and

3(2) May those be put to shame and

misery,

embarrassment

and I waited for one that would
who seek my life.

sympathize, and none existed,

May those be turned back and be put to
and for comforters, but I did not find.

shame

22(21) And they gave gall as my food,
who wish my hurt.

and for my thirst they gave me vinegar to

4(3) May those who sayb, "Good, Good!"
drink.

be turned back promptly with shame.

23(22) Let their table become a trap before them,

5(4) Let all who seek you
and a retribution and a stumbling
rejoice and be glad in you.

block.

And let those who love your deliverance

24(23)Let their eyes be darkened so that they
say ever more, "Let God be magnified!"
cannot see,

6(5) But I am poor and needy;
and bend their back permanently.

help me, O God!

25(24) Pour out upon them your wrath,
My helper and my rescuer you are;
and may the anger of your wrath overtake
O Lord, do not delay!
them.

26(25) Let their steading become desolated,

Psalm 70(71)

and let there be no one who lives in their
coverts,

1

Pertaining to David.

27(26) because they persecuted him whom you
struck,

(1)

O God, in you I hoped;
and to the pain of your wounded they
may I never be put to shame.
added.

2

In your righteousness, rescue me, and

28(27) Add lawlessness to their lawlessness,
deliver me;
and let them not enter in your
incline your ear to me, and save me.
righteousness.

3

Be to me a protector-god,
29(28) Let them be blotted out of the book of the
and a strong place, to save me,
living,
because you are my firmness and my
and let them not be enrolled among the
refuge.
righteous.

30(29) Poor and in pain I am,

4

O my God, rescue me from a sinner's hand,
and the deliverance of your face, O God,
from the hand of transgressor of the law
supported me.

and wrongdoer,

5

because you are my endurance, O Lord;

31(30) I will praise the name of God with an ode;

the Lord is my hope from my youth.

I will magnify him with praise.

6

Upon you I leaned from my birth;

32(31) And it will please the Lord more than a

from my mother's belly it was you who

young bull calf

sheltered me.

bearing horns and hoofs.

Of you is my hymn-singing continually.

33(32) Let the poor see it and be glad;

seek God, and your soul shall live,

7

Like a portent to the many I became,

34(33) because the Lord listened to the needy

and you are a strong helper.

and his own that are in bonds he did not

8

Let my mouth be filled with praise,

despise.

that I may sing a hymn to your glory,

all day long to your magnificence.

35(34) Let the heavens and the earth praise him,

9

Do not cast me off in the time of old age;

sea and everything that creeps in them,
when my strength fails, do not forsake me,
36(35)because God will save Sion,

10

because my enemies spoke with reference to
and the cities of Judea will be built,
me,

and they shall live there and inherit it.

and those who watch for my soul

37(36)And the offspring of his slaves shall possess
consulted together,

it,

11

saying, "God abandoned him;

and those who love his name shall

pursue, and seize him,

encamp in it.

because there is no one to rescue."

*a soul = Ra b + to me = Ra c + Of the sons of Ionadab and
the first of those taken captive = Ra*

582

psalms 70(71)-71(72)

12

O God, do not be far from me;
and the hills, in righteousness.

O my God, attend to helping me!

4

He will judge the poor of the people

13

Let those that slander my soul be put to
and save the sons of the needy
shame, and let them expire;
and humble an extortioner.

let those who seek to hurt me

be covered with shame and

5

And he will endure along with the sun
embarrassment.

and longer than the moon, generations of

14

But as for me, I will hope continually
generations.

and will add to all your praise.

6

Heb will descend like rain on a fleece,

15

My mouth will proclaim your
and like drops dripping on the earth.
righteousness,

7

In his days righteousness will sprout,
all day long your deliverance,
and an abundance of peace, until the
because I do not know scribal art.
moon vanishes.

16

I will enter in the Lord's dominance;
O Lord, I will recall righteousness of you

8

And he shall exercise dominion from sea to
alone.

sea

and from river to the world's limits.

17

aO Goda, you taught me from my youth,

9

Before him Ethiopians will fall down,

and I will still proclaim your wondrous

and his enemies will lick dust.

deeds.

10

Kings of Tharsis and the isles will present

18

And to old age and advanced years,

gifts;

O God, do not abandon me

kings of Arabs and Saba will bring gifts.

until I proclaim your arm to every

11

And all kings shall do obeisance to him;

generation to come,
all nations shall be subject to him.
your dominance (19)and your
righteousness.

12

Because he rescued a poor one fromc a

mighty one

19

O God, what magnificent things you did are
and a needy one who has no helper,
the highest heights.

13

he will spare poor and needy,
O God, who is like you?
and the souls of the needy he will save.

20

What afflictions, many and bad, did you

14

From usury and from injustice he will
show me!
redeem their soul,
And having turned, you revived me,
and precious is their name in his sight.
and from the depths of the earth
you brought me up again.

15

And he shall live long,

21

You made your greatness increase,
and there will be given to him of the gold
and having turned, you comforted me.
of Arabia.

And they will pray for him continually,

22

Indeed, I will acknowledge your truth to
and all day long they will bless him.

you

16

There will be sustenance in the land on the
with the use of a melody, O God;

tops of the mountains;

I will make music to you with a lyre,

itsd fruit will surpass Lebanon,

O Holy One of Israel.

and they will blossom forth from a city

23

My lips will rejoice,

like the grass of the field.

when I make music to you;

17

Let his name be blessed through the ages;

my soul also, which you redeemed.

his name shall endure longer than the

24

Furthermore, all day long my tongue will

sun.

contemplate your righteousness,

And all the tribes of the earth will be

when those who seek to hurt me

blessed in him;

are put to shame and embarrassment.

all the nations will pronounce him

happy.

Psalm 71(72)

18

Blessed be the Lord God, the God of Israel,

1

Regarding Salomon.

who alone does wondrous things.

19

And blessed be the name of his glory

(1)

O God, give the king your judgment,

forever, even forever and ever,

and your righteousness to the son of the

and the whole earth will be filled with

king,

his glory.

2

to judge your people with righteousness

May it be; may it be.

and your poor with justice.

3

Let the mountains restore peace for your

20

The hymns of David son of Issai have

people,

ended.

aTr after *me* = Ra bPr *and* = Ra c + *the hand of* = Ra dl.e.
sustenance

psalms 72(73)-73(74)

583

BOOK III

21

Because my heart was burnt up

and my kidneys were changed

(Psalms 72[73]-88[89])

22

and I was of no account and ignorant,

I became beastlike in your sight.

Psalm 72(73)

23

And I am continually with you;

you seized my right hand.

1

A Psalm. Pertaining to Asaph.

24

With your counsel you guided me,

and with glory you received me.

(1)

How good is God to Israel,

25

For what do I have in the sky,

to the upright in heart!

and from you what did I want on the

2

But as for me, my feet were almost shaken;

earth?

my steps nearly slipped,

26

My heart and my flesh failed;

3

because I was envious of the lawless,

God is the God of my heart and is my

as I observed sinners' peace,

portion forever,

4

because there is nothing negative in their

27

because, look, those who distance

death

themselves from you will perish;

and no firmness in their scourge.

you destroyed every one who whored

5

They are not in trouble of human beings,

away from you.

and with human beings they will not be

28

But for me, to cling to God is good,

scourged.

to put my hope in the Lord,

6

Therefore pride seized them;

that I may tell of all your promisesd

e

they clothed themselves with injustice

[in the gates of daughter Sion]e.

and their impiety.

7

Their injustice will go forth as though from

Psalm 73(74)

fat;

they progressed according to their heart's

1

Of understanding. Pertaining to Asaph.

disposition.

8

They schemed and spoke with malice;

(1)

Why did you reject, O God, totally;

injustice they spoke against at the heights.

was your anger aroused against sheep of

9

They set their mouths against heaven,

your pasture?

and their tongues ranged over the earth.

2

Remember your congregation, which you
acquired long ago;

10

Therefore my people will return here,
you redeemed a rod of your heritage;
and full days will be found for them.

fyou redeemedf this Mount Sion,

11

And they said, "How did God know?"
whereon you encamped.

and "Is there knowledge in the Most

3

Raise your hands against their acts of pride,
High?"

totally,

12

Look, these are sinners and bare flourishingb;

which evils the enemy committed among
always did they possess wealth.

your saints.

13

And I said, "So, in vain did I keep my heart

just

4

And those who hate you boasted within
and washed my hands in innocence.

your feast;

14

And I became scourged all day long,
they set up their emblems as emblems
and my rebuke lasted till morning.”

and did not know.

5

As though into the gentrance aboveg—

15

If I said, “I will talk in this way,”

6

as though they were in a forest of trees,
look, I would have been faithless to the
they felled its doors with axes;
family of your sons.

(6)

together, with wood-cutter's ax

16

And I thought how to understand this;
and stone-cutter's chisel, they smashed it.

a wearisome task was before me

7

They set on fire your sanctuary with fire;

17

until I went into the sanctuary of God,
to the ground they desecrated the covert
and perceived their end.

of your name.

18

But on account of deceits, you setc for them;

8

They said in their heart—the clan of them
you brought them down, when they were
together—
raised up.

“Come, and let us burn all the feasts of

19

How they became desolate in a moment!

God from off the land.”

They failed; they perished on account of
their lawlessness.

9

Our emblems we did not see;

20

Like a dream when one awakes,

there is no longer a prophet,

O Lord, in your city you will despise their

and us he will know no longer.

phantom.

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

584

psalms 73(74)-75(76)

the opponent utterly provoke your name?

I will judge with uprightness.

11

Why do you turn away your hand,

4(3) The earth melted, and all who live in it;

and your right hand from within your

it was I who firmed up its pillars

bosom, totally?

Interlude on strings

12

Yet God is our King from of old;

5(4) I said to those who break the law, “Do not

he worked deliverance in the midst of the

break the law,”

earth.

and to those that sin, “Do not raise a

13

It was you who strengthened the sea by your

horn;

power;

6(5) do not lift up your horn on high;

youa shattered the heads of the dragons

do not speak injustice against God,”

upon the water.

7(6) because neither from egressesf nor from

14

It was you who crushed the heads of the

settings

dragon;

nor from desolate mountains—

you gave him as food to the Ethiopian

8(7) because God is judge,

peoples.

this one he humbles and that one he

15

It was you who broke through springs and

exalts;

wadis;

9(8) because there is a cup in the Lord's hand,

it was you who dried up streams of

of pure wine, full of a mixture,

Etham.

and he tipped it from side to side,

16

Yours is the day, and yours is the night;

but its dregs were not emptied out;

it was you who established lighting and
all the sinners of the earth shall drink.

sun.

10(9) But as for me, I will rejoice forever;

17

It was you who made all the bounds of the
I will make music to the God of Iakob.

earth;

summer and spring, it was you who

11(10) And all the horns of sinners I will break
fashioned them.

off,

and the horns of the righteous one shall

18

Remember this; an enemy reproached the
be exalted.

Lord,

and a foolish people provoked your

Psalm 75(76)

name.

19

Do not deliver a soul that acknowledges you

1

Regarding completion. Among hymns. A Psalm.

to the wild animals;

Pertaining to Asaph. An Odeg.

the souls of your needy do not forget

totally.

2(1) God is known in Judea;

in Israel his name is great.

20

Have regard for your covenant,

3(2) And his place was in peace,

because the darkened onesc of the land

and his place of settlement was in Sion.

were filled with houses of

4(3) There he crushed the power of the bows,
lawlessness.

shield and sword and war.

21

Let not a humbled one be turned away in

Interlude on strings

shame;

poor and needy will praise your name.

5(4) It is you who gives light marvelously from

22

Rise up, O God; plead your cause;

everlasting mountains.

remember how you are reproached by the

6(5) All the stupid in heart were troubled;

fool all day long.

they slept their sleep and found

23

Do not forget the voice of your suppliants;

nothing—

the pride of those who hate you went up

all the men of wealth, with their hands.

to you continually.

7(6) At your rebuke, O God of Iakob,

those mounted on horses became

Psalm 74(75)

drowsy.

1

Regarding completion. Do Not Destroy. dA

8(7) You—awesome you are!

Psalm d. Pertaining to Asaph. dOf an Oded.

Who shall withstand you?

From then is your anger.

2(1) We will acknowledge you, O God;

9(8) From the sky you made judgment heard;

we will acknowledge and call upon your

earth feared and was still,

name.

10(9) when God rose up to establish judgment,

3

I will tell of your wondrous deeds, (2)when

to save all the meek of the earth.

I seize an opportune moment;

Interlude on strings

a *it 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

psalms 75(76)-77(78)

585

11(10) Because human thought will acknowledge

17(16)Waters saw you, O God;

you,

waters saw you, and they were afraid,

and a remnant of thought will celebrate

and the deep was troubled, a great

you.

roaring of waters.

12(11) Make vows, and pay to the Lord your God;

18(17)A voice the clouds gave forth;

all who are around him will bring gifts

indeed, your arrows are passing through.

13

to the one who is awesome

19(18)A voice of your thunder was in the circuitd;

and (12)who cuts off the spirit of rulers,

your lightnings gave light to the world;

awesome to the kings of the earth.

the earth shook and was set atremble.

20(19) In the sea was your way,

Psalm 76(77)

and your paths in many waters,

and your footprints will not be known.

1

21(20)

Regarding completion. Over Idithoun.

You guided your people like sheep

Pertaining to Asaph. A Psalm.

by the hand of Moyses and Aaron.

2(1) With my voice I cried to the Lord,

Psalm 77(78)

with my voice to God, and he paid

attention to me.

1

Of understanding. Pertaining to Asaph.

3(2) In a day of my affliction I sought God,
with my hands, at night, before him, and

(1)

Pay attention, O my people, to my law;

I was not deceived;

incline your ears to the words of my

my soul refused to be comforted.

mouth.

4(3) I thought of God, and I was glad;

2

I will open my mouth in a parablee;

I pondered, and my spirit became

I will utter problems from of old,

discouraged.

3

things that we heard, and we knew them,

Interlude on strings

and our fathers told us.

4

They were not hidden from their children to

5(4) With watchesa my eyes were preoccupied;

a next generation,

I was troubled and did not speak.

as they kept telling of the praises of the

6(5) I considered days of old,

Lord

and years of long ago I remembered and

and of his dominance

meditated;

and of the wonders that he did.

7(6) at night I would commune with my heart,

and I would probe my spirit:

5

He established a witness in Iakob

8(7) "Surely the Lord will not spurn forever

and set a law in Israel,

and will not add to be well pleased any

which he commanded our fathers

longer?

to make them known to their sons,

9(8) Or will he completely cut off his mercy

6

that a next generation might know them,

from generation to generation?

sons that will be born,

10(9) Or will God forget to be compassionate?

and they shall rise up and tell them to their

Or will he in his anger shut up his

sons

compassion?"

7

so that they should set their hope in God

Interlude on strings

and not forget the works of God

and seekf out his commandments,

11(10) And I said, “Now I have begun:

8

that they should not be like their fathers,

this change was of the right hand of the

a generation, crooked and embittering,

Most High!”

a generation which did not set its heart

aright,

12(11) I called to mind the works of the Lord,

and its spirit was not faithful to God.

because I will remember your wonders

from of old.

9

Ephraim’s sons, though bending and

13(12)And I will meditate on all your works,

shooting their bows,

and among your practices I will ponder.

were turned back on a day of war.

14(13)O God, your way is in cthe holy placec.

10

They did not keep the covenant of God,

What god is great like our God?

and in his law they did not want to walk.

15(14)You are the God who works wonders;

11

And they forgot his benefactions
you made known your power among the
and his marvels that he showed them
peoples.

12

in the sight of their fathers, which marvels

16(15)You redeemed your people with your strong

he worked

arm,

in the land of Egypt, in Tanis' plain.

the sons of Iakob and Ioseph.

13

He broke asunder a sea and brought them

Interlude on strings

through

*al.e. of the night b my spirit would probe = Ra cOr what is
holy dl.e. of the earth e parables = Ra fPr they will = Ra*

586

psalms 77(78)

and made waters stand like a wineskin.

37

And their heart was not upright with him,

14

And he led them with a cloud by day,

nor were they true to his covenant.

and all night long with an illumination

38

Yet he is compassionate
of fire.

and will atone their sins and not destroy

15

He broke asunder a rock in a wilderness
them,

and gave them drink as from a

and he will increase to turn away his anger
voluminous deep.

and not ignite all his wrath.

16

And he brought out water from a rock

39

And he remembered that they were flesh,
and brought down waters like rivers.

a breath that passes and does not come
again.

17

And they added still to sin against him;

40

How often they embittered him in the
they embittered the Most High in a
wilderness;
waterless land.

they provoked him to anger in an arid

18

And they tested God in their hearts
land!
by demanding food for their souls.

41

And they turned about and tested God,

19

And they spoke against God and said,
and the Holy One of Israel they
“Surely, God will not be able to spread a
provoked.

table in a wilderness?

42

They did not keep in mind his hand,

20

Even though he struck a rock and waters
the day on which he redeemed them

gushed out
from an oppressor's hand;
and wadis deluged,

43

how he displayed in Egypt his signs,
surely, he cannot also give bread
and his wonders in Tanis' plain.
or spread a table for his people?"

44

And he turned their rivers into blood,
and their pools, so that they could not

21

Therefore, the Lord heard and was put out,
drink.

and a fire was kindled in Iakob,

45

He sent a dog-fly among them, and it
and anger mounted against Israel,
devoured them,

22

because they had no faith in God
and a frog, and it destroyed them.
nor did they hope in his saving power.

46

And he gave their crops over to the rust,

23

And he commanded clouds above
and their labors to the grasshopper.
and opened heaven's doors,

47

He killed their vine with hail

24

and he rained down manna for them to eat,
and their mulberry trees with the hoar-
and heaven's bread he gave them.

frost.

25

Bread of angels man ate;

48

And he gave over their cattle to hail
provisions he sent them in abundance.
and their property to the fire.

26

He removed a south wind from heaven,

49

He sent among them his anger's wrath,
and he led on, by his dominance, a
anger and wrath and affliction,
southwest wind,
a dispatch through wicked angels.

27

and he rained upon them flesh like dust

50

He made a path for his wrath;
and winged birds like the sand of seas,
he did not spare their souls from death,

28

and they fell in the midst of their camp,
and their cattle he consigned to death.
all around their coverts.

51

And he struck every firstborn in Egypt,

29

And they ate and were well filled,
first fruit of their labors in the coverts of

and what they craved he brought them;

Cham.

30

they were not deprived of what they craved.

52

And he removed his people like sheep

While their food was still in their

and brought them up like a flock in a

mouth,

wilderness.

31

God's wrath also rose against them,

53

And he guided them in hope, and they were

and he killed among their sleek ones,

not in dread,

and the select of Israel he shackled.

but their enemies a sea covered.

54

And he brought them to a territory of his

32

Amidst all these things they still sinned,
holy precinct,
and they did not believe in his marvels.
this mountain that his right hand

33

And in vanity did their days end,
acquired.
and their years with haste.

55

And he threw out nations from before them,

34

When he was killing them, they would seek
and he distributed to them shares by
him out;

measuring line

they would turn to God and be early.

and made the tribes of Israel encamp in

35

And they remembered that God was their

their coverts.

helper

and God the Most High was their

56

And they tested and embittered God the
redeemer.

Most High.

36

And they deceived him with their mouth;

And his testimonies they did not

with their tongue they lied to him.

observe

psalms 77(78)-79(80)

587

57

and turned away and were faithless as also

5

How long, O Lord, will you be utterly angry,
their fathers;

will your jealousy burn like fire?

they were twisted into a crooked bow.

6

Pour out your wrath on nations

58

And they provoked him to anger with their

that do not know you

hills,

and on kingdoms

and with their carved images they moved

that did not call on your name,

him to jealousy.

7

because they devoured Jakob

59

God heard and disdained,

and his place they laid waste.

and he treated Israel with utter
contempt.

8

Do not remember our lawless deeds of long

60

And he rejected his tent at Selob,

ago;

ac covert where he encamped among

let your compassion speedily preoccupy
human beings,

us,

61

and gave their strength over to captivity
because we became very poor.

and their comeliness into an enemy's

9

Help us, O God our savior;

hands.

for the sake of the glory of your name,

62

And he consigned his people to a sword,

O Lord, rescue us,

and his heritage he disdained.

and atone for our sins, for the sake of

63

Their young men fire devoured,

your name,

and their girls were not bewailed.

10

so that the nations may not say,

64

Their priests fell by sword,

“Where is their God?”—

and their widows will not be lamented.

and let the avenging of the outpoured blood

65

And the Lord awoke as one that sleeps,

of your slaves

like a strong man intoxicated with wine.

be known among the nations before our

66

And he struck his enemies backwards;

eyes.

everlasting disgrace he put them to.

11

Let the groaning of the prisoners come

67

And he rejected the covert of Ioseph,

before you;

and the tribe of Ephraim he did not

according to the greatness of your arm

choose,

preserve the sons of those put to death.

68

and he chose the tribe of Ioudas,

12

Return sevenfold into the bosom of our
Mount Sion, which he loved.

neighbors

69

And he built his holy precinct like that of

their reproaching with which they
unicorns,
reproached you, O Lord!
in the land—he founded itd forever.

13

But we, your people and sheep of your

70

And he chose Daidid his slave

pasture,

and took him from the sheepfolds;

will acknowledge you openly forever;

71

from behind the lambing ewes he took him

to generation and generation we will

to shepherd Jakob his people

recount your praise.

and Israel his inheritance.

72

And he shepherded them in the innocence

Psalm 79(80)

of his heart,

and by the cleverness of his hands he

1

Regarding completion. Over those that will be
guided them.

changed. A witness. Pertaining to Asaph. A

Psalm.

Psalm 78(79)

2(1) You who shepherd Israel, pay attention,

1

A Psalm. Pertaining to Asaph.

you who guide Joseph like sheep!

You who sit upon the cherubin, appear!

(1)

O God, nations came into your inheritance;

3(2) Before Ephraim and Benjamin and Manasse

they defiled your holy shrine;

arouse your dominance,

they made Jerusalem into a garden-

and come in order to save us!

watcher's hut.

2

They placed the carcasses of your slaves

4(3) O God, bring us back,

as food for the birds of the air,

and show your face, and we shall be

the flesh of your devout for the wild

saved.

animals of the earth.

3

They poured out their blood like water

5(4) O Lord God of hosts,

all around Jerusalem,

how long will you be angry with the

and there was no one to bury.

prayer of your slave,

4

We became a reproach to our neighbors,

6(5) will you feed themf with bread of tears,

mockery and derision to those around us.

and give themf tears to drink in measure?

aPr *and* = Ra b *Selom* = Ra c *his* = Ra dPossibly *Sion* e +
Over the Assyrian = Ra f *us* = Ra

588

psalms 79(80)-81(82)

7(6) You made us a controversy to our neighbors,

A tongue he heard, which he did not

and our enemies mocked us.

know;

7(6)

he removed his back from burdens;

8(7) Oa God of hosts, bring us back,

his hands slaved at the basket.

and show your face, and we shall be

8(7) "In affliction you called upon me, and I
saved.

rescued you;

Interlude on strings

I hearkened to you in a secret spot of a
tempest;

9(8) A vine you transferred from Egypt;

I tested you at a water of contention.

you threw out nations and planted it.

Interlude on strings

10(9) You cleared the way for it,

and you planted its roots and bit filled

9(8) "Hear, O my people, and I will admonish

the landb.

you;

11(10) Its shade covered mountains,

O Israel, if you would hear me!

and its tendrils the cedars of God;

10(9) There shall be no recent god among you,

12(11) it sent out its branches as far as the sea,

nor shall you do obeisance to a foreign

and as far as the river its shoots.

god.

13(12)Why did you bring down its fence,

11(10) For I am the Lord your God,

and all who pass along the way pluck its

who brought you up out of the land of

fruit?

Egypt.

14(13) A boar from the forest ravaged it,

Open wide your mouth, and I will fill it.

and a lone wild beast fed on it.

12(11) "And my people did not hear my voice;

15(14) O God of hosts, do bring back;

and Israel paid no attention to me.

look down from heaven, and see,

13(12) And I sent them away in accordance with

and have regard for this vine,

the practices of their hearts;

16(15)

and restore that which your right hand

they shall walk in their practices.

14(13)

planted—

If my people had heard me,

and look upon a son of man, whom you

if Israel had walked by my ways,

15(14)

made strong for yourself.

in no time I would have humbled their

17(16)Burnt with fire and dug up itd was;

enemies,

at the rebuke of your face they will

and on those that afflict them I would

perish.

have put my hand.”

18(17)

16(15)

Let your hand be upon the man at your

The enemies of the Lord lied to him,

right hand,

and their season will be forever.

17(16)

and upon a son of man, whom you made

And he fed them with wheat’s fat,

strong for yourself.

and from a rock he satisfied them with

19(18)And we will never turn away from you;

honey.

you will revive us, and we will call on
your name.

Psalm 81(82)

20(19) O Lord God of hosts, bring us back,

1

A Psalm. Pertaining to Asaph.

and show your face, and we shall be
saved.

(1)

God stood in a gathering of gods,
but in their midst he discerningly judges

Psalm 80(81)

gods:

2

“How long will you judge with injustice

1

Regarding completion. Over the wine vats.
and to sinners show partiality?

Pertaining to Asaphe.

Interlude on strings

2(1) Rejoice in God our helper;

3

“Give justice to orphan and poor;

shout for joy to the God of Iakob.

of lowly and needy maintain the right.

3(2) Raise a melody; sound a drum,

4

Deliver needy and poor;

delightful harp with lyre.

from a sinner’s hand rescue them.”

4(3) Trumpet with a trumpet at a new moon,

at a high day of our feast,

5

They had neither knowledge nor
5(4) because it is an ordinance for Israel
understanding;
and a judgment belonging to the God of
in darkness they walk around;
Iakob.

all the foundations of the earth will be
6(5) A testimony in Ioseph he made himf,
shaken.

when he went out from the land of
Egypt.

6

I said, "Gods you are,

a + *Lord* = Ra b *the land was filled* = Ra c Lacking in Gk
d. e. *the vine* e + *A Psalm* = Ra f Possibly *Israel* or *Iakob*
psalms 81(82)-84(85)

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and sons of the Most High,
you alone are Most High over all the

7

but you all are dying like human beings,
earth.

and like one of the rulers you fall.”

Psalm 83(84)

8

Rise up, O God, judge the earth,
because you will gain possession of all

1

Regarding completion. Over the wine vats.
the nations.

Pertaining to the sons of Kore. A Psalm.

Psalm 82(83)

2(1) How beloved are your coverts,

O Lord of hosts!

1

bAn Ode. Of a Psalm. Pertaining to Asaph.

3(2) My soul longs and faints

for the courts of the Lord;

2(1) O God, who shall be likened to you?

my heart and my flesh rejoiced in a living

Do not keep silent nor be appeased,

God.

O God,

3(2) because, look, your enemies made a

4(3) Indeed, a sparrow found itself a home,

tumult,

and a turtle-dove a nest for herself,

and those who hate you raised their

where she will lay her young:

head.

your altars, O Lord of hosts,

4(3) Against your people they laid villainous

my King and my God.

plans,

5(4) Happy are those who live in your house;

and they conspired against your saints.

for ages upon ages they will praise you.

5(4) They said, "Come, and let us destroy them

Interlude on strings

from being a nation,

and the name of Israel shall be

6(5) Happy the man whose support is from you,

remembered no more,”

O Lord;

6(5) because they conspired together with one

ascentsd he arranged in his heart,

accord;

7(6) in the valley of weeping, to a place which he

against you they made a covenant—

appointed.

7(6) the coverts of the Idumeans and the

Indeed, the lawgiver will give blessings.

Ismaelites,

8(7) They will go from strength to strength;

Moab and the Hagarites,

God of gods will be seen in Sion.

8(7) Gebal and Ammon and Amalek,

and allophyles with the inhabitants of

9(8) O Lord God of hosts, listen to my prayer;

Tyre;

give ear, O God of Iakob!

9(8) indeed, even Assour came along with them;

Interlude on strings

they came as support for sons of Lot.

Interlude on strings

10(9) O God our protector, see,

and look on the face of your anointed,

10(9) Do to them as to Madiam and to Sisara,

11(10) because one day in your courts is better—
as Iabin was at Wadi Kison!

beyond thousands.

11(10) They were destroyed at Aendor;

I chose to be cast aside in the house of God

they became dung for the ground.

rather than to live in covert of sinners.

12(11) Make their rulers like Oreb and Zeb

12(11) Because mercy and truth the Lord God loves,

and Zebbee and Salmana—all their rulers,

favor and glory he will bestow.

13(12) who said, "Let us take for our own

The Lord will not withhold good things

possession the sanctuary of God."

from those who walk in innocence.

13(12)O Lord of hosts,

14(13)O my God, make them like a wheel,

happy is the person who hopes in you.

like a straw in the wind.

15(14)Like a fire that will blaze through a forest,

Psalm 84(85)

as a flame might burn up mountains,

16(15)so you will pursue them with your tempest,

1

Regarding completion. Pertaining to the sons of
and with your wrath dismay them.

Kore. A Psalm.

17(16)Fill their faces with dishonor,

and they will seek your name, O Lord.

2(1) You took pleasure, Lord, in your land;

18(17)Let them be put to shame and be dismayed
you turned away the captivity of Jakob.

forever and ever,

3(2) You forgave your people their acts of

and let them be embarrassed and perish.

lawlessness;

19(18)And let them know that your name is the
you covered all their sins.

Lord;

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*

590

psalms 84(85)-86(87)

4(3) You put a stop to all your wrath;

10

Because you are great and one who does
you turned away from your hot anger.

wondrous things,

you alone are Goda.

5(4) Bring us back, O God of our deliverance,

11

Guide me, O Lord, by your way,

and turn away your anger from us.

and I shall walk in your truth;

6(5) Surely, you will not be angry with us forever

let my heart be glad to revere your

or prolong your anger from generation to

name.

generation?

12

I will acknowledge you, O Lord my God,

7(6) O God, when it is you who brings us back

with my whole heart,

you will revive us,

and I will glorify your name forever,

and your people will be glad in you.

13

because your mercy toward me is great,

8(7) Show us, O Lord, your mercy,

and you rescued my soul from deepest

and your deliverance may you grant us.

Hades.

9(8) I will hear what the Lord God will speak

14

O God, transgressors of the law rose up

with me,

against me,

because he will speak peace to his people
and a band of strong ones sought my

and to his devout

soul,

and to those who turn to him their heart.

and they did not set you before them.

10(9) But for those who fear him his deliverance

15

But you, O Lord God, are compassionate

is at hand,

and merciful,

that glory may encamp in our land.

slow to anger and abounding in mercy

and true.

11(10) Mercy and truth met;

16

Look upon me, and have mercy on me;

righteousness and peace kissed.

give your might to your servant,

12(11) Truth sprouted from the ground,

and save the son of your serving girl.

and righteousness peered down from the

17

Make with me a sign for good,

sky.

and let those who hate me see and be put

13(12) Indeed, the Lord will give kindness,

to shame,

and our land will yield its crop.

because it is you, O Lord, who helped me

14(13) Righteousness will go before him

and comforted me.

and will place his steps in the way.

Psalm 86(87)

Psalm 85(86)

1

Pertaining to the sons of Kore. bA Psalm. Of an

1

A Prayer. Pertaining to Daud.

Odeb.

(1)

Incline your ear, O Lord, and hearken to me,

(1)

His foundations are on the holy

because poor and needy I am.

mountains;

2

Preserve my life, because I am a devotee;

2

the Lord loves the gates of Sion

save your slave who hopes in you, O my

more than all the coverts of Iakob.

God.

3

Glorious things were spoken of you,

3

Have mercy on me, O Lord,

O city of God.

because to you I will cry all day long.

Interlude on strings

4

Gladden the soul of your slave,
because to you, O Lord, I lifted up my soul,

4

I will mention Raab and Babylon to those

5

because it is you, O Lord, who are kind and
who know me.

gentle

And look, allophyles and Tyre and a
and abounding in mercy to all who call
people of Ethiopians—
on you.

these were born there.

6

Give ear, O Lord, to my prayer,
and attend to the voice of my petition.

5

cWith regard to Sion, surely noc person will

7

In a day of my affliction I cried to you,
say,

because you listened to me.

“And da persond was born in it?”

And himself founded it—the Most High!

8

There is none like you among gods, O Lord,

6

The Lord will recount, in a list of peoples
and there are no works like yours.
and rulers, those that were born in it.

9

All the nations, as many as you made, shall

Interlude on strings

come

and do obeisance before you, O Lord,

7

Seeing that they are glad, the habitation of

and shall glorify your name.

all is in you.

*aPr the great = Ra bPossibly a psalm (instrumental music)
accompanied by a song of praise (vocal music) c Mother
Sion, a = Ra dPerhaps so-and-so*

psalms 87(88)-88(89)

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Psalm 87(88)

yourf scares threw me in disarray.

18(17)They surrounded me like water all day

1

aAn Ode. Of a Psalma. Pertaining to the sons of

long;

Kore. Regarding completion. Over Maeleth in

they closed in on me at once.

19(18)

order that he be answered. Of understanding.

You distanced from me friend and fellow

Pertaining to Haiman the Israelite.

and my acquaintances due to misery.

2(1) O Lord, God of my deliverance,

Psalm 88(89)

by day I cried out, and at night, before

you;

1

Of understanding. Pertaining to Aithan the

3(2) let my prayer come before you;

Israelite.

incline your ear to my petitionb.

2(1) Of your mercies, O Lord, I will sing forever;

4(3) Because my soul was full of troubles

to generation and generation I will

and my life drew near to Hades,

proclaim your truth with my

5(4) I was counted among those who go down
mouth,

into a pit;

3(2) because you said, "Forever mercy will be
I became like a helpless person, free
built."

among corpses,

In the heavens your truth will be

6(5) like casualtiesc lying asleep in a grave,
prepared.

whom you remembered no more,

and they were thrust away from your

4(3) "I made a covenant with my chosen ones;
hand.

I swore to Daudid my slave:

7(6) They put me in a very deep pit,

5(4) 'Forever I will provide offspring for you
in dark places and in death's shadow.

and will build your throne for generation

8(7) Upon me your anger was fixed,

and generation.' “

and all your billows you brought upon

Interlude on strings

me.

Interlude on strings

6(5) The heavens will acknowledge your
wonders, O Lord,

9(8) You distanced my acquaintances from me;
indeed, your truth in an assembly of
they made me an abomination to
holy ones,
themselves.

7(6) because who in the clouds shall be deemed
I was handed over and could not walk
equal to the Lord?
away;

And who among divine sons shall be

10(9)
my eyes grew weak through poverty.
compared with the Lord?

I cried out to you, O Lord, all day long;

8(7) God is glorified in a council of holy ones,
I spread out my hands to you.

great and awesome to all that are around

11(10) Surely, you shall not work wonders for the
him.

dead?

9(8) O Lord God of hosts, who is like you?

Or will physicians raise up, and they

You are powerful, O Lord, and your truth

acknowledge you?

is around you.

Interlude on strings

10(9) It is you who rule the might of the sea,
and the surge of its waves you calm.

12(11) Surely, no one will declare your mercy in a

11(10) It is you who brought low a proud one like

grave

one wounded;

and your truth in the ruin?

with the arm of your power you scattered

13(12) Surely, your wonders will not be known in
your enemies.

the darkness,

12(11) Yours are the heavens, and yours is the

and your righteousness in a land

earth;

forgotten?

the world and all that is in it you

founded.

14(13) And I, O Lord, I cried out to you,

13(12) The north and seas you created;

and in the morning my prayer will

Thabor and Hermon will rejoice in your

anticipate you.

name.

15(14)Why, O Lord, do you cast off my soul,

14(13) Yours is the arm with dominance;

do you turn away your face from me?

let your hand be strong;

16(15)Poor I am and in troubles from my youth,

let your right hand be exalted.

and after being exalted I was humbled

15(14) Righteousness and judgment are a provision

and became perplexed.

of your throne;

17(16)Your wrath swept over me;

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 d *eyes* = Ra eI.e. *the dead* fPr *and* = Ra g *and* = Ra

592

psalms 88(89)-89(90)

16(15)Happy are the people who know a shout for

39(38) But you, you spurned and rejected;

joy;

you put off your anointed.

O Lord, in the light of your countenance

40(39) You renounced the covenant with your slave;

they will walk,

you defiled his sanctity in the dust.

17(16) and in your name they will rejoice all day

41(40) You broke down all his defenses;

long,

you reduced his strongholds to
and in your righteousness they will be
cowardice.

exalted,

42(41) All the way-farers plundered him;

18(17)because you are the boast of their power
he became a reproach to his neighbors.

and by your favor our horn shall be

43(42)You exalted the right hand of his enemies;

exalted,

you made glad all his enemies.

19(18)because support is of the Lord

44(43)You turned away the help of his sword,

and of the Holy One of Israel, our king.

and you did not support him in battle.

45(44)You dismissed him from purification;

20(19) Then you spoke in a vision to your devout
his throne you smashed to the ground.

ones and said:

46(45)You diminished the days of his time;

“I added help to one who is powerful;

you covered him with shame.

I exalted one chosen from my people.

Interlude on strings

21(20) I found David my slave;

with my holy oil I anointed him.

47(46)How long, O Lord? Will you turn away

22(21) Indeed, my hand shall sustain him;

completely?

my arm also shall strengthen him.

Will your wrath burn like fire?

23(22)An enemy shall not profit by him,

48(47) Remember what my substance is.

and a son of lawlessness shall not add to

For, surely, you did not create all the sons

harm him.

of men in vain?

24(23) And I will crush his enemies from before

49(48)Who is the person who shall live and not

him,

see death,

and those who hate him I will rout.

shall rescue his soul from the power of

25(24) And my truth and my mercy shall be with

Hades?

him,

Interlude on strings

and in my name his horn shall be
exalted.

50(49) Lord, where are your mercies of long ago,

26(25)And I will set his hand in a sea,

which you swore to Daid by your truth?

and in rivers his right hand.

51(50) Remember, O Lord, the reproach against

27(26)He shall call upon me, 'My Father you are,

your slaves,

my God and supporter of my deliverance!'

which I bore in my bosom, from many

28(27) And I will make him a firstborn,

nations,

high among the kings of the earth.

52(51) with which your enemies reproached,

29(28)Forever I will keep my mercy for him,

O Lord,

and my covenant with him will stand

with which they reproached what had
firm.

been exchanged for your anointed.

30(29) And I will establish his seed forever and

ever

53(52) Blessed be the Lord forever.

and his throne as the days of the sky.

May it be; may it be.

31(30) If his sons forsake my law

and by my judgments do not walk,

BOOK IV

32(31) if my statutes they shall violate
and my commandments they do not

(Psalms 89[90]-105[106])

keep,

33(32)I will visit their lawlessness with a rod,

Psalm 89(90)

and with scourges their sins,

34(33)but my mercy I will never disperse from him

1

A Prayer. cPertaining to c Moyses, man of God.

nor be unjust in my truth,

35(34)nor will I violate my covenant

(1)

Lord, you became a refuge to us

and set aside what proceeds from my lips.

in generation and generation.

36(35) Once and for all I swore aby my holinessa,

2

Before mountains were brought forth

'If I will lie to David.'

and the earth and the world were formed,

37(36)His seed shall remain forever,

and from everlasting to everlasting you

and his throne is like the sun before me,

are.

38(37) and like the moon, established forever.

And the witness in heaven is faithful.”

3

Do not turn man away to humiliation.

Interlude on strings

And you said, "Return, you sons of men,"

aOr *in my holy place* bOr *holy precinct* c *Of = Ra*

psalms 89(90)-91(92)

593

4

because a thousand years in your sight

3

because it is he who will rescue me from a

are like the day of yesterday that passed

trap of hunters

and a watch in a night.

and from a troublesome word;

4

with the broad of his back he will shade you,

5

Years shall be the objects of their scorn;

and under his wings you will find hope;

in the morning may it pass like young

with a shield his truth will surround you.

growth;

5

You will not be afraid of nocturnal fright,

6

in the morning may it flourish and pass;

of an arrow that flies by day,

in the evening may it fall, become hard

6

of a deed that travels in darkness,

and wither.

of mishap and noonday demon.

7

Because we expired by your wrath

7

At your side a thousand will fall,

and by your anger we were troubled,

and ten thousand at your right,

8

you set our lawless deeds before you;

but it will not come near you.

our lifetime became an illumination of

8

Only with your eyes will you perceive,

your face.

and the requital of sinners you will see.

9

Because all our days expired

9

Because you, O Lord, are my hope,

and by your wrath we expired

the Most High you made your refuge.

our years I'd ponder like a cobweb.

10

No evil shall come before you,

10

The days of our years—in them are seventy

and no scourge shall come near your

years,

covert,

but if in acts of dominance eighty years,

11

because he will command his angels

and the greater part of them is toil and

concerning you

trouble,

to guard you in all your ways;

because meekness came upon us, and we

12

upon hands they will bear you up

shall become disciplined.

so that you will not dash your foot

against a stone.

11

Who knows the might of your wrath,

13

On asp and cobra you will tread,

and your anger from your fear?

and you will trample lion and dragon

12

cMake thus known to reckon up your right

under foot.

hand

and those fettered in heart by wisdom.

14

Because in me he hoped, I will also rescue

him;

13

Bring back, O Lord! How long?

I will protect him, because he knew my

And be consoled over your slaves!

name.

14

In the morning we were filled with your

15

He will call to me, and I will listen to him;

mercy,

I am with him in trouble;

and we rejoiced and were glad in all our

It will rescue them and glorify him.

days.

16

With length of days I will satisfy him

15

We were glad as many days as you humbled
and show him my deliverance.

us,

years as we saw evil.

Psalm 91(92)

16

And look upon your slaves and upon your
works,

1

gA Psalm. Of an Odeg. Regarding the day of the
and guide their sons.

sabbath.

17

Let the splendor of the Lord our God be

upon us

2(1) It is good to acknowledge the Lord
and prosper upon us the work of our
and to make music to your name, O Most
hands.

High,

3(2) in order to declare your mercy in the

Psalm 90(91)

morning

and your truth every night

1

eA laudation. Of an Odee. Pertaining to Daid.

4(3) on a ten-stringed harp,

with an ode on a lyre,

(1)

He who lives by the help of the Most High,

5(4) because you, O Lord, made me glad by your

in a shelter of the God of the sky he will

work,

lodge.

and at the deeds of your hands I will

2

He will say to the Lord, "My supporter you

rejoice.

are and my refuge;

my God, I will hope in him,"

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)

594

psalms 91(92)-93(94)

Your thoughts reached great depth!

the God of vengeance spoke openly!

7(6) A foolish man cannot know,

2

Be exalted, O you who judge the earth;

and a stupid one will not understand

give to the proud what they deserve!

these things.

3

How long shall sinners, O Lord,

8(7) When sinners sprang up like grass

how long shall sinners boast,

also all who practice lawlessness popped

4

shall they utter and talk injustice,

up

shall they talk—all those who practice
so that they may be destroyed forever and
lawlessness?

ever.

5

Your people, O Lord, they humbled,
9(8) But you are most high forever, O Lord,
and your heritage they wronged.

10(9) because, look, your enemies, O Lord,

6

Widow and guest they killed,
because, look, your enemies shall perish
and orphans they murdered,
and all those who practice lawlessness

7

and they said, “The Lord will not see,
shall be scattered.

nor will the God of Iakob understand.”

11(10) And my horn will be exalted like a unicorn's,

8

Do understand, O fools among the people,

and my old age with thick oil.

and, O stupid ones, think for once!

12(11) And my eye looked at my enemies,

9

He who planted the ear, does he not hear?

and among those who keep rising against

Or he who formed the eye, does he not

me, doing evil, my ear will hear.

perceive?

10

He who disciplines nations, will he not

13(12) A righteous one will flourish like a palm,

chastise,

and like a cedar in Lebanon he will

he who teaches man knowledge?

increase.

11

The Lord knows the thoughts of human

14(13)Planted in the house of the Lord,

beings,

in the courts of our God, they will

that they are vain.

flourish.

15(14) In prosperous old age they will still increase,

12

Happy the person whom you discipline,

and they will be living in comfort,

O Lord,

16(15) to declare that the Lord my God is upright,

and teach him out of your law,

and there is no injustice in him.

13

to calm him due to wicked days

until a hole is dug for the sinner,

Psalm 92(93)

14

because the Lord will not reject his people

and his heritage he will not abandon

1

bAc laudation. Of an Odeb. Pertaining to Dauid.

15

until justice turns into judgment,

and with all the upright in heart clinging

(1)

The Lord became king; he was robed in

to it.

majesty;

Interlude on strings

the Lord was robed in power and girded
himself.

16

Who will rise up for me against wicked
Indeed, he made firm the world, that it shall
people?

not be shaken;

Or who will stand with me against

2

your throne is prepared from then on;
people that practice lawlessness?
from everlasting you are.

17

If it had not been that the Lord had helped
me,

3

The streams lifted up, O Lord;
my soul would virtually have sojourned

the streams lifted up their voices.

in Hades.

4

Due to the voices of many waters

18

If I were to say, "My foot has been shaken,"

wondrous are the billows of the sea;

your mercy, O Lord, would help me.

wondrous on high is the Lord!

19

According to the multitude of my pains in

my heart

5

Your testimonies were made very sure;
your consolations loved my soul.

sanctity befits your house,

20

Surely a throne of lawlessness shall not be
O Lord, unto length of days.

in your presence,

he who shapes mischief by ordinance?

Psalm 93(94)

21

They will hunt down the soul of a righteous
one,

1

A Psalm. Pertaining to Daud. d[Pertaining to
and innocent blood they condemn.

the fourth day of the week.]d

22

And the Lord became to me a refuge,
and my God my hoped-for helper.

(1)

The Lord is God of vengeance;

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 e helps = Ra fPr O Lord

psalms 94(95)-96(97)

595

and according to their wickedness
but the Lord made the heavens.
the Lord our God will wipe them out.

6

Acknowledgment and beauty are before
him;

Psalm 94(95)

holiness and magnificence comprise his
sanctityc.

1

aA laudation. Of an Odea. Pertaining to Daudid.

7

Bring to the Lord, O paternal families of the

(1)

O come, let us rejoice in the Lord;

nations;

let us make a joyful noise to God our

bring to the Lord glory and honor.

savior!

8

Bring to the Lord glory due his name;

2

Let us anticipate his face with

raise offerings, and enter into his courts.

acknowledgment,

9

Do obeisance to the Lord in his holy court;
and with melodies let us make a joyful
let all the earth shake from before him.
noise to him,

3

because the Lord is a great God

10

Say among the nations, "The Lord became
and a great King over all the gods,
king!

4

because in his hand are the ends of the
Indeed, he set right the world, which

earth

shall not be shaken.

and the heights of the mountains are

He will judge peoples with
his,
forthrightness.”

5

because his is the sea and he made it

11

Let the heavens be glad, and let the earth
and the dry land his hands formed!

rejoice;

let the sea shake, and all that fills it;

6

O come, let us do obeisance and prostrate

12

let the plains exult, and everything in them.

ourselves before him,

Then shall all the trees of the forest

and let us weep before the Lord, who

rejoice

made us,

13

before the Lord, because he is coming,

7

because he is our God
because he is coming to judge the earth.
and we are people of his pasture
He will judge the world with righteousness
and sheep of his hand!
and peoples with his truth.
Today if you hear his voice,

Psalm 96(97)

8

do not harden your hearts, as at the
embittering,

1

Pertaining to David. b[When his land is being
like the day of the trial in the wilderness,
brought to order.]b

9

where your fathers tried me;
they put me to the proof and saw my

(1)

The Lord became king! Let the earth rejoice;
works.

let many islands be glad!

10

For forty years I loathed that generation,

2

Cloud and thick darkness are around him;
and said, "Always do they stray in heart,

righteousness and judgment keep his
and they did not know my ways.”

throne straight.

11

As I swore in my wrath,

3

Fire will go before him

“If they shall enter into my rest!”

and blaze around his enemies.

4

His lightnings gave light to the world;

Psalm 95(96)

the earth saw and shook.

5

The mountains melted like wax from before

1

b[When the house was being rebuilt after the

the Lord,

captivity.]b An Ode. Pertaining to David.

from before the Lord of all the earth.

(1)

Sing to the Lord a new song;

6

The heavens proclaimed his righteousness,

sing to the Lord, all the earth.

and all the peoples beheld his glory.

2

Sing to the Lord; bless his name;

7

Let all who do obeisance to carved images

tell of his deliverance from day to day.

be put to shame,

3

Declare his glory among the nations,

those who make their boast in their idols.

among all the peoples his marvelous

Do obeisance to him, all his angels!

works,

8

Sion heard and was glad,

4

because great is the Lord and very much

and the daughters of Judea rejoiced

praiseworthy;

on account of your judgments, O Lord.

he is terrible to all the gods,

9

Because you are the Lord most high over all

5

because all the gods of the nations are

the earth,

demons,

you were exalted far above all the gods.

aPerhaps a song of praise sung without instrumental accompaniment bWithout [] = Ra cOr holy precinct dPr the = Ra

596

psalms 96(97)-100(101)

10

You who love the Lord, hate evil!

and do obeisance at the footstool of his

Hea guards the souls of his devout;

feet,

from the hand of sinners he will rescue

because holy is he!

them.

11

Light dawned for the righteous,

6

Moyses and Aaron were among his priests,

and gladness for the upright in heart.

and Samouel among those who called on

12

Be glad in the Lord, O you righteous,

his name.

and acknowledge the mention of his

They called on the Lord,

holiness!

and he hearkened to them.

7

In a pillar of cloud he would speak to them;

Psalm 97(98)

they would keep his testimonies
and the ordinances that he gave them.

1

A Psalm. Pertaining to David.

8

O Lord our God, it was you who would

(1)

Sing to the Lord a new song,

hearken to them;

because the Lord did marvelous things.

O God, it was you who was being very

His right hand saved for him,

merciful to them

and his holy arm.

and an avenger of all their practices.

2

The Lord made known his deliverance;

9

Exalt the Lord our God,

before the nations he revealed his

and do obeisance toward his holy

righteousness.

mountain,

3

He remembered his mercy to Jakob

because the Lord our God is holy.

and his truth to the house of Israel.

All the ends of the earth saw

Psalm 99(100)

the deliverance of our God.

1

A Psalm. Regarding acknowledgment.

4

Make a joyful noise to the Lord, all the earth;

(1)

Make a joyful noise to the Lord, all the earth,
sing, and rejoice, and make music.

5

Make music to the Lord with a lyre,

2

Be subject to the Lord with gladness;
with a lyre and the sound of a tune.
Enter before him with rejoicing.

6

With metal trumpets and the sound of a

horn trumpet

3

Know that the Lord, he is God.

make a joyful noise before the King, the

It is he who made us, and not we;

Lord.

his people dwell in it,

and sheep of his pasture.

7

Let the sea shake, and all that fills it,

the world and those who live in it.

4

Enter into his gates with acknowledgment,

8

Streams will together clap their hands;

into his courts with hymns.

the mountains will rejoice,

Acknowledge him; praise his name,

9

because he has come

5

because the Lord is kind;

to judge the earth.

his mercy endures forever,

He will judge the world with righteousness

and to generation and generation is his

and peoples with uprightness.

truth.

Psalm 98(99)

Psalm 100(101)

1

A Psalm. Pertaining to David.

1

Pertaining to David. A Psalm.

(1)

The Lord became king; let peoples grow

(1)

Of mercy and of justice I will sing to you,

angry!

O Lord;

He who sits upon the cheroubin—let the

2

I will make music

earth shake!

(2)

and take note of a blameless way.

2

The Lord is great in Sion,

When will you come to me?

and he is high over all the peoples.

3

Let them acknowledge your great name,

I would walk in my innocence of heart

because it is awesome and holy!

within my house.

4

A king's honor loves justice;

3

I did not set before my eyes

it was you who provided uprightness;

an act against the law.

it was you who executed justice

and righteousness in Iakob.

People who practice transgression I hated;

5

Exalt the Lord our God,

4

a crooked heart did not cling to me.

a *The Lord = Ra* b *God = Ra* c *Perhaps and not we him*

dLacking in Gk

psalms 100(101)-102(103)

597

When the wicked kept turning away from

12(11) My days faded like a shadow,

me,

and I, like grass, I withered away.

I would no longer know him.

13(12)But you, O Lord, remain forever,

5

The one who was secretly slandering his

and the mention of you to generation

fellow,

and generation.

him I would chase away.

14(13)When you rise up you will have compassion

With a haughty eye and insatiate heart—

on Sion,

with him I would not eat.

because it is the appointed time to have
compassion on it,

6

My eyes would be on the faithful in the
because the appointed time has come,

15(14)

land

because your slaves held its stones dear

so that they might sit with me.

and on its dust they will have compassion.

If one walked in a blameless way,

16(15) And the nations will fear the name of the

he would minister to me.

Lord,

and all the kings of the earth your glory,

7

17(16)

No one who practiced haughtiness
because the Lord will build up Sion,
would live in my house;
and he will be seen in his glory.

18(17)

no one who uttered injustice
He regarded the prayer of the lowly
would prosper before my eyes.
and did not despise their petition.

8

19(18)

Morning by morning I would kill
Let this be recorded for another generation,
all the sinners in the land
and a people, which is being created, will
in order to destroy from the Lord's city
praise the Lord,

20(19)

all who practice lawlessness.
because he peered down from his holy
height,

Psalm 101(102)

the Lord from heaven looked at the earth,
21(20) to hear the groaning of the prisoners,

1

A prayer. Pertaining to the poor one. When he is
to set free the sons of those put to death,

22(21)

weary and pours out his petition before the
so that the name of the Lord might be
Lord.

declared in Sion,

and his praise in Jerusalem,

2(1) b

23(22)

O Lord, listen to my prayer,
when peoples gather together,
and let my cry come to you.

and kingdoms, to be subject to the Lord.

3(2) Do not turn away your face from me.

24(23)

In the day when I am afflicted,

He answered him in the way of his strength,

incline your ear to me;

“Tell me the paucity of my days.

25(24)

in the day when I call upon you,

Do not take me away at the mid-point of

listen to me speedily,

my days,

4(3) because my days vanished like smoke

while your years are in generation of

and my bones were burnt up like

generations!”

firewood.

5(4)

26(25)

My heart was stricken like grass and it

At the beginning it was you, O Lord, who

withered,

founded the earth,

because I forgot to eat my bread.

and the heavens are works of your hands.

6(5)

27(26)

Due to the sound of my groaning,
They will perish, but you will endure,
my bone clung to my flesh.

and they will all become old like a

7(6) I resembled a desert pelican,
garment.

I became like a long-eared owl on a
Like clothing you will change them,
building-site.

and they will be changed.

8(7)

28(27)

I lay awake,

But you are the same,

and I became like a lone sparrow on a
and your years will not fail.

29(28)

housetop.

The sons of your slaves shall encamp,

9(8) All day long my enemies would reproach
and their offspring shall prosper for ever.

me,

and those who used to commend me

Psalm 102(103)

would swear against me,

10(9) because I ate ashes like bread

1

Pertaining to David.

and would mix my drink with weeping,

11(10) from before your wrath and your anger,

(1)

Bless the Lord, O my soul,

because when you had lifted me up you

and all that is within me, his holy name.

dashed me down.

2

Bless the Lord, O my soul,

aLacking in Gk bTr after *listen* = Ra cOr *night raven* dl.e.
prayer/petition ePossibly *last* fPr *and* = Ra

598

psalms 102(103)-103(104)

and do not forget all his repayments—

Psalm 103(104)

3

who is very conciliatory toward all your acts
of lawlessness,

1

Pertaining to David.

who heals all your diseases,

4

who redeems your life from corruption,

(1)

Bless the Lord, O my soul.

who crowns you with mercy and

O Lord my God, you were greatly

compassion,

magnified.

5

who satisfies your desire with good,

With acknowledgment and splendor you
and your youth will be renewed like an
were clothed,
eagle's.

2

wrapping yourself in light as in a garment,
stretching out the sky like a skin.

6

One who performs aacts of pitya is the

3

He who covers his upper stories with waters,

Lord

he who makes cloud masses his step-up,
and judgment for all who are being
he who walks about on wings of winds.
wronged.

4

He who makes spirits his messengersc,

7

He made known his ways to Moyses,
and flaming fire his ministers.

to the sons of Israel his will.

8

Compassionate and merciful is the Lord,

5

He founded the earth on its stability;
slow to anger and abounding in mercy.
it will never ever be tilted.

9

He will not be totally angry,

6

The deep like a garment is his clothing;

nor will he keep his wrath forever.

above the mountains the waters will

10

Not according to our sins did he deal with

stand.

us,

7

At your rebuke they will flee;

nor according to our acts of lawlessness

at a voice of your thunder they will cower

did he repay us,

with fright.

11

because, as the sky is high above the earth,

8

Mountains ascend, and plains descend

he strengthened his mercy toward those

to a spot that you founded for them.

who fear him;

9

A boundary you set that they shall not pass,

12

as far as east is from west,

nor shall they return to cover the earth.

he has removed from us our acts of

lawlessness.

10

He who make springs gush forth in ravines;

13

As a father has compassion for sons,

between the mountains theyd will flow.

the Lord has had compassion for those

11

They will give drink to all the animals of the

who fear him,

field;

14

because he knew our makeup.

onagers will receive for their thirst.

Remember that we are dust!

12

On them the birds of the air will encamp;
from among the rocks they will give forth

15

As for man, his days are like grass;
sound.

like a flower of the field, so it will

13

When he waters mountains from his upper
bloom,
stories,

16

because a breath passed through it, and it
with the fruit of your work the earth shall
will be gone,
be fed,
and it will no longer recognize its place.

14

when he causes grass to grow for the cattle,

17

But the mercy of the Lord is from everlasting
and plants for the service of human

even to everlasting
beings,
on those who fear him,
to bring forth bread from the earth.
and his righteousness on sons' sons,

15

And wine gladdens a human heart,

18

for those who keep his covenant
to brighten a face with oil,
and remember his commandments, to do
and bread sustains a human heart.
them.

16

The trees of the plain shall be fed,
the cedars of Lebanon, which he

19

The Lord prepared his throne in the sky,
planted.

and his kingdom rules over all.

17

There sparrows will build their nests;

20

Bless the Lord, O all you, his angels,

the home of the heron fleads themf.

powerful in strength doing his bidding,

18

The high mountains are for the does;

to obey the voice of his words.

a rock is a refuge for the haresg.

21

Bless the Lord, all his hosts,

19

He made a moon for seasons;

his ministers doing his will.

the sun knew its setting.

22

Bless the Lord, all his works,

20

You set darkness, and it became night;

in every place of his dominion.

in it all the animals of the forest will

Bless the Lord, O my soul.

pass through,

aPerhaps *alms* b *the Lord* = Ra cOr *angels* d *waters* = Ra
ePossibly *the mountains* fPossibly *is already there*

g *hedgehogs* = Ra hI.e. *the night*

psalms 103(104)-104(105)

599

21

thea whelps roaring to seize

5

Remember the wonderful things which he
and to seek their food from God.

did,

22

The sun rose, and they gathered,
his miracles and the judgments of his
and in their dens they will lie down.

mouth,

23

A person will go out to his work

6

O offspring of Abraam, his slaves,
and to his labor until the evening.
sons of Iakob, his chosen.

24

How magnified were your works, O Lord!

7

The Lord himself is our God;
In wisdom you made them all;
in all the earth are his judgments.
the earth was filled with your

8

He remembered his covenant forever,
acquisition.

a word that he commanded for a

25

This great and wide sea;

thousand generations

there creeping things innumerable,

9

—that he pledged to Abraam—

living things, small with great.

and his oath to Isaak

26

There ships travel,

10

And he established itc for lakob as an
this dragon that you formed to mock at

ordinance

him.

and for Israel as an everlasting covenant,

11

saying, "To you I will give the land of

27

All look to you

Chanaan

to give them food in due season;
as a parcel for your inheritance.”

28

when you give to them, they will gather,
and when you open your hand,

12

When they were small in number,
all things together will be filled with
very few and resident aliens in it,
kindness.

13

they also passed from nation to nation,

29

But when you turn away your face, they will
from kingdom to another people.

be dismayed;

14

He allowed no person to do them wrong,

you cancel their spirit, and they will fail
and he rebuked kings on their account,
and return to their dust.

15

“Do not touch my anointed ones,

30

You will send forth your spirit, and they will
and among my prophets do no harm.”

be created,

and you will renew the face of the

16

And he summoned famine against the land,
ground.

and every sustenance of bread he crushed;

17

he sent a person ahead of them;

31

Let the glory of the Lord be forever.

Joseph was sold as a slave.

The Lord will be glad at his works—

18

They debased his feet with fetters;

32

he who looks on the earth and makes it

his soul passed through iron

tremble,

19

until what he had said came to pass;

he who touches the mountains and they

the saying of the Lord purified him.

smoke.

20

A king sent and released him,

33

I will sing to the Lord in my life;

a ruler of peoples, and set him free.

I will make music to my God while I

21

He made him lord of his house

have being.

and ruler of all his possessions,

34

May my conversation be pleasing to him,

22

to educate his officials to be like himself
and I will be glad in the Lord!
and to teach his elders wisdom.

35

May sinners fail from the earth,
and the lawless, so that they be no more.

23

And Israel entered into Egypt,
Bless the Lord, O my soul.
and Jakob lived as a resident alien in
Cham's land.

Psalm 104(105)

24

And he increased his people very much
and made them strong beyond their

1

Hallelouia.

enemies.

25

He changed their hearts to hate his people,

(1)

Acknowledge the Lord, and call on his
to deal craftily with his slaves.

name;

announce his deeds among the nations.

26

He sent out Moyses, his slave,

2

Sing to him, and make music to him;

Aaron, him whom he chose.

tell of all his wonderful things.

27

In them he placed the words of his signs

3

Be commended in his holy name;

and wonders in Cham's land.

let the heart of people that seek the Lord

28

He sent darkness, and it grew dark,

be glad.

and they embittered his words.

4

Seek the Lord and be strengthened;

29

He changed their waters into blood

seek his face continually.

and killed their fish.

aOm = Ra bOr *the universe* cl.e. *covenant* dl.e. *God*

600

psalms 104(105)-105(106)

30

Their land crawled with frogs,

6

We sinned together with our fathers;

in the chambers of their kings.

we acted lawlessly; we committed

31

He spoke, and dog-flies came,

injustice.

and gnats in all their territories.

7

Our fathers in Egypt did not consider your

32

He made their showers hail,

wonderful works;

and consuming fire was in their land.

they did not remember the abundance of

33

And he struck their vines and their fig trees

your mercy

and shattered a tree of their territory.

and embittered, when going up at the

34

He spoke, and the grasshopper came,

Red Sea.

and locust larva without number,

8

And he saved them for his name's sake,

35

and they devoured all the vegetation in their

to make known his dominance.

land

9

And he rebuked the Red Sea, and it became
and devoured the fruit of their land.

dry,

36

And he struck down every firstborn in their
and he guided them in the deep as in a

land,

wilderness.

first fruit of all their toil.

10

And he saved them from the hand of people

that hate

37

And he brought them out with silver and
and redeemed them from an enemy's
gold,
hand.

and there was no one among their tribes

11

And water covered those that afflicted them;
who was weak.

not one of them was left.

38

Egypt was glad at their exodus,

12

And they believed in his words,
because fear of them fell upon it.
and they sang his praise.

39

He spread a cloud as a coveringb,

and fire to give light during the night.

13

They were quick to forget his works;

40

They asked, and quails came,

they did not wait for his counsel.

and with heaven's bread he filled them.

14

And they craved with craving in the

41

He split a rock, and waters gushed out;

wilderness

rivers ran in waterless terrain,
and put God to the test in a waterless

42

because he remembered his holy word
region,
to Abraam, his slave.

15

and he gave them their request
and sent surfeit into their souls.

43

And he brought his people out with rejoicing,
and his chosen ones with gladness.

16

And they angered Moyses in the camp,

44

And he gave them lands of nations,
Aarond, the holy one of the Lord.
and labors of peoples they inherited,

17

The earth opened and swallowed up Dathan

45

that they might keep his statutes
and covered the company of Abiron.
and seek out his law.

18

And fire broke out in their company;
a flame burned up sinners.

Psalm 105(106)

19

And they made a calf at Choreb

1

Hallelouia.

and did obeisance to the carved image.

20

And they exchanged their glory

(1)

Acknowledge the Lord, because he is kind,

for a likeness of a bull calf that eats

because his mercy is forever.

grass.

2

Who shall speak of the acts of dominance of

21

They forgot the God who was saving them,

the Lord,

who did great things in Egypt,

make heard all his praises?

22

wondrous works in Cham's land

3

Happy are those who observe justice

and awesome things by the Red Sea.

and do righteousness at every

23

And he spoke in order to destroy them—
opportunity.

had not Moyses, his chosen one,
stood in the breach before him,

4

Remember us, O Lord, in the good pleasure
to turn away his wrath from destroying.

of your people;

regard us in your deliverance,

24

And they despised a desirable land;

5

that we may look at the kindness of your
they had no faith in his word.

chosen ones,

25

And they grumbled in their coverts;

that we may be glad in the gladness of
they did not listen to the voice of the
your nation,
Lord.

that we may be commended with your

26

And he raised his hand against them,
heritage.

to cast them down in the wilderness

a *every* = Ra b + *for them* cEvidently not the quail itself but
a bird of uncertain species that migrates with the quail.

dPr *and* = Ra

psalms 105(106)-106(107)

601

27

and to cast down their offspring among the
and gather us from among the nations,

nations

that we may acknowledge your holy
and scatter them in the lands.

name;

boast in your praise.

28

And they were initiated to Beelphegor
and ate sacrifices of the dead,

48

Blessed be the Lord God of Israel, from

29

and they provoked him with their practices,
everlasting even to everlasting.

and the falling broke out among them.

And all the people shall say, "May it be;

30

And Phinees stood and made atonement,
may it be."

and the breach abated.

31

And it was reckoned to him as righteousness

BOOK V

to generation and generation forever.

(Psalms 106[107]-151)

32

And they angered him at a water of
contention,

Psalm 106(107)

and it went ill with Moyses on their
account,

1

Hallelouia.

33

because they made his spirit bitter,
and he aparted with his lipsa.

(1)

Acknowledge the Lord, because he is kind,
because his mercy is forever.

34

They did not destroy the nations, which the

2

Let those redeemed by the Lord say so,

Lord told them,

whom he redeemed from an enemy's

35

and they mingled with the nations

hand.

and learned their works.

3

From the lands he gathered them in,

36

And they were subject to their carved

from east and west and north and sea.

images,

and it became to them a stumbling block.

4

They wandered in the wilderness in a

37

And they sacrificed their sons
waterless region;
and their daughters to the demons,
a way to a city of habitation they did not

38

and they poured out innocent blood,
find,
blood of their sons and daughters

5

being hungry and thirsty;
whom they sacrificed to the carved images
their soul fainted within them.

of Chanaan,

6

And they cried to the Lord when they were
and the land was murdered with blood.

being afflicted,

39

And it was defiled by their acts,

and from their anguish he rescued them

and they played the prostitute in their

7

and led them by a straight way,

practices.

to go to a city of habitation.

8

Let them acknowledge the Lord for his

40

And the Lord became furiously angry with

mercies

his people,

and for his wonderful works to the sons

and he abhorred his heritage,

of men,

41

and he gave them into the hands of nations,

9

because he fed an empty soul

and those who hated them ruled over

and a hungry soul he filled with good

them.

things,

42

And their enemies oppressed them,

10

when they sat in darkness and death's

and they were brought low under their

shadow,

hands.

imprisoned in poverty and in iron,

43

Many times he rescued them,

11

because they had embittered the sayings of

but they embittered him by their

God,

purposes

and the counsel of the Most High they

and were brought low by their

had provoked.

lawlessness.

12

And their heart was brought low by exertion;

44

And he regarded them when they were

they became weak, and there was no one

being afflicted,

to help.

when he listened to their petition.

13

And they cried to the Lord when they were

45

And he remembered his covenant
being afflicted,
and showed regret according to the
and from their anguish he saved them,
abundance of his mercy.

14

and he brought them out of darkness and

46

And he gave them over to be pitied
death's shadow,
before all who took them captive.
and their bonds he broke asunder.

15

Let them acknowledge the Lord for his

47

Save us, O Lord our God,

mercies

aPossibly *spoke rashly* bl.e. *rendered lifeless with bloodshed*

602

psalms 106(107)-107(108)

and for his wonderful works to the sons

37

and they sowed fields and planted vineyards

of men,

and produced a fruit of a yield.

16

because he shattered bronze gates

38

And he blessed them, and they were
and iron bars he crumpled.

multiplied greatly,

and their cattle he did not decrease.

17

He aided them from their lawless way,
for on account of their lawless acts they

39

And they were diminished and maltreated
were brought low;

through affliction, wrong and sorrow.

18

any kind of food their soul loathed,

40

Contempt poured down on rulers,

and they drew near to the gates of death.

and he a made them wander in an

19

And they cried to the Lord when they were
impassable and trackless region,
being afflicted,

41

and he helped a needy one out of poverty
and from their anguish he saved them;
and made their paternal families like

20

he sent out his word and healed them
sheep.

and rescued them from their destruction.

42

The upright will see it and be glad,

21

Let them acknowledge the Lord for his
and all lawlessness will stop its mouth.

mercies

43

Who is wise and will keep these things—
and for his wonderful works to the sons
and will they take note of the mercies of
of men.

the Lord?

22

And let them sacrifice a sacrifice of praise
and tell of his deeds with rejoicing.

Psalm 107(108)

23

1

a

Those who used to go down to the sea in
An Ode. Of a Psalms. Pertaining to David.
ships,

doing business on many waters—

2(1) Ready is my heart, O God; ready is my

24

it was they who saw the deeds of the Lord
heart;

and his wondrous works in the deep.

I will sing and make music in my glory.

25

He spoke and the tempest's blast stood,

3(2) Awake, O harp and lyre!

and its waves were raised on high.

I will awaken at dawn.

26

They mount up as far as the heavens,

4(3) I will acknowledge you among peoples,

and they go down as far as the depths;

O Lord,

their soul would melt away in calamity;

and I will make music to you among

27

they were troubled; they staggered like the

nations,

drunkard,

5(4) because great above the heavens is your

and all their wisdom was gulped down.

mercy,

28

And they cried to the Lord when they were

and as far as the clouds is your truth.

being afflicted,

and out of their anguish he brought

6(5) Be exalted to the heavens, O God,

them,

and over all the earth your glory.

29

and he ordered the tempest, and it subsided

7(6) In order that your beloved might be rescued,

to a breeze,

save with your right hand, and heed me.

and its waves became silent.

30

And they were glad, because they had quiet,

8(7) God spoke in his holy place:

and he guided them to a haven of their

“I will be exalted, and I will divide up

want.

Sikima,

31

Let them acknowledge the Lord for his

and the vale of the tents I will portion out.

mercies

9(8) Mine is Galaad, and mine is Manasse,
and for his wonderful works to the sons
and Ephraim is the support of my head;
of men.

loudas is my king.

32

Let them exalt him in an assembly of people

10(9) Moab is a cauldron of my hope;
and in a session of elders praise him.
on Idumea I will hurlb my sandal;
to me allophytes were subjugated.”

33

He turned rivers into a wilderness
and channels of water into thirst,

11(10) Who will bring me cas far as a strong cityc?

34

a fruitful land into a salt marsh,

Who will guide me as far as Idumea?

due to the evil of its inhabitants.

12(11) Are you not the one that rejects us, O God?

35

He turned a wilderness into pools of water

And you will not go out, O God, with our

and a parched land into channels of

armies.

water.

13(12) Grant us help from affliction,

36

And there he settled hungry ones,

and worthless is human deliverance.

and they established a city for settlement,

14(13) In God we shall do valiantly,

a Possibly *a song of praise* (vocal music) *accompanied by a psalm* (instrumental music) b *put* = Ra c *to a city of fortification* = Ra

psalms 108(109)-109(110)

603

and he it is who will treat our enemies

19

Let it be like a coat that he wraps around
with contempt.

himself

and like a belt that he always wears.”

Psalm 108(109)

20

aThis isa the work from the Lord against

1

Regarding completion. Pertaining to Daud. A

those that slander me

Psalm.

and those that speak evil against my
soul.

(1)

O God, do not pass over my praise in

21

And you, O Lord, Lord,

silence,

do mercy with me for your name's sake,

2

because a sinner's mouth and a deceiver's

because your mercy is kind.

mouth—it was opened against me;

22

Rescue me, (22) because poor and needy I

they spoke against me with a deceitful

am,

tongue.

and my heart is troubled within me.

3

And they surrounded me with words of

23

Like a shadow when it fades, I was erased;

hate

I was shaken off like grasshoppers.

and made war on me without cause.

24

My knees became weak from fasting,

4

In return for my love they would slander

and my flesh was changed because of

me,

oil.

but I, I would pray.

25

And I, I became a reproach to them;

5

And they rewarded me evil for good

they saw me; they shook their heads.

and hatred for my love:

26

Help me, O Lord, my God!

6

“Appoint a sinner against him,
Save me according to your mercy.
and let a slanderer stand on his right.

27

And let them know that this is your hand,

7

When he is tried, may he come out
and you, O Lord, you did itb.
condemned,

28

They will curse, but you will bless.
and let his prayer be counted as sin.
Let my opponents be put to shame,

8

Let his days become few,
but your slave will be glad.
and may another seize his position.

29

Let those who slander me be clothed with

9

Let his sons become orphans,
embarrassment,
and his wife a widow.

and let them be wrapped in their own

10

As they totter, let his sons wander about and
shame as in a double cloak.

beg;

30

I will greatly acknowledge the Lord with my
let them be driven out of their
mouth,
homesteads.

and in the midst of many I will praise

11

Let a creditor scrutinize all that he has;
him,
let strangers plunder his toils.

31

because he stood at the right of a needy one,

12

Let there be no one to support him
to save my soul from those that keep
nor anyone to pity his orphans.
pursuing.

13

Let his children go to destruction;
in one generation let his name be blotted

Psalm 109(110)

out.

14

May the lawlessness of his fathers be

1

Pertaining to David. A Psalm.

remembered before the Lord,
and may the sin of his mother not be

(1)

The Lord said to my lord, "Sit on my right
blotted out.

until I make your enemies a footstool for

15

Let them be before the Lord continually,
your feet.”

and may their memory be destroyed from
earth,

2

A rod of your power the Lord will send out

16

since he did not remember to do mercy
from Sion.

and pursued to death a person

And exercise dominion in the midst of
needy and poor and stunned in heart.

your enemies!

17

And he loved cursing, and it shall come on

3

With you isd rule on a day of your power
him.

among the splendors of the holy ones.

And he did not want blessing, and it shall

From the womb, before Morning-star, I

be put far away from him.

brought you forth.

18

And he clothed himself with cursing as his

4

The Lord swore and will not change his

coat,

mind,

and it entered into his inwards like water

“You are a priest forever according to the

and like oil in his bones.

order of Melchisedek.”

aOr *May this be* bAntecedent unclear cGk *diplois*, a particular kind of garment, worn especially by the Cynics

dOr *be*

604

psalms 109(110)-113(114, 115)

5

The Lord at your right shattered kings on a

6

Because he will never be shaken,

day of his wrath.

a righteous person will be remembered

6

He will judge among the nations,

forever.

will make full with corpsesa;

7

Of evil tidings he will not be afraid;

he will shatter heads bon the land of

prepared is his heart to hope in the Lord.

manyb.

8

Firm is his heart; he will never be afraid

7

From a wadi by a road he will drink;

until he looks on his enemies.

therefore he will raise headc high.

9

He scattered; he gave to the needy;

his righteousness endures forever and

Psalm 110(111)

ever;

his horn will be exalted in glory.

1

Hallelouia.

10

A sinner will see it and be angered;

he will gnash his teeth and melt away;

(1)

I will acknowledge you, O Lord, with my

sinner's desire will come to nothing.

whole heart,

in a council of upright and a

Psalm 112(113)

congregation.

2

Great are the works of the Lord;

1

Hallelouia.

sought out are his wants regarding all things.

(1)

Praise the Lord, O servants;

3

Acknowledgment and magnificence are his
praise the name of the Lord.

work,

2

May the name of the Lord be blessed
and his righteousness endures forever and
from now on and forevermore.

ever.

3

From the sun's rising to its setting,

4

He made mention of his wonderful deeds;
praise the name of the Lord!
merciful and compassionate is the Lord.

4

High is the Lord to all nations;

5

Food he provided for those who fear him;
to the heavens is his glory.

he will be ever mindful of his covenant.

6

Strength of his works he proclaimed to his

5

Who is like the Lord our God,

people,

who resides on high,

to give them heritage of nations.

6

and looks upon that which is lowly

7

Works of his hands are truth and justice;

in the sky and on the earth?

trustworthy are all his commandments,

7

It is he who raises a poor one from the

8

fixed forever and ever,

ground,

made in truth and uprightness.

and from a trash heap he lifts a needy one,

9

Redemption he sent to his people;

8

to make him sit with rulers,

he commanded his covenant forever.

with rulers of his people.

Holy and awesome is his name.

9

It is he who establishes a barren one in a

10

Fear of the Lord is wisdom's beginning;

home,

a good understanding belongs to all who

a gladdened mother of children.

practice itd.

His praise endures forever.

Psalm 113(114, 115)

Psalm 111(112)

1

Hallelouia.

1

Hallelouia.

(1)

At Israel's exodus from Egypt,
of Iakob's house from a barbarian people,

(1)

Happy the man who fears the Lord;

2

Judea became his holy precinct,
in his commandments he will greatly
Israel his seat of authority.

want.

2

Powerful in the land his offspring will be;

3

The sea saw it and fled;
a generation of upright will be blessed.
Jordan was turned backwards.

3

Glory and riches are in his house,

4

The mountains skipped like rams,

and his righteousness endures forever and

and the hills like lambs of sheep.

ever.

4

In darkness light dawned for the upright

5

Why was it, O sea, that you fled?

ones;

And why was it, O Jordan, that you

merciful and compassionate and

withdrew backwards?

righteous is he.

6

O mountains, that you skipped like rams?

5

Kind is the man who is compassionate and

O hills, like lambs of sheep?

lends;

he will manage his words with discretion.

7

From before the Lord, the earth was shaken,

aPossibly *things fallen* bOr *of many on earth* cPossibly *his head* dl.e. *wisdom* e + *and ever* = Ra fl.e. *his enemies*

psalms 113(114, 115)-117(118)

605

from before the God of Iakob,

4

And on the name of the Lord I called:

8

who turned the rock into pools of water

“Ah Lord, rescue my soul!”

and the flint into springs of water.

5

Merciful is the Lord, and righteous,

9(115.1) Not to us, O Lord, not to us,

and our God shows mercy.

rather to your name give glory,

6

The Lord is one who protects infants;

for your mercy and your truth,

I was brought low, and he saved me.

10(2) lest the nations say,

7

Return, O my soul, to your rest,

“Where is their God?”

because the Lord acted as your

benefactor,

11(3) But our God is in the sky a[above,

8

because he delivered my soul from death,
in the heavens and on the earth]a;
my eyes from tears,
whatever he wanted he did.

myc feet from slipping.

12(4) The idols of the nations are silver and gold,

9

I will be well pleasing before the Lord in the
works of human hands.

country of the living.

13(5) A mouth they have and will not speak;
eyes they have and will not see.

Psalm 115(116.10-19)

14(6) Ears they have and will not hear;
nostrils they have and will not smell.

1

Hallelouia.

15(7) Hands they have and will not feel;
feet they have and will not walk about;

(116.10) I believed; therefore I spoke,

they will not articulate in their throats.

but I, I was brought very low.

16(8) May those who make them become like

2(11) I, I said in my alarm,

them,

“Every person is a liar.”

and all who trust in them!

3(12) What shall I return to the Lord

17(9) Israel’s house hoped in the Lord.

for all that he returned to me?

Their helper and their protector is he.

4(13) A cup of deliverance I will take,

18(10) Aaron’s house hoped in the Lord.

and the name of the Lord I will call

Their helper and their protector is he.

upon.

19(11) Those who fear the Lord hoped in the Lord.

6(15) Precious before the Lord

Their helper and their protector is he.

is the death of his devout ones.

7(16) Ah Lord, I am a slave of yours;

20(12) The Lord was mindful of us and blessed us;

I am a slave of yours and son of your

he blessed the house of Israel;

servant girl.

he blessed the house of Aaron;

You broke through my bonds.

21(13) he blessed those who fear the Lord,

8(17) To you I will sacrifice a sacrifice of praise.

the small with the great.

9(18) My vows I will pay to the Lord

before all his people,

22(14) May the Lord add to you,

10(19) in courts of the Lord's house,

to you and your sons.

in your midst, O Jerusalem.

23(15) Blessed are you to the Lord,

who made the sky and the earth.

Psalm 116(117)

24(16) The sky of the sky belongs to the Lord,

1

Hallelouia.

but the earth he gave to the sons of men.

25(17)The dead will not praise you, O Lord,

(1)

Praise the Lord, all you nations!

nor will all who go down to Hades.

Commend him, all you peoples,

26(18)But we that are alive will bless the Lord,

2

because his mercy became strong toward us,

from now on and forevermore.

and the truth of the Lord endures forever.

Psalm 114(116.1-9)

Psalm 117(118)

1

Hallelouia.

1

Hallelouia.

(1)

I loved, because the Lord will listen

(1)

Acknowledge the Lord, because he is good,
to the voice of my petition,
because his mercy is forever.

2

because he inclined his ear to me,
and in my days I will call.

2

Do let Israel's house say that he is good,

3

Pangs of death encompassed me;
because his mercy is forever.

hazards of Hades found me;

3

Do let Aaron's house say that he is good,
affliction and grief I found.

because his mercy is forever.

aWithout [] = Ra bOr *May you be blessed* cPr and = Ra

606

psalms 117(118)-118(119)

4

Do let all those who fear the Lord say that

26

Blessed is the one who comes in the name

he is good,

of the Lord.

because his mercy is forever.

We bless you from the house of the Lord.

27

The Lord is God, and he showed us light.

5

In affliction I called on the Lord,

Arrange a feast with the dthick onesd,

and he hearkened me intoa spaciousness.

up to the horns of the altar.

6

The Lord is a helper to me;

I will not fear what a person may do to

28

My God you are, and I will acknowledge
me.

you;

7

The Lord is a helper to me,
my God you are, and I will exalt you.
and I, I shall observe my enemies.

I will acknowledge you because you

8

It is better to trust in the Lord

hearkened to me
than to trust in a person.
and became deliverance for me.

9

It is better to hope in the Lord
than to hope in rulers.

29

Acknowledge the Lord, because he is good,
because his mercy is forever.

10

All nations surrounded me,
and in the name of the Lord I fended

Psalm 118(119)

them off!

11

In surrounding they surrounded me,

1

Hallelouia.

and in the name of the Lord I fended

them off!

1 alph.

12

They surrounded me like bees a

(1)

Happy are the blameless in way,

honeycomb,

who walk in the Lord's law.

and they blazed like a fire among

2

Happy are those who search out his

thorns,

testimonies;

and in the name of the Lord I fended

wholeheartedly they will seek him.

them off!

3

For those who practice lawlessness

13

Pushed hard I turned to fall,

did not walk in his ways.

and the Lord supported me.

4

It is you who commanded your

14

My strength and my celebration is the Lord;

commandments

he became deliverance for me.

to keep diligently.

5

O that my ways may be directed

15

There is a voice of rejoicing and deliverance

to keep your statutes!

in the righteous' tents:

6

Then I shall not be put to shame,

“The Lord’s right hand produced power;

as I regard all your commandments.

16

the Lord’s right hand exalted me;

7

I will acknowledge you with uprightness of

the Lord’s right hand produced power.”

heart,

17

I shall not die, but I shall live
when I have learned the judgments of
and recountb the deeds of the Lord.
your righteousness.

18

In disciplining the Lord disciplined me,
8

Your statutes I will observe;
and to death he did not surrender me.
do not utterly forsake me.

19

Open to me gates of righteousness;

9

2 beth.

when I enter in them,
How shall the young keep his way straight?
I will acknowledge the Lord.
By observing your words!

10

With my whole heart I sought you;

20

This is the gate of the Lord;

do not thrust me aside from your

righteous ones shall enter in it.

commandments.

11

In my heart I hid your sayings

21

I will acknowledge you because you

so that I may not sin against you.

hearkened to me

12

Blessed are you, O Lord;

and became deliverance for me.

teach me your statutes.

22

A stone which the builders rejected,

13

With my lips I declared
this one became the chief cornerstone.
all the judgments of your mouth.

23

This was from the Lord,

14

In the way of your testimonies I delighted
and it is marvelous in our eyes.
as much as in all riches.

24

This is the day that the Lord made;

15

In your commandments I will ponder
let us rejoice and be glad in it.
and put my mind to your ways.

25

Ah Lord, do save!

16

In your statutes I will meditate;

Ah Lord, do give success!

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

psalm 118(119)

607

17

3 gimal.

your deliverance according to your

Requite your slave;

saying.

I shall live and observe your words.

42

And I shall have a word for those who

18

Uncover my eyes,

reproach me,

and I will put my mind to thea wondrous

because I hoped in your words.

things out of your law.

43

And do not remove a word of truth utterly

19

I am a resident alien in the land;

from my mouth,

do not hide your commandments from me.

because I pinned my hopes on your

20

My soul was consumed with longing
judgments.

for your judgments in every situation.

44

And I will keep your law continually,

21

You rebuked arrogant ones;

forever and forever and ever.

accursed are those who deviate from your

45

And I would walk in spaciousness,

commandments;

because your commandments I sought.

22

take away from me reproach and contempt,

46

And I would speak of your testimonies

because I sought your testimonies.

before kings, and I was not ashamed.

23

Indeed, rulers sat and kept railing at me,

47

And I would meditate on your

but your slave would ponder in your

commandments,

statutes.

which I loved very much.

24

Indeed, your testimonies are my meditation,

48

And I raised my hands to your

and your statutes are my counsels.

commandments, which I loved,

and I would ponder in your statutes.

25

4 delth.

My soul clung to the ground;

49

7 zai.

quicken me according to your word.

Remember your word to your slave,

26

I told of my ways, and you hearkened to me;

by which you buoyed me with hope.

teach me your statutes.

50

This comforted me in my humiliation,

27

Your statutes' way make me understand,

because your saying quickened me.

and I will ponder in your wondrous works.

51

Arrogant ones would blatantly transgress the

28

My soul was drowsy from exhaustion;

law,

confirm me in your words.

but from your law I did not deviate.

29

Injustice's way put far from me,

52

I remembered your judgments from of old,
and by your law have mercy on me.

O Lord,

30

Truth's way I chose;
and I took comfort.

your judgments I did not forget.

53

Despondency beset me due to sinners,

31

I clung to your testimonies;
those who keep forsaking your law.

O Lord, do not put me to shame.

54

Your statutes were musical to me

32

I ran the way of your commandments,
in my place of sojourn.

when you made my heartb spacious.

55

I remembered your name at night, O Lord,
and kept your law.

33

5 he.

56

Thisc fell to me,
Make the way of your statutes, O Lord, my
because I sought your statutes.

law,

and I will seek it continually.

57

8 heth.

34

Make me understand, and I will search out
You are my portion, O Lord;

your law

I said that I should keep your law.

and observe it with my whole heart.

58

I implored your face with all my heart;

35

Guide me in a path of your commandments,

have mercy on me according to your

because I wanted it.

saying.

36

Incline my heart to your testimonies

59

Your ways I considered,

and not to greediness.

and I turned my feet to your testimonies;

37

Turn my eyes from looking at vanity;

60

I was prepared and not troubled

in your way quicken me.

to keep your commandments.

38

Establish for your slave your saying,

61

Cords of sinners ensnared me,

for fear of you.

and your law I did not forget.

39

Take away my scorn, which I suspected,

62

At midnight I would rise to acknowledge

for your judgments are kind.

you,

40

See, I longed for your commandments;

because of your righteous judgments.

in your righteousness quicken me.

63

I am a partner with all who fear you
and with those who keep your

41

6 ouau.

commandments.

And may your mercy come upon me,

64

The earth, O Lord, is full of your mercy;

O Lord,

teach me your statutes.

a *your* = Ra bPossibly *understanding* cAntecedent unclear

608

psalm 118(119)

65

87

9 teth.

They almost made an end of me on the earth,

You practiced kindness with your slave,

but as for me, I did not forsake your

O Lord, according to your word.

commandments.

66

Kindness and discipline and knowledge

88

In your mercy quicken me,

teach me,

and I will keep the testimonies of your

because in your commandments I believed.

mouth.

67

Before I was humbled I was in error;

therefore I kept your saying.

89

12 labd.

68

You are kind, O Lord, and in your

Forever you are, O Lord;

kindness

your word endures in the sky,

teach me your statutes.

90

your truth to generation and generation;

69

Injustice of the arrogant filled out against

you founded the earth, and it endures.

me,

91

By your arrangement the day endures,

but I, with my whole heart, I will

because all things together are slaves of

examine your commandments.

yours.

70

Their heart was curdled like milk,

92

If it were not for the fact that your law was

but I, on your law I meditated.

my meditation,

71

It was good for me that you humbled me

then I would have perished in my

so that I might learn your statutes.

humiliation.

72

Better to me is the law of your mouth

93

Your statutes I will never forget,

than thousands of gold and silver.

because by them you quickened me.

94

Yours I am; save me,

73

10 ioth.

because your statutes I sought.

Your hands made and fashioned me;

95

Sinners waited for me to destroy me;
give me understanding, and I will learn
your testimonies I considered.
your commandments.

96

I saw a limit to all perfection;

74

Those who fear you shall see me and be

your commandment is exceedingly

glad,

spacious.

because on your words I pinned my hopes.

75

I knew, O Lord, that your judgments are

97

13 mem.

righteousness

Oh, how I loved your law, O Lord!

and that with truth you humbled me.

All day long it is my meditation.

76

Do let your mercy come to comfort me

98

Wiser than my enemies you made me

according to your saying to your slave.

regarding your commandment,

77

Let your compassion come to me, and I

because it is mine forever.

shall live,

99

More than all who were teaching me, I

because your law is my meditation.

understood,

78

Let arrogant ones be put to shame,

because your testimonies were my
because they acted unjustly and lawlessly
meditation.

against me,

100

More than the aged, I understood,
but as for me, I will ponder in your
because I sought out your commandments.
commandments.

101

From every way of evil I held back my feet

79

Let those who fear you turn to me,
in order to keep your words.

and those who know your testimonies.

102

From your judgments I did not deviate,

80

Let my heart become blameless by your

because you legislated for me.

statutes

103

How sweet are your sayings to my throat,
so that I may not be put to shame.

beyond honey and honeycomb to my
mouth!

81

11 chaph.

104

Due to your commandments, I understood;

My soul fails for your deliverance,

therefore I hated every way of injustice.

and on your word I pinned my hopes.

82

My eyes failed for your saying,

105

14 noun.

saying, "When will you comfort me?"

Your word is a lamp to my feet

83

Because I became like a wineskin in hoarfrost,
and a light to my paths.

your statutes I did not forget.

106

I have sworn an oath and confirmed,

84

How many are the days of your slave?

to observe your righteous judgments.

When will you do me right against those

107

I was deeply humbled;

who persecute me?

O Lord, quicken me according to your

85

Transgressors of the law told me tales,

word.

but not so your law, O Lord.

108

With the freewill offerings of my mouth do

86

All your commandments are truth;

be pleased, O Lord,

unjustly did they persecute me; help me!

and your judgments teach me.

aOr *the universe* b + *O Lord* = Ra cOr *completion* dOr *elders*

psalm 118(119)

609

109

My soul was in my hands continually,

132

Look upon me, and be merciful to me,

and your law I did not forget.

as is your judgment toward those who

110

Sinners laid a snare for me,

love your name.

and from your commandments I did not

133

Direct my steps according to your saying,

stray.

and do not let any lawlessness exercise

111

Your testimonies were my heritage forever,

dominion over me.

because they are my heart's joy.

134

Redeem me from extortion of human beings,

112

I inclined my heart to perform your statutes

and I will keep your commandments.

forever on account of an exchange.

135

Make your face shine upon your slave,

and teach me your statutes.

113

15 samch.

136

My eyes shed streams of water,

Transgressors of the law I hated,

since your law was not kept.

and your law I loved.

114

You are my helper and my supporter;

137

18 sade.

I pinned my hopes on your word.

Righteous you are, O Lord,

115

Go away from me, you evildoers,

and upright is your judgment.

and I will examine the commandments

138

You commanded your testimonies
of my God.

to be righteousness and truth, very much.

116

Support me according to your saying, and I

139

Zeal for youd wasted me,

shall live,

because my enemies forgot your words.

and do not put me to shame due to my

140

Your saying was well tried,

expectation.

and your slave loved it.

117

Help me, and I shall be saved

141

Rather young I am and of no account;

and shall meditate on your statutes

your statutes I did not forget.

continually.

142

Your righteousness is righteousness forever,

118

You despised all who stood aloof from your
and your law is truth.

statutes,

143

Affliction and anguish found me;

because their notion was wrong.

your commandments are my meditation.

119

All the sinners of the earth I counted as

144

Your testimonies are righteousness forever;

transgressors;

give me understanding, and I shall live.

therefore I loved your testimonies.

120

Nail down my flesh from fear of you,

145

19 koph.

for I was afraid of your judgments.

I cried with my whole heart; hearken to me,

O Lord.

121

16 ain.

Your statutes will I seek.

I did what was just and right;

146

I cried for you; save me,

do not hand me over to those that do me

and I will observe your testimonies.

wrong.

147

I got a head start at an unseemly hour, and I

122

Accept your slave for good;

cried;

let not arrogant ones extort from me.

on your words I pinned my hope.

123

My eyes failed for your deliverance

148

My eyes got a head start at dawn,

and for the saying of your righteousness.

that I may meditate on your sayings.

124

Deal with your slave according to your mercy,

149

Hear my voice, O Lord, according to your

and teach me your statutes.

mercy;

125

Your slave I am; give me understanding,

by your judgment quicken me.

and I shall know your testimonies.

150

Those who persecute me with lawlessness

126

It is time for the Lord to act;

drew near,

they scattered your law.

but they were put far from your law.

127

Therefore I loved your commandments

151

You are near, O Lord,

beyond gold and topaz.

and all your commandments are truth.

128

Therefore I would cset myself straight byc all

152

Long ago I learned from your testimonies

your commandments;

that you established them forever.

every wrong way I hated.

153

20 res.

129

17 phe.

Look on my humiliation, and deliver me,

Your testimonies are wonderful;

because your law I did not forget.

therefore my soul searched them out.

154

Plead my cause, and redeem me;

130

The exposition of your words will enlighten

because of your word quicken me.

and will impart understanding to infants.

155

Deliverance is far from sinners,

131

I opened my mouth and drew breath,

because they did not seek your statutes.

because I was longing for your

156

Your compassion is great, O Lord;

commandments.

by your judgment quicken me.

aOr *reasoning* b + *continually* = Ra cOr *direct myself toward*
d *your house* = Ra

610

psalms 118(119)-121(122)

157

Many are those who persecute and afflict me;
against a deceitful tongue?

from your testimonies I did not deviate.

4

The arrows of the powerful one are sharp,

158

I looked at faithless ones and wasted away,
together with desolating coals!

because they did not keep your sayings.

159

See how I loved your commandments;

5

Woe is me, that my place of sojourn was put

O Lord, by your mercy quicken me.

at a distance;

160

The beginning of your words is truth,

I encamped among the coverts of Kedar.

and forever are all the judgments of your

6

Very much did my soul sojourn.

righteousness.

7

Among those who hate peace (7)I was for
peace;

161

21 sen.

when I would speak to them,

Rulers persecuted me without cause,

they would fight me without reason.

and my heart was in dread of your words.

162

I will rejoice at your sayings

Psalm 120(121)

like him who finds much spoil.

163

Injustice I hated and abhorred,

1

An Ode of the Steps.

but your law I loved.

164

Seven times a day I praised you

(1)

I lifted up my eyes to the mountains—
for the judgments of your righteousness.

from where will my help come?

165

Great peace have those who love your law,

2

My help comes from the Lord,
and nothing can make them stumble.
who made the sky and the earth.

166

I kept waiting for your deliverance, O Lord,
and your commandments I loved.

3

Do not give your foot to shaking,

167

My soul kept your testimonies,
nor let him who keeps you slumber.
and I loved them exceedingly.

4

Look, he who keeps Israel

168

I kept your commandments and your
will neither slumber nor sleep.

testimonies,

because all my ways were before you,

5

The Lord will keep you;

O Lord.

the Lord is your shelter at your right hand.

6

By day the sun shall not burn you up,

169

22 thau.

nor the moon during the night.

Let my petition come before you, O Lord;

according to your saying give me

7

The Lord will keep you from every evil;
understanding.

he will keep your soul.

170

May my request come before you;

8

The Lord will keep your coming in and your
according to your saying rescue me.

going out

171

May my lips pour forth a hymn,

from now on and forevermore.

when you teach me your statutes.

172

May my tongue articulate your saying,

Psalm 121(122)

because all your commandments are
righteousness.

1

An Ode of the Steps. aPertaining to Daida.

173

Let your hand be ready to save me,
because your commandments I chose.

(1)

I was glad in those who had said to me,

174

I longed for your deliverance, O Lord,
“To the Lord’s house we shall go!”
and your law is my meditation.

2

Our feet stood

175

My soul shall live and praise you,

in your courts, O Jerusalem.

and your judgments will help me.

176

I went astray like a lost sheep;

3

Jerusalem—being built as a city

seek your slave, because I did not forget

that is shared in common.

your commandments.

4

For there the tribes went up,

tribes of the Lord, as a testimony to Israel,

Psalm 119(120)

to acknowledge the name of the Lord,

5

because there thrones for judgment sat,

1

An Ode of the Steps.

thrones for David's house.

(1)

When I was being afflicted, I cried

6

Do request what pertains to the peace of

to the Lord, and he listened to me:

Jerusalem,

2

"O Lord, rescue my soul from unjust lips

and bring there abundance for those

and from a deceitful tongue."

who love you.

7

Do let there be peace in your power

3

What might be given to you, and what

and abundance in your towered
might be added to you,
strongholds.

aOm = Ra bLacking in Gk

psalms 121(122)-126(127)

611

8

For the sake of my brothers and my
he who inhabits Jerusalem will never be
fellow,
shaken.

I would surely speak of peace concerning

2

Mountains are around her,
you.

and the Lord is around his people,

9

For the sake of the house of the Lord our
from now on and forevermore,

God,

3

because he shall not allow the rod of the

I sought out your good.

sinners

over the allotment of the righteous

Psalm 122(123)

so that the righteous might not stretch out
their hands in lawlessness.

1

An Ode of the Steps.

4

Do good, O Lord, to those who are good
and to those who are upright in heart.

(1)

To you I lifted up my eyes,

5

But those who turn aside to strangulations
you who reside in the sky.

the Lord will lead away with those that

2

Look, as slaves' eyes look to their masters'
practice lawlessness.

hands,

Peace be upon Israel!

as a maid's eyes to her mistress' hands,

so our eyes look to the Lord our God

Psalm 125(126)

until he has compassion on us.

1

An Ode of the Steps.

3

Have mercy upon us, O Lord; have mercy

upon us,

(1)

When the Lord returned the captivity of Sion,

because we have more than our fill of

we became like people comforted.

contempt.

2

Then our mouth was filled with joy,

4

Our soul has had more than its fill.

and our tongue with rejoicing;
Reproach is for those who are prosperous,
then they will say among the nations,
and contempt for the proud!
“The Lord did great things for them.”

3

The Lord did great things for us,

Psalm 123(124)

and we became people gladdened.

1

An Ode of the Steps. aPertaining to Daida.

4

Return our captivity, O Lord,
like wadis in the south.

(1)

If it had not been that the Lord was among

5

Those who sow in tears

us

with rejoicing will reap—

—do let Israel say—

6

going they would go and weep,

2

if it had not been that the Lord was among

carrying their seed,

us,

but coming they shall come with

when people rose up against us,

rejoicing,

3

then they would have swallowed us up alive,

carrying their sheaves.

when their anger was kindled against us;

4

then the water would have drowned us;

Psalm 126(127)

through a wadi our soul would have
passed;

1

An Ode of the Steps. Pertaining to Salomon.

5

then our soul would have passed
through the irresistible water.

(1)

Unless the Lord builds a house,
those who build it labored in vain.

6

Blessed be the Lord who did not give us
Unless the Lord guards a city,
as prey to their teeth.
the guard kept awake in vain.

7

Our soul was rescued like a sparrow

2

It is in vain for you to rise up early,
from the snare of the fowlers;

to get up after sitting down,
the snare was crushed,
O you who eat bread of pain,
and we were rescued.
when he gives sleep to his beloved ones.

8

Our help is in the Lord's name,

3

Look, the heritage from the Lord are sons,
who made the sky and the earth.
the wage of the fruit of the womb.

4

Like arrows in the hand of a powerful one,

Psalm 124(125)

so are the sons of those expelled.

5

Happy the person who will satisfy

1

An Ode of the Steps.

his desire with them.

They shall not be put to shame

(1)

Those who trust in the Lord are like Mount
Sion;
when they speak with their enemies in a
gate.

aOm = Ra

612

psalms 127(128)-131(132)

Psalm 127(128)

5

For the sake of your law (5)I waited for you,
O Lord.

1

An Ode of the Steps.

My soul waited for your word.

6

My soul hoped in the Lord

(1)

Happy are all who fear the Lord,

from morning watch until night;

who walk in his ways.

from morning watch, (7)let Israel hope in

2

The labors of your crops you shall eat;

the Lord,

happy you are, and it shall be well with

7

because with the Lord there is mercy

you.

and much redemption is with him.

8

And it is he who will redeem Israel

3

Your wife is like a thriving vine

from all its acts of lawlessness.

on the sides of your house;

your sons are like shoots of olives

Psalm 130(131)

around your table.

4

Look, thus shall a person be blessed

1

An Ode of the Steps. Pertaining to Daid.

who fears the Lord.

(1)

O Lord, my heart was not exalted,

5

May the Lord bless you from Sion,

nor were my eyes raised too high,

and may you see the good of Ierousalem

nor did I occupy myself with great things,

all the days of your life.

nor with marvelous things beyond me.

6

And may you see your sons' sons.

2

If I was not humble-minded

Peace be upon Israel!

but exalted my soul,

like the weaned child against its mother,

Psalm 128(129)

like a requital it is, against my soul.

1

An Ode of the Steps.

3

Let Israel hope in the Lord

from now on and forevermore.

(1)

“Often they made war against me from my youth”

Psalm 131(132)

—do let Israel say—

2

“often they made war against me from my

1

An Ode of the Steps.

youth;

indeed, they did not prevail against me.

(1)

O Lord, remember David

3

On my back the sinners were practicing
and all his meekness,
their skill;

2

how he swore to the Lord;
they prolonged their lawlessness.”

he vowed to the God of Jakob,

4

The righteous Lord cut up necks of sinners.

3

“If I will enter into a covert of my house,

5

Let all who hate Sion

if I go up on a bed of my spreading,

be put to shame and turned backward.

4

if I will give sleep to my eyes

6

Let them become like grass on rooftops

and slumber to my eyelids
that withered before it was pulled out,
and rest to my temples,

7

with which no reaper filled his hand

5

until I find a place for the Lord,
and a gatherer of sheaves the fold of his
a covert for the God of Iakob!"

garment.

8

And those who were passing by did not

6

Look, we heard of ita in Ephratha;

say,

we found ita in the plains of the forest.

"The blessing of the Lord be upon you!

7

"We shall enter into his coverts;

We have blessed you in the name of the
we shall do obeisance at the place where
Lord!”

his feet stood.”

Psalm 129(130)

8

Rise up, O Lord, into your rest,
you and the ark of your sanctity!

1

An Ode of the Steps.

9

Your priests will clothe themselves with
righteousness,

(1)

Out of depths I cried to you, O Lord.
and your devout will rejoice.

2

Lord, listen to my voice!

10

For your slave David's sake

Let your ears become attentive
do not turn away the face of your
to the voice of my petition!
anointed one.

3

If you mark lawlessness, O Lord,

11

The Lord swore to David the truth,

Lord, who shall stand?—

and he will never annul it:

4

because with you there is atonement.

“Of your belly’s fruit

aAntecedent unclear bOr *holy precinct*

psalms 131(132)-135(136)

613

I will set on your throne.

3

Praise the Lord, because the Lord is good;

12

If your sons keep my covenant
make music to his name, because it is
and these my testimonies that I shall
beautiful,
teach them,

4

because the Lord chose Jakob for himself,
also their sons, forevermore,
Israel as his valued possession,
shall sit on your throne.”

5

because I knew that the Lord is great,
and our Lord in comparison with all the

13

Because the Lord selected Sion,
gods.

he chose it as a habitation for himself:

6

Whatever the Lord wanted he did,

14

“This is my repose forever and ever;
in the sky and on the earth,
here I will reside, because I chose it.
in the seas and in all deeps.

15

Its pursuits I will bless when blessing;

7

Bringing up clouds from the earth’s end,
its poor I will feed with bread.
he made lightnings into rain,

16

Its priests I will clothe with deliverance,
he who brought out winds from his
and its devout will rejoice with rejoicing.
storehouses.

17

There I will cause a horn to sprout up for
Dauid;

8

He who struck down the firstborn of Egypt,

I prepared a lamp for my anointed one.

from human to animal,

18

His enemies I will clothe with disgrace,

9

he sent out signs and wonders in your

but on him my sanctity will blossom.”

midst, O Egypt,

against Pharaoh and against all his slaves.

Psalm 132(133)

10

He who struck down many nations

and killed mighty kings—

1

An Ode of the Steps. Pertaining to David.

11

Seon, king of the Amorrites,

and Og, king of Basan,

(1)

Look now, what is good or what is pleasant
and all the kingdoms of Chanaan—
more than that kindred live together?

12

and he gave their land as a heritage,

2

It is like the perfume on the head,
a heritage to his people Israel.

which descends upon the beard,
on the beard of Aaron,

13

O Lord, your name is forever;

whicha descends upon the fringe of his

O Lord your renown is to generation and
clothing.

generation,

3

It is like the dew of Haërmon,

14

because the Lord will judge his people,

which descends onto the mountains of
and over his slaves he will be consoled.

Sion,

because there the Lord commanded the

15

The idols of the nations are silver and gold,
blessing,

works of human hands.

life forevermore.

16

A mouth they have and will not speak;

eyes they have and will not see;

Psalm 133(134)

17

ears they have and will not hear,

for there is not even breath in their mouth.

1

An Ode of the Steps.

18

May those who make them
and all who trust them become like

(1)

Look now, bless the Lord, all you slaves of
them.

the Lord,

who stand in the Lord's house!

19

O house of Israel, bless the Lord!

c[in courts of our God's house.]c

O house of Aaron, bless the Lord!

2

In the nights lift up your hands to the holy

20

O house of Leui, bless the Lord!

precincts,

You that fear the Lord, bless the Lord!

and bless the Lord.

21

Blessed be the Lord from Sion,
he who resides in Jerusalem.

3

The Lord will bless you from Sion,
he who made the sky and the earth.

Psalm 135(136)

Psalm 134(135)

1

Hallelouia.

1

Hallelouia.

(1)

Acknowledge the Lord, because he is kind,
because his mercy is forever.

(1)

Praise the name of the Lord;

2

Acknowledge the God of gods,
praise, O slaves, the Lord,
because his mercy is forever.

2

you that stand in the Lord's house,

3

Acknowledge the Lord of lords,

in courts of our God's house.

—because his mercy is forever—

al.e. *perfume* bPr *and* = Ra cWithout [] = Ra

614

psalms 135(136)-137(138)

4

him, who alone is doing great wonders,

Psalm 136(137)

—because his mercy is forever—

5

him, who by understanding made the

1

Byd the rivers of Babylon—

heavens,

there we sat down, also wept

—because his mercy is forever—

when we remembered Sion.

6

him, who made firm the earth upon the

2

On the willows in its midst

waters,

we hung up our instruments,

—because his mercy is forever—

3

because there our captors

7

him, who made great lights,

asked us for words of odes,

—because his mercy is forever—

and those who led us away

8

the sun to have authority over the day,

for a hymn,

—because his mercy is forever—

“Sing us some of the odes of Sion!”

9

the moon and the stars to have authority

over the night,

4

How could we sing the Lord’s ode

—because his mercy is forever—

in a foreign land?

5

If I forget you, O Jerusalem,

10

him, who struck Egypt together with their
may my right hand be forgotten!

firstborn

6

May my tongue stick in my throat,

—because his mercy is forever—

if I do not remember you,

11

and brought Israel out from among them

if I do not set Jerusalem at the beginning

—because his mercy is forever—

of my joy.

12

with a strong hand and a raised arm,

—because his mercy is forever—

7

Remember, O Lord, against the sons of Edom,

13

him, who divided the Red Sea into

the day of Jerusalem,

divisions

how they said, “Clear out! Clear out!

—because his mercy is forever—

As long as its foundation is in it!”

14

and brought Israel through the midst

8

O daughter Babylon, you wretch!

of it

Happy shall he be who will requite you

—because his mercy is forever—

with the requital

15

and shook off Pharaoh and his force into the
with which you requited us!

Red Sea,

9

Happy shall he be who will grab your
—because his mercy is forever—

infants

16

him, who brought through his people in the
and dash them against the rock!

wilderness,

—because his mercy is forever—

Psalm 137(138)

b[him, who brought water out of a sharp
rock,

1

Pertaining to David.

—because his mercy is forever—]b

17

him, who struck down great kings

(1)

I will acknowledge you, O Lord, with my

—because his mercy is forever—

whole heart,

18

and killed strong kings,
because you heard the words of my mouth,
—because his mercy is forever—
and before angels I will make music to

19

Seon, king of the Amorrites,
you.

—because his mercy is forever—

2

I will do obeisance toward your holy shrine

20

and Og, king of Basan,
and acknowledge your name for your
—because his mercy is forever—
mercy and your truth,

21

and gave their land as a heritage,
because you magnified your saying upon
—because his mercy is forever—
every name.

22

a heritage to Israel his slave,

3

In the day I call upon you, hearken to me

—because his mercy is forever,

quickly;

you will care for me with power in my

23

because in our humiliation the Lord

soul.

remembered us

—because his mercy is forever—

4

Let all the kings of the earth acknowledge

24

and redeemed us from our enemies,

you, O Lord,

—because his mercy is forever—

because they heard all the words of your

25

he, who gives nourishment to all flesh,

mouth.

—because his mercy is forever.

5

And let them sing in the ways of the Lord,

because great is the glory of the Lord,

26

Acknowledge the God of the sky,

6

because the Lord is high and he regards

because his mercy is foreverc.

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)

615

and things that are high he perceives

which you made in secret,

from far away.

and my substance in the deepest parts of

the earth.

7

If I walk in the midst of affliction, you will

16

My unwrought state your eyes beheld,

quicken me;

and in your book all shall be written;

d

against wrath of my enemies you
in a dayd they will be formed eand no
stretched out your hand,
one among theme.
and your right hand saved me.

17

But to me your friends were very much

8

The Lord will repay on my behalf;
prized, O God.

O Lord, your mercy is forever.

Their beginnings were much
The works of your hands do not
strengthened.
disregard.

18

I shall count them, and they will be
multiplied beyond sand;

Psalm 138(139)

I awoke—I am still with you.

1

Regarding completion. aPertaining to David. A

19

If you kill sinners, O God—

Psalm.

O men of blood, depart from me!

20

Because you will speak against contriving,

(1)

O Lord, you examined me and knew me.

they will take your cities into vanity.

2

It was you who knew my sitting down and

21

Did I not hate those who hate you, O Lord?

my rising up;

And at your enemies was I not wasting

it was you who discerned my thoughts

away?

from far away.

22

I would hate them with perfect hatred;

3

My path and by my miles by you tracked

I counted them my enemies.

and all my ways foresaw,

23

Examine me, O God, and know my heart;

4

because there was no word on my

test me, and know my paths.

tongue—

24

And see if there is a way of lawlessness in

5

look, O Lord; it was you who knew all

me,

things, the last and the first.

and guide me in a way everlasting.

It was you who shaped me and placed

your hand upon me.

Psalm 139(140)

6

Your knowledge was made wonderful fromc

me;

1

Regarding completion. A Psalm. Pertaining to

it became strong; I can never attain to it.

Dauid.

7

Where should I go from your spirit?

2(1) Deliver me, O Lord, from an evil person;

And from your face where should I flee?

from an unjust man rescue me,

8

If I ascend to the sky, you are there;

3(2) whoever schemed acts of injustice in their

if I descend to Hades, you are present.

heart;

9

If I were to take my wings at dawn

all day long they kept waging wars.

and make my covert at the farthest limits

4(3) They made their tongue sharp as a snake's;

of the sea,

venom of vipers is under their lips.

10

indeed, there your hand shall guide me,

Interlude on strings

and your right hand shall hold me fast.

11

And I said, "So then, darkness shall trample

5(4) Guard me, O Lord, from a sinner's hand;

me,

from unjust people deliver me—

and night be illumination in my delight,"

whoever schemed to trip up my steps.

12

because darkness will not be made dark due

6(5) Arrogant ones hid a trap for me,

to you,

and they stretched cords, traps for my

and night will be illumined as day;

feet;

as its darkness, so also its light.

close to a path they set an obstacle for me.

Interlude on strings

13

Because it was you who procured my
kidneys, O Lord,

7(6) I said to the Lord, "My God you are;
you supported me from my mother's
give ear, O Lord, to the voice of my
womb.

petition."

14

I will acknowledge you, for I was made

8(7) O Lord, Lord, power of my deliverance,
awesomely wonderful.

you shaded my head in a day of battle.

Wonderful are your works,

9(8) Do not hand me over, O Lord, to a sinner
and my soul knows very well.

due to my desireh;

15

My frame was not hidden from you,

they schemed against me;

*a Pert. to David/A Psalm tr = Ra bl.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*

616

psalms 139(140)-142(143)

do not abandon me, that they not be

Psalm 141(142)

exalted!

Interlude on strings

1

Of understanding. Pertaining to David. When
he was in the cave. A Prayer.

10(9) The heads of their encirclement—
mischiefs of their lips will cover them!

2(1) With my voice I cried to the Lord;

11(10) Coals will fall on them;

with my voice I petitioned the Lord.

with fire you will throw them down;

3(2) I will pour out my petition before him;

in misery they will not bear up.

my affliction I will announce before him.

12(11) A garrulous man will not succeed in the

4(3) When my spirit was failing me,

land;

you also knew my paths.

evil will hunt down an unjust man to

destruction!

In the very way in which I would walk,
they hid a trap for me.

13(12) I knew that the Lord would maintain the

5(4) I would look to my right and would observe

cause of the poor one

that there was no one who recognized me;

and the case of the needy.

escape vanished from me,

14(13) But the righteous shall acknowledge your

and there was no one to seek out my

name,

soul.

and the upright shall live together with

your presence.

6(5) I cried to you, O Lord;

I said, "You are my hope,

Psalm 140(141)

my portion in the land of the living."

7(6) Pay attention to my petition,

1

A Psalm. Pertaining to David.

because I was brought very low.

(1)

O Lord, I cried to you; listen to me;
Rescue me from those that persecute me,
pay attention to the voice of my petition
because they became too strong for me.
when I cry to you.

8(7) Bring my soul out of prison

2

Let my prayer succeed as incense before you,
so that I may acknowledge your named.

a lifting up of my hands be an evening

Righteous ones will wait for me

sacrifice.

until you requite me.

3

Set a guard over my mouth, O Lord,

Psalm 142(143)

and a door of constraint about my lips.

4

Do not incline my heart to words of evil,

1

A Psalm. Pertaining to Dauide.
to concocting pretexts for sins,

in company with people practicing

(1)

O Lord, listen to my prayer;

lawlessness,

give ear to my petition in your truth;

and I shall not team up with their choice

hearken to me in your righteousness.

ones.

2

And do not enter into judgment with your

slave,

5

A righteous one shall discipline me with

because no one living will be counted

mercy and correct me,

righteous before you.

but let not a sinner's oil anoint my

head,

3

Because the enemy pursued my soul,
because my prayer is continually against
he humbled my life to the ground;
their contentment.

he made me sit in dark places like those

6

Their judges were swallowed up close to a
long dead.

rock;

4

And my spirit became weary in me;
they shall hear my words, because they
within me my heart was troubled.

were made sweet.

7

As a clod of earth was crushed on the land,

5

I remembered days of old,
our bones were strewn beside Hades,
and I meditated on all your deeds;

8

because toward you, O Lord, Lord, were my

on works of your hands I would

eyes;

meditate.

in you I hoped; do not erase my soul.

6

I spread out my hands to you;

9

Keep me from a trap that they set for me

my soul was like a parched land.

and from obstacles of those who practice

Interlude on strings

lawlessness.

10

Sinners will fall into his net;

7

Listen to me quickly, O Lord;

alone I am until I pass by.

my spirit failed.

aPerhaps *chief gain* bOr *face* cPossibly *place of refuge* d + *O Lord* = Ra e + *When his son is pursuing him* = Ra

psalms 142(143)-144(145)

617

Do not turn your face from me,

10

to you, who gives deliverance to kings,

and I shall be like those who go down

to you, who redeems his slave David

into a pit.

from an evil sword.

8

Make me hear your mercy in the morning,

11

Rescue me, and deliver me from the hand of
because in you I hoped.

sons of strangers,

Make known to me, O Lord, a way in which
whose mouth spoke vanity,

I should go,

and their right hand was a right hand of
because to you I lifted up my soul.

injustice,

12

whose sons are like young plants

9

Deliver me from my enemies, O Lord;
mature in their youth.

I fled to you for refuge.

Their daughters have been beautified,

10

Teach me that I do your will, because you

decorated like a replica of a shrine.

are my God.

13

Their storehouses are full,

Your good spirit will guide me on level

bursting cfrom side to sidec.

ground.

Their sheep are prolific,

multiplying in their issue.

11

For your name's sake, O Lord, you will

14

Their cattle are massive.

quicken me.

There is no collapsing of fence nor a

In your righteousness you will bring my

break-through

soul out of affliction.

nor a cry in their streets.

12

And in your mercy you will destroy my

enemies

15

They counted happy the people to whom
and ruin all who afflict my soul,

these things fall;

because your slave I am.

happy are the people, those whose God is
the Lord.

Psalm 143(144)

Psalm 144(145)

1

Pertaining to Davidb.

1

Praise. Pertaining to David.

(1)

Blessed be the Lord, my God,
who trains my hands for battle and my

(1)

I will exalt you, my God, my King,

fingers for war;

and bless your name forever and forever

2

my mercy and my refuge,

and ever.

my supporter and my rescuer,

2

Every day I will bless you

my protector in whom I hoped,

and praise your name forever and forever

who subdues my people under me.

and ever.

3

Great is the Lord, and very much

3

O Lord, what is man that you became

praiseworthy,

known to him

and to his greatness there is no limit.

or a son of man that you reckon with

him?

4

Generation and generation shall commend

4

He became like vanity;

your works,

his days are passing like a shadow.

and your power they shall declare.

5

Of the magnificence of the glory of your

5

O Lord, tilt your heavens, and come down;

holiness they shall speak,

touch the mountains, and they will

and your wondrous works they shall

smoke.

recount.

6

Flash a lightning flash, and you will scatter

6

And the power of your awesome deeds they

them;
shall relate,
send out your arrows, and you will throw
and your greatness they shall recount.
them into disarray.

7

Mention of the abundance of your kindness

7

Send out your hand from on high;
they shall gush forth,
deliver me, and rescue me from many
and at your righteousness they shall rejoice.
waters,
from the hand of sons of strangers,

8

Compassionate and merciful is the Lord,

8

whose mouth spoke vanity,
slow to anger and abounding in mercy.
and their right hand was a right hand of

9

Kind is the Lord to dall things togetherd,
injustice.

and his compassion is over all his works.

9

O God, a new ode I will sing to you;

10

Let all your works acknowledge you, O Lord,
with a ten-stringed harp I will make
and let all your devout bless you.

music to you,

11

Your kingdom's glory they shall relate,

aPr *for* = Ra b + *Referring to Goliad* = Ra cl.e. *on all sides*
dOr *the universe*

618

psalms 144(145)-147(147.12-20)

and of your dominance they shall speak,
the Lord loves the righteous.

12

to make known to the sons of men your

9

The Lord watches over the guests;

dominance

orphan and widow he will pick up,
and the glory of the magnificence of your
and a way of sinners he will wipe out.

kingdom.

13

Your kingdom is a kingdom of all the ages,

10

The Lord will be king forever,
and your dominion is in every generation
your God, O Sion, for generation and
and generation.

generation.

13a

Faithful is the Lord in all his words,

Psalm 146(147.1-11)

and devout in all his works.

14

The Lord upholds all who are falling

1

Hallelouiab.

and sets upright all who are cast down.

15

The eyes of all hope in you,

(1)

Praise the Lord,

and it is you who give them their food in

because a melody is a good thing;

due season.

to our God may praise be pleasing.

16

You, you open your hand

2

When the Lord builds Ierousalem,

and satisfy every living thing witha good

he will also gather in the dispersions of

pleasure.

Israel,

17

Just is the Lord in all his ways,

3

he who heals the broken in heart

and devout in all his works.

and binds up their fractures,

18

Near is the Lord to all who call on him,

4

he who numbers multitudes of stars

to all who call on him in truth.

and to all of them gives names.

19

The will of all who fear him he will do,

5

Great is our Lord, and great is his strength,

and to their petition he will hearken and

and of his understanding there is no sum,

will save them.

6

when the Lord picks up the meek

20

The Lord watches over all who love him,
but humbles sinners to the ground.
and all the sinners he will destroy.

7

Lead off to the Lord with acknowledgment;

21

Praise of the Lord my mouth will speak,
make music to our God on a lyre,
and let all flesh bless his holy name

8

to him who cloaks the sky with clouds,
forever and forever and ever.

to him who prepares rain for the earth,
to him who makes grass grow on

Psalm 145(146)

mountains,

9

giving to the animals their food

1

Hallelouiab.

and to the young of ravens that call on
him.

(1)

Praise the Lord, O my soul!

10

To the dominance of the horse he will not

2

I will praise the Lord in my life;

be disposed,

I will make music to my God while I

nor with the shanks of the man is he

have being.

pleased.

11

The Lord is pleased with those who fear him

3

Do not put your trust in rulers

and with those who hope in his mercy.

and in sons of men, who have no

deliverance.

Psalm 147(147.12-20)

4

His breath will depart, and he will return to
his earth;

1

Hallelouiab.

in that very day all their designs will
perish.

(12) Commend the Lord, O Ierousalem;
praise your God, O Sion,

5

Happy is he whose helper is the God of
2(13) because he strengthened the bars of your
Iakob;

gates;

his hope is in the Lord his God,
he blessed your sons within you,

6

who made the sky and the earth,

3(14) he who makes your borders peaceful

the sea and all that is in them,

and keeps filling you with fatc of wheat,

who guards truth forever,

4(15) he who sends out his saying to the earth;

7

executing judgment for the wronged,

his word will run swiftly,

5(16) d

giving food to the hungry.

the wordd of him who gives snow like

wool,

The Lord releases prisoners.

who scatters fog like ashes,

8

The Lord sets upright those cast down;

6(17) who hurls down his ice like crumbs.

the Lord makes the blind skilled;

Who shall stand against his cold?

aOr of b + *Of Haggaios and Zacharias* = Ra cl.e. *finest*
dLacking in Gk

psalms 147(147.12-20)-151

619

7(18) He will send out his word and will melt them;

his praise is in an assembly of devout.

he will blow his breath, and waters will

2

Let Israel be glad in the one who made it,

flow.

and let the sons of Sion rejoice in their

8(19) In declaring his word to Jakob,

king.

his statutes and judgments to Israel,

3

Let them praise his name with a dance;

9(20) he did not deal thus with every nation,

with drum and harp let them make music

and his judgments he did not explain to

to him,

them.

4

because the Lord takes pleasure in his
people,

Psalm 148

and he exalts the meek with deliverance.

5

The devout will boast in glory,

1

Hallelouiaa.

and they will rejoice on their beds.

6

The exaltations of God are in their throats,

Praise the Lord from the heavens;

and two-edged swords in their hands,

praise him in the highest heights!

7

to execute vengeance among the nations,

2

Praise him, all his angels;

rebukes among the peoples,
praise him, all his hosts!

8

to bind their kings with fetters
and their nobles with iron handcuffs,

3

Praise him, sun and moon;

9

to execute among them a judgment
praise him, all the stars and the light!
inscribed.

4

Praise him, you heavens of heavens
This glory is for all his devout.
and you water above the heavens!

Psalm 150

5

Let them praise the name of the Lord,
for he b[spoke, and they came to be;

1

Hallelouia.

he]b commanded, and they were created.

6

He established them forever and forever and

Praise God among his saints;

ever;

praise him in the firmament of his

an ordinance he issued, and it will not

power!

pass away.

2

Praise him for his acts of dominance;

praise him according to the abundance of

7

Praise the Lord from the earth,

his greatness!

you dragons and all deeps,

8

fire, hail, snow, ice,

3

Praise him with trumpet sound;
tempest blast, those things that do his
praise him with harp and lyre!
word!

4

Praise him with drum and dance;
praise him with strings and instrument!

9

The mountains and all the hills,

5

Praise him with tuneful cymbals;
fruit trees and all cedars!
praise him with loud clashing cymbals!

10

The wild animals and all the cattle,

6

Let all breath praise the Lord!
creeping things and winged birds!

Hallelouia.

11

Kings of the earth and all peoples,

Psalm 151

rulers and all judges of earth!

12

Young men and unmarried women,

1

This Psalm is autographical. Regarding David

old with young!

and outside the numberc.

13

Let them praise the name of the Lord,

I was small among my brothers

because the name of him alone was

and the youngest in the house of my

exalted;

father;

acknowledgement of him is in earth and

I would shepherd the sheep of my father.

sky.

14

He will exalt his people's horn;

2

My hands made an instrument;

a hymn belongs to all his devout,

my fingers tuned a harp.

the sons of Israel, a people drawing near
to him.

3

And who will report to my lord?

The Lord himself, it is he who listens.

Psalm 149

4

It was he who sent his messengerd

1

Hallelouia.

and took me from the sheep of my father

and anointed me with the oil of his

Sing to the Lord a new song;

anointing.

a + *Of Haggaios and Zacharias* = Ra bWithout [] = Ra c +
When he fought Goliad in single combat. = Ra dPossibly
angel

620

psalm 151; prayer of manasses

5

My brothers were handsome and tall,
for Abraam and Isaak and Iakob, who had
and the Lord did not take delight in them.
not sinned against you,
but you appointed repentance for me, the

6

I went out to meet the allophyle,
sinner,
and he cursed me by his idols.

9

because I sinned beyond the number of the
sand of the sea.

7

But I, having drawn the dagger from him,
My acts of lawlessness multiplied, O Lord,

I beheaded him
they multiplied,
and removed reproach from Israel's sons.
and I am not worthy to gaze at and see the
height of the sky,
due to the multitude of my injustices.

[Prayer of Manasses](#)

10

Bent down I am by many a fetter of iron,
for me to say, "No," over my sins.

(Rahlf's Ode 12)

And I find no relief,

because I provoked your anger

1

O Lord Almighty,

and did what was evil before you,

God of our fathers,

having set up abominations
of Abraam and Isaak and Iakob
and having multiplied objects of wrath.
and of their righteous offspring,

11

And now I bend my heart's knee,

2

you who made the sky and the earth
begging for kindness from you.
together with all their order,

12

I have sinned, O Lord; I have sinned,
you who shackled the sea by the word of
and my lawless acts I know.

your ordinance,

13

I plead, begging you;

3

you who shut up the deep

relieve me, O Lord; relieve me!

and sealed it with your awesome and

Do not destroy me together with my acts of

notable name,

lawlessness

4

at whom all things shudder

nor be angry forever and retain evil for

and tremble from before your power,

me

5

because the magnificence of your glory
nor condemn me in the deepest places of
cannot be borne,
the earth,
and the wrath of your threat against sinners
because you, O Lord, are the God of those
cannot be withstood;
who repent,

6

both immeasurable and inscrutable is the

14

and in me show your goodness,
mercy of your promise,
because, though unworthy, you will save

7

because you are Lord Most High,

me

compassionate, slow to anger and
according to your abundant mercy,

abounding in mercy

15

and I will praise you always throughout the
and repenting at ills of human beings.

days of my life,

8

So you, O Lord God of the righteous,
because all the host of the heavens will sing
you did not appoint repentance for
a hymn to you,
righteous ones,
and yours is the glory forever. Amen.

[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 (Ieremias). 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's 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 $\alpha\theta\sigma\epsilon\beta\eta/j$, which appears in 1.7 for $\lambda\upsilon\omega$), in 1.10 for $\epsilon)+\chi$, in 1.22, 32 for $\lambda\upsilon\sigma\kappa$, and in 2.22 etc. for $\epsilon)\#r$. It occurs 92 \times in Proverbs, and it represents Hebrew $\epsilon)\#r$ 67 \times . 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 ($\lambda\upsilon\omega$)); 1.10 ($\epsilon)+\chi$); 1.22, 32 ($\lambda\upsilon\sigma\kappa$). 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) 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.

to the reader of proverbs

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 (#y) blb) becomes a righteous man in the Greek (a0ndro\j dikai/ou). 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 (ta\ a1noma) and impiety (a0se/beia). In v. 22 the innocent (a1kakoi) are linked to righteousness, but the fools (a1fronej) are described as impious. In v. 28 the subject is made explicit by the addition of “evil people” (kakoi/). Madame wisdom is described in 3.15, where (contra MT) it is also stated that nothing evil (ou0de\n ponhro/n) 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 twkpht ypw (“perverted speech”) as diestramme/naj o9dou\j kakw~ (n“perverse ways of evil people”), he creates the parallel phrases o9dou\j ponhrw~(n13b) and o9dou\j kakw~(n13c), which includes an end rhyme. In 10.15 the Hebrew noun M#yr (“poor”) is made into “the impious” (a0sebw~n) in the Greek. In 10.26 “the lazy” (lc(h) is linked to “lawlessness”; in 11.18 the works of the wicked (rq# tl(p) are glossed as “unjust works” (e1rga a1dika), and in 13.16 folly (tlw)) is associated with evil (kaki/an). 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 (Arhf (“friend”) is perhaps deliberately read with different vowelings as (rfhf (“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 (oi9 a0sebei=j) are identified as the opponents of the wise man, and the arrogant of v. 24 is likened to “a transgressor of the law” (para/nomoj).

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 *rwd* (“posterity”) is translated by *e1kgononkako/n* (“wicked progeny”). *rwd* appears only in these verses (apart from a Qere reading in 27.24), and its rendering by *e1kgonon* is unique in the LXX.

More importantly, *kako/n* 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” (*boulh\ kalh/*) and 2.17 “bad counsel” (*kakh\ boulh/*)—the chiasm is of added interest—13.19a “pious” (*eu0sebw~n*) and 13.19b “impious” (*a0(sebw~n)*), 13.23a “just” (*di(/kaioi)*) and 13.23b “unjust”

(*a1dikoi*), 15.29aa “with justice” (*meta\ dikaiosunhj*) and 15.29ab “with injustice” (*meta\ a0diki/aj*), 17.6aa

“the faithful” (*tou= pistou=*) and 17.6ab “the faithless” (*tou= a0pi/stou*). 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.

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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 *ga/r* as a standard gloss for Hebrew *yk* and other conjunctions, including zero equivalent. Another one is the particle *te* that appears occasionally in this book, e.g., in 1.2, 3, 4, 6; 3.3 (*sub l*); 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.

ytp wbh)t Mytp ytm

d(t(d w)n#y Mylyskw Mhl wdmx Nwcl

Myclw

How long, O simple ones, will you love being simple?

How long will scoffers delight in their scoffing
and fools hate knowledge?

o3son a4n xro/non a1kakoi e1xwntai th=j dikaios/nhj ou0k
ai0sxunqh/sontai oi9 de\ a1fronej th=j u3brewj o1ntej
e0piqumhtai\ a0sebei=j geno/menoi e0mi/shsan ai1sqhsin
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 (ou0k ai0sxunqh/sontai) 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 (ytp) 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," *BIOSCS* 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.

TO THE READER OF Proverbs

Finally I need to express my gratitude towards various persons who assisted me with this research. First and foremost there is Albert Pietersma, who acted as corrector for my translation. I benefited immensely from his vast experience and expertise. During the initial stages of the project, Arie van der Kooij read parts of my translation, and Detlev Krige, one of my former students, helped with the preparation of the Greek and Hebrew texts.

JOHANN COOK

1 Proverbs of Salomon son of Daid, who 17
fornetsarenotsread

reigned in Israel:

without reason for winged creatures.

18

For they who take part in murder store up

2

To learn wisdom and discipline
evil for themselves,
and to understand words of prudence
and the ruin of transgressing men is evil.

3

and to grasp subtlety of words

19

These are the ways of all who perform
and to understand true righteousness and
lawless deeds,

to direct judgment

for by impiety they take away their own

4

in order that he might give shrewdness to

life.

the innocent

and both perception and insight to the

20

Wisdom sings hymns in the streets,

young child,

and in the squares she leads frankly,

5

for by hearing these things the wise will

21

and on the top of the walls she proclaims,

become wiser

and at the gates of the powerful she waits,

and the discerning will acquire direction,

and at the gates of the city she speaks

6

and he will understand an illustration and

boldly:

an obscure word,

22

“As long as the innocent hold on to

both the sayings and the riddles of the

righteousness,

wise.

they will not be ashamed,

but the fools, since they are lovers of pride,

7

Beginning of wisdom is fear of God,

after they became impious they hated

and understanding is good for all those

perception,

who practice it,

23

and they became liable to reproofs.

and piety unto God is the beginning of

Look, I will bring forth to you the

perception;

expression of my breath,

the impious, however, will despise

and I will teach you my word.

wisdom and discipline.

24

Since I would call but you did not heed

and I would prolong words but you were

8

Hear, my son, your father's discipline,

not paying attention,

and do not reject your mother's precepts,

25

but you would make my counsels invalid,

9

for you will receive a crown of graces for
and you disregarded my reproofs;

your head

26

therefore I in turn will also laugh at your
and a golden collar around your neck.

destruction,

10

My son, let not impious men lead you astray,
and I will rejoice when ruin comes upon
and do not consent, if they invite you
you.

saying:

27

Yes, when confusion strikes you unexpectedly

11

“Come with us; partake in bloodshed,
and destruction arrives like a whirlwind
and let us hide a just man unjustly in the
and when affliction and siege come upon
earth,

you

12

and let us swallow him alive like Hades,

or when ruin comes upon you,

and let us remove his remembrance from

28

for it shall be when you call upon me, then

the earth;

I will not listen to you;

13

let us take his valuable possessions,

evil people will seek me but will not find

and let us fill our homes with booty.

me,

14

But throw your lot among us,

29

for they hated wisdom
and let us all acquire a common purse,
and did not choose the fear of the Lord,
and let us have one wallet.”

30

nor were they willing to pay attention to my

15

Do not walk in the way with them,

counsels

but keep your foot from their paths,

but despised my reproofs.

16

for their feet run to evil

31

Therefore they shall eat the fruits of their

and they are quick to shed blood,

own way

aOr *analogy*

proverbs 1-3

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and be filled with their own impiety,

nor will they seize straight paths,

32

for, because they would wrong the simple,

for they are not being seized by years of

they will be murdered

life.

and an inquiry will ruin the impious.

33

But he who hears me will encamp in hope

20

For if they were walking good paths,

and will be at ease without fear of any

they would have found the smooth paths

evil.”

of righteousness.

21

The kind will be inhabitants of the earth,

My son, if, when you accept the saying of my

and the innocent will be left in it,

2

commandment,

because the upright will encamp on the

you hide it with yourself,

earth

2

your ear will be attentive to wisdom,

and the holy will be left in it;

and you shall incline your heart to

22

the ways of the impious will perish from the

understanding;

earth,

yes, you shall incline it to the admonition

and the transgressors will be banished

of your son.

from it.

3

For if you call upon wisdom

and raise your voice for understanding,

as well as seek perception with a loud

3 My son, do not forget my ordinances,

but let your heart keep my sayings;

voice,

2

for longevity and years of life,

4

and if you seek it like silver

as well as peace, they will add to you.

and search for it like treasures,

5

then you will understand the fear of the Lord,

3

Let acts of charity and loyalty not fail you;

and you will find divine knowledge.

rather fasten them on your neck, and you

6

Because the Lord gives wisdom,

will find favor,

also from his presence come knowledge

4

and think of what is noble

and understanding,

in the sight of the Lord and of people.

7

and he stores up salvation for those who
succeed;

5

Trust in God with all your heart,

he will shield their journey

and do not be excited by your wisdom.

8

to guard the ways of righteous deeds,

6

In all your ways make her known,

and he will protect the way of the ones

that she may make straight your ways,

who revere him.

[and your foot will not stumble].

9

Then you will understand righteousness and

7

Be not clever in your own eyes,

judgment,

but fear God, and turn away from every

and you will make all good courses

evil.

straight.

8

Then it will be a healing to your body

10

For if wisdom comes into your mind

and treatment for your bones.

and perception seems pleasing to your soul,

11

good counsel will guard you,

9

Honor the Lord from your just labors,

and holy insight will protect you

and offer him of your firstfruits of

12

in order that it can rescue you from an evil

righteousness

way

10

in order that your storerooms may be filled

and from a man who speaks nothing

with an abundance of grain

reliable.

and that your vats may gush with wine.

13

Oh, those who abandon straight ways,

to walk in ways of darkness,

11

My son, do not belittle the Lord's discipline

14

who rejoice in evil

nor break down when you are reprov'd

and are happy about evil perverseness,

by him;

15

whose paths are crooked

12

for whom the Lord loves, he disciplines,

and their courses are bent

and he punishes every son he accepts.

16

in order to remove you far from the straight

way

13

Happy is the person who has found wisdom,
and to make you a stranger to a righteous
and the mortal who perceived insight;
opinion.

14

for it is better to trade in her
than in treasures of gold and silver.

17

My son, do not let bad counsel overtake you,

15

And she is more precious than precious
that which forsakes the teaching of youth
stones;

and has forgotten the divine covenant;

nothing evil shall resist her;

18

for it has set her house near death

she is well-known to all those who draw
and its courses by Hades with the shades;
near to her,

19

all those who walk in her will not come back,
and nothing valuable is worthy of her;

al.e. *dead*

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proverbs 3-4

16

for longevity and years of life are in her
Listen, children, to a father's discipline,
right hand,

4 and pay attention, that you may come to

and in her left hand are riches and repute;

know insight,

16a

2

out of her mouth righteousness comes forth,
for I present to you a good gift;

and she carries law and mercy upon her
do not abandon my law.

tongue.

3

For I became a son, and I am obedient to

17

Her ways are good ways,

my father

and all her paths are peaceful.

and beloved in the eyes of my mother,

18

She is a tree of life to all those who lay

4

who would speak and instruct me:

claim to her,

“Let our word become fixed in your heart.

and she is steadfast to those who lean

5

Keep the commandments; do not forget

upon her, as on the Lord.

nor disregard the saying of my mouth.

6

Nor abandon her, and she will cleave to you;

19

God by wisdom founded the earth,

love her, and she will guard you.

and he prepared the heavens by

8

Secure her, and she will exalt you;

prudence.

honor her, that she may embrace you

20

By perception the deeps were broken open,

9

in order that she may grant your head a

and the clouds poured dew.

garland of graces

21

My son, do not break away,
and may protect you with a garland of
but keep my counsel and insight
delight.”

22

so that your soul may live
and that there may be grace round your

10

Listen, my son, and accept my words,
neck.

and the years of your life shall be

22a

And it shall be healing to your flesh
increased,
and treatment for your bones,
that the ways of living may become many

23

that you may walk all your ways confidently
for you,

in peace

11

for I teach you the ways of wisdom

and that your foot will not stumble.

and I put you in straight tracks.

24

For if you sit down, you will be without fear,

12

For if you walk, your steps will not be

and when you lie down, you will sleep

hemmed in,

pleasantly.

and if you run, you will not grow weary.

25

And you shall not be afraid of intimidation

13

Take hold of my discipline; do not let go,

when it comes,

but keep her for yourself for your life.

nor of attacks of the impious, when they

14

Do not enter the ways of the impious,
approach.

and do not covet the ways of transgressors.

26

For the Lord will be over all your ways

15

Wherever they put up camp, do not enter
and he will support your foot

there,

in order that you may not be unsettled.

but turn from them, and pass by,

16

for they will not sleep, unless they have

27

Do not withhold to do good to the needy,
done wrong;

when your hand can help.

their sleep has been taken away, and they

28

Do not say. "Go, come back, and tomorrow
do not fall asleep,
I will give,"

17

for these people eat the bread of impiety
when you are able to do good,
and they get drunk with illicit wine.
for you do not know what the next day

18

But the ways of the righteous shine like a
will bring.
light;

29

Do not plan evil against your friend
they proceed and give light until the day
when he lives besides you and trusts in
is fully dawned.
you.

19

The ways of the impious, however, are dark;

30

Do not quarrel with anyone without a cause,
they do not know how they stumble.

lest he does some harm to you.

20

My son, pay attention to my saying,

31

Do not acquire the disgrace of evil men,
and incline your ear to my words.

and do not strive after their ways

21

So that your fountains may not fail you,

32

for every transgressor is impure before the
keep them within your heart,

Lord,

22

for it is life to those who find them

and he does not sit in council among the

and healing to all their flesh.

righteous.

23

Keep your heart with all vigilance,

33

A divine curse is in the homes of the
for from these things are the issues of life.

impious,

24

Remove from yourself a crooked mouth,
but the abodes of the just are blessed.
and thrust unjust lips far away from you.

34

The Lord resists the arrogant,

25

Let your eyes look straight,
but he gives grace to the humble.
and let your eyelids incline to just things.

35

The wise will inherit glory,

26

Make straight tracks for your feet,
but the impious have exalted disgrace.
and straighten your ways.

proverbs 4-6

627

27

Do not incline to the right or to the left;
and let her be considered your very own
rather turn away your foot from an evil

and be with you

way,

on every occasion,

27a

for God knows the ways on the right,

for while indulging in her love you will be

but those on the left are twisted.

increased immeasurably.

27b

But it is he who will make your tracks

20

Do not be for long with a strange woman,

straight,

nor be held in the arms of someone not

and he will guide your journeys in peace.

your own;

21

for the ways of a man are before the eyes of

My son, pay attention to my wisdom,

God,

5 and incline you ear to my words,
and he observes all their courses.

2

that you may keep insight,

22

Transgressions ensnare a man,
and I shall command perception of my
and each one is bound by the ropes of
lips unto you.

his own sins.

3

Pay no attention to a worthless woman,

23

He comes to an end with the uninstructed,
for honey drips from the lips of a
and he was cast forth from the
prostituting woman,

abundance of his own sustenance
who for a period pleases your palate.
and perished through folly.

4

Later, however, you will find it more bitter

than gall

and sharper than a two-edged dagger;

6 My son, if you stand security for your friend,
you will surrender your hand to an enemy,

5

for the feet of folly bring down

2

for a man's own lips are a strong snare,
those who deal with her, to Hades with
and he is caught by the lips of his own
death,
mouth.

and her footprints are not being

3

My son, do what I command you and save
established,
yourself,

6

for she does not come to the ways of life,

for through your friend you have fallen

but her courses are slippery and

into the hands of evil;

unfamiliar.

go; do not falter; rather spur on even your

friend

7

Now then, my son, listen to me,
for whom you stood security.
and do not make my words invalid.

4

Give your eyes no sleep,

8

Make your way far from her;

nor slumber with your eyelids

do not go near the doors of her houses

5

in order to rescue yourself like a gazelle

9

in order that you will not give away your life

from a noose

to others

and like a bird from a snare.

and your living to the merciless,

10

lest strangers be filled with your strength

6

Go to the ant, O lazybones,

and your labors go into the homes of

and zealously observe its ways, and

strangers.

become wiser than it;

11

You, however, will repent at the end,

7

for without having any cultivated land

when the flesh of your body is consumed,

nor anyone that forces it nor being under

12

and you will say, "How I hated discipline,

any master,

and my innermost turned away reproofs!

8

it prepares its food in summer,

13

I would not listen to the voice of one

and it makes its provision plentiful in

instructing me and teaching me,

harvest time.

nor did I incline my ear.

8a

Or go to the bee,

14

I was almost in every evil situation,
and learn how industrious she is
in the midst of an assembly and
and how seriously she performs her work
congregation.”

8b

whose products kings and commoners use
for their health.

15

Drink water from your vessels

Yes, she is desired by all and honored.

and from the cisterns of your well.

8c

Although she is physically weak,

16

Let not the waters out of your well overflow

by honoring wisdom she was promoted.

for you;

9

How long, lazybones, will you lie?

rather let your waters flow into your streets.

And when will you be roused from your

17

Let them be at the disposal of you alone,

sleep?

and let no stranger share with you.

10

Indeed you sleep a little, and you sit a little,

18

Let your well of water be solely your own,

and you slumber a little,

and rejoice with the woman from your
and you fold your arms over your breast a
youth.

little.

19

Let the fawn of your love and the foal of

11

Then poverty will come upon you like an

your favors
evil traveler,
consort with you,
and want like a good runner.

628

proverbs 6-7

11a

If, however, you are diligent, your harvest

32

But the adulterer procures destruction to
will arrive like a fountain,

himself

and want will desert you like a bad
through lack of sense.

runner.

33

He experiences both pain and disgrace,
and his dishonor will never be wiped out;

12

A foolish and lawless man

34

for filled with jealousy is the anger of her
walks roads that are no good,
husband;

13

and he winks with his eye and makes a sign
he will show no constraint in the day of
with his foot,
judgment;

and he teaches with motions of his

35

neither will he take any compensation as
fingers.

exchange for his hate,

14

And with a perverse heart he plans evil at
nor will he at all be reconciled by many
every opportunity;

gifts.

such a person concocts upheavals for a

city.

My son, keep my words,

15

Therefore his destruction arrives suddenly,

7 and hidemycommandmentswithyourself.

calamity and ruin beyond repair,

1a

My son, honor the Lord, and you will grow

16

for he rejoices in everything that the Lord

strong,

hates;

and fear no other but him.

yes, he is ruined by impurity of soul.

2

Guard my commandments, and you will

17

An eye of an insolent one, an unjust

live,

tongue,

and my words like the apples of your

hands that shed blood of a righteous

eyes.

person

3

And bind them on your fingers,

18

and a heart that plans wicked schemes

and engrave them on the surface of your

and feet that hurry to do evil.

heart.

19

A false witness kindles falsehood

4

Say that wisdom is your sister,

and sows discord among kindred.

and secure prudence as an intimate friend

for yourself,

20

My son, keep your father's laws,

5

that she may keep you from a strange and

and do not forsake your mother's precepts.

sinful woman,

21

But always bind them upon your soul,

if she should assail you with words to

and make them a collar on your neck.

charm;

22

When you walk, bring it, and let it be with

6

for from a window out of her house

you,

she peeps into the streets,

and when you lie down, let it watch over

7

at whom she may observe of the foolish

you

children,

in order that it may communicate with

a youngster lacking sense,

you when you awake,

8

passing by the corner

23

for the law's commandment is a lamp and a
in the passages of her dwellings

light

9

and conversing in the evening twilight,
and a way of life, reproof and discipline,
when there happens to be nocturnal

24

to keep you from a married woman
quiet and gloom.

and from the slander of a strange tongue.

25

Let not her desire for beauty conquer you,

10

Then the woman meets him,
nor be captured by your eyes;

looking like a prostitute,

neither be captivated by her eyelashes,

who causes the hearts of young men to

26

for the price of a prostitute is just about as

flutter.

much as a loaf of bread

11

And she is excited and debauched,
and a men's lady hunts for precious souls.
and her feet cannot stay at home;

27

Can anyone put fire in his lap

12

for some time she roams outside,
and not burn his clothes?
and at another time she lies in wait in the

28

Or can anyone walk on coals of fire
streets,
and not scorch his feet?
at every corner.

29

So is he who goes in to a married woman.

13

Then she seized and kissed him,
He shall not be held guiltless, nor anyone
and with a shameless face addressed him:
who touches her.

14

“I have a peace offering;

30

It is not to be marveled at if someone is
today I am paying my vows;
caught stealing,

15

therefore I came out to meet you,
for he steals in order to fill himself when
longing for your face; I have found you.
he is hungry.

16

With coverings I have spread my couch,

31

Yet, if he is caught, he will pay sevenfold,
and with double tapestry from Egypt I

and he will rescue himself by
have decked it.
surrendering all his possessions.

17

I have sprinkled my bed with saffron
proverbs 7-8

629

and my house with cinnamon.
and knowledge and insight I summoned.”

18

Come, and let us enjoy love until the early

13

The fear of the Lord hates injustice,
morning;
also pride and arrogance and the ways of
come here, and let us embrace in love,
the wicked;

19

for my husband is not at home
yes, it is I who hate the perverse ways of

but has gone on a long journey,
evil people.

20

since he took a bag of money with him,

14

Mine are counsel and security,
after many days he will return to his
mine prudence and mine strength.
house.”

15

Through me kings rule,
and rulers prescribe justice.

21

And with a lot of chatting she seduced him,

16

Through me nobles are magnified,
and with the snares of her lips she
and tyrants through me rule the earth.
compelled him.

17

It is I who am fond of those who love me,

22

And he followed her, ensnared;

and those who seek me find me.

like an ox he is led to slaughter,

18

Wealth and honor are at my disposal,

and like a dog towards chains

and the acquisition of many things and

23

or like a deer shot with an arrow in the liver,

justice.

and he hurries like a bird into a trap,

19

To enjoy my fruits is better than gold and

not realizing that he is running for his

precious stone,

life.

and my yield better than choice silver.

20

I walk in ways of justice,

24

Now then, my son, listen to me

and along paths of what is right I wander

and pay attention to the words of my

21

in order that I may apportion possessions to

mouth.

those who love me

25

Do not let your heart incline to her ways,
and fill their treasuries with good things.

26

for many she has wounded and laid low

21a

If I report to you the things that happen
and innumerable are those whom she has
daily,
slain.

I will remember to enumerate the things

27

Roads of Hades are her house,
of old.

leading down to the chambers of death.

22

The Lord created me as the beginning of his
ways,

You will proclaim wisdom

for the sake of his works.

8 in order that prudence may be obedient to
Before the present age he founded me, you;

23

in the beginning.

2

for on the highest tops she is,

24

Before he made the earth and before he

and between the paths she has taken her

made the depths,

stand;

before he brought forth the springs of the

3

for beside the gates of rulers she takes her

waters,

seat,

25

before the mountains were established
and at the entrances she sings hymns:
and before all the hills, he begets me.

4

“You, O people, I exhort,

26

The Lord made countries and uninhabited
and I lift my voice to the sons of men.

spaces

5

O innocent ones, be aware of trickery,
and the habitable heights of that beneath
and you uneducated take heart.

the sky.

6

Listen to me, for I will talk about serious

27

When he prepared the sky, I was present
things,

with him,

and I will bring forth from my lips what
and when he marked out his own throne
is right;

on the winds.

7

for my throat will declaim truth,

28

When he made strong the clouds above
but false lips are abominable to me.
and when he made secure the springs

8

With righteousness are all the words of my
beneath the sky,
mouth;

29

when he made strong the foundations of
in them nothing is twisted nor crooked.
the earth,

9

They are all straightforward to those who

30

I was beside him, fitting together;

understand

it is I who was the one in whom he took
and upright to those who find
delight.

knowledge.

And each day I was glad in his presence

10

Take discipline and not silver,

at every moment,

and knowledge rather than choice gold;

31

when he rejoiced after he had completed the

yes, choose perception instead of pure

world

gold,

and rejoiced among the sons of men.

11

for wisdom is better than costly stones,
and nothing valuable is worthy of her.

32

Now then, my son, listen to me.

12

I, wisdom, I encamped with counsel,

34

Happy is the man who will listen to me

630

proverbs 8-10

and the person who will guard my ways,

12c

Yes, he travels through an arid wilderness

keeping watch at my doors daily,

and a land destined to drought

protecting the posts of my entrances.

and gathers barrenness with his hands.

35

For my egressions are the egressions of life,
and the incentive is prepared by the Lord.

13

A foolish and audacious woman who knows

36

But those who sin against me treat their

no shame

own souls with impiety,

comes in need of a morsel of food.

and those who hate me love death.

14

She sat at the doors of her own house,

on a seat, openly in the streets,

15

inviting those who are passing by

9 Wisdom built herself a house

and supported it with seven pillars.

and who are keeping straight in their ways.

2

She slaughtered her own sacrificial victims;

16

“He of you who is most foolish, let him

she mixed her own wine in a mixing

turn aside to me,

bowl,

and to those that are in need of prudence
and she prepared her own table.

I urge, saying,

3

She sent out her slaves,

17

'Take secret bread gladly,

summoning with a stately proclamation
and sweet water of theft.’ “

to the drinking feast, saying,

18

But he does not know that the shadesa

4

“He who is a fool, let him turn aside to me,”

perish with her,

and to those lacking sense she said:

and he meets up with a springboard of

5

“Come, eat of my bread,

Hades.

and drink wine, which I have mixed for

18a

On the contrary, run away; do not linger in

you.

the place;

6

Abandon folly, and you will live,
neither fix your eye upon her,
and seek prudence in order that you may

18b

for so you will cross strange water
live,
and pass through a strange river.

and erect understanding with

18c

However, abstain from strange water,
knowledge.”

and do not drink from a strange well,

18d

that you may live for a long time

7

He who instructs evil people will gather
and years of life may be added to you.

disgrace unto himself,

and he who rebukes an impious person

A wise son makes a father glad,

will find fault with himself.

10 but a foolish son is a mother's grief.

8

Do not rebuke evil people, lest they should

2

Treasures shall not profit the lawless,

hate you;

but righteousness shall deliver from
rebuke a wise person, and he will love
death.

you.

3

The Lord will not let a righteous person

9

Give a wise person an opportunity, and he
starve,

will become wiser;

but the life of the impious he will ruin.

inform a just person, and he will

4

Poverty makes a man humble,

continue to receive.

but the hands of the vigorous enrich.

10

The beginning of wisdom is the fear of the

4a

A son who is instructed shall be wise,

Lord,

and he will use the fool as a servant.

and counsel of the saints is

5

An intelligent son was rescued from heat of

understanding,

the day,

10a

for to know the law is the sign of a sound

but a transgressing son is blasted by the

mind;

wind in harvest time.

11

for in this way you will live a long time,

6

The blessing of the Lord is upon the head of

and years of your life will be added to

the righteous,

you.

but the mouth of the impious will

12

My son, if you become wise for yourself,

conceal untimely sorrow.

you will be wise for your neighbors as

7

The memory of the righteous comes with

well;

eulogies,

however, if you turn out evil, you will

but the name of the impious is

bear the evil alone.

extinguished.

12a

He who supports himself with lies will as

8

A wise of heart will accept commandments,

well herd winds,

but he who is unable to keep his mouth
and the same person will pursue flying
shut,
birds,
being crooked, will be tripped up.

12b

for he has forsaken the ways of his vineyard

9

He who walks in integrity walks confidently,
and has caused the axles on his own farm
but he who perverts his ways will be
to go astray.

found out.

al.e. *dead*

proverbs 10-11

631

10

He who winks with his eyes deceitfully

32

The lips of the righteous drip charm,

garners grief for men,
but the mouth of the impious turns
but he who reproveth openly makes peace.
people away.

11

A spring of life is in the hand of a righteous
person,

False balances are an abomination before
but destruction covers the mouth of the

11

the Lord,

impious.

but a just weight is acceptable to him.

12

Hatred stirs up strife,

2

Where pride enters, there will also be

but friendship covers all who are not

disgrace,

fond of strife.

but the mouth of the humble attends to

13

He who produces wisdom from his lips
wisdom.

strikes a heartless man with a rod.

3

When a righteous person died, he left regret,

14

The wise will conceal perception,
but destruction of the impious is at hand,
but the mouth of the reckless brings ruin
and joyous.

near.

5

Righteousness cuts out blameless paths,

15

The possessions of the rich are a strong city,
but impiety is beset with injustice.
but poverty is the ruin of the impious.

6

The righteousness of upright men rescues

16

The deeds of the righteous produce life

them,

but the fruits of the impious sins.

but transgressors are taken captive by

17

Discipline guards the ways of a righteous

their destruction.

life,

7

When a righteous man dies, hope does not

but unchastened instruction leads astray.

perish,

18

Righteous lips conceal enmity,

but the boast of the impious perishes.

but they who utter slander are most

8

A righteous person eludes from a chase,

foolish.

and the impious is handed over in his

19

By a multitude of words you will not escape

stead.

sin,

9

In the mouth of the impious is a snare to

but if you restrain your lips, you will be

citizens,

intelligent.

but the perception of the righteous is free

20

The tongue of the righteous is choice silver,

from difficulties.

but the heart of the impious will fail.

10

By the good deeds of the righteous a city

21

The lips of the righteous are versed in

succeeded,

sublime things,

11

but by the mouths of the impious it was

but fools die in want.

leveled.

22

The blessing of the Lord is upon the head of

12

A person who lacks sense scorns citizens,

a righteous person;

but an intelligent man keeps quiet.

it enriches, and grief of heart will not be

13

A double-tongued man discloses counsels in

added to it.

a meeting,

23

With laughter a fool practices evil,

but a person loyal in spirit conceals

but wisdom gives birth to prudence for a
matters.

man.

14

They who have no direction fall like leaves,

24

An impious person is engulfed in
but in much counsel there is safety.
destruction,

15

A wicked person does evil whenever he
but the desire of a righteous person is

mingles

acceptable.

with a righteous person,

25

When the tempest passes, an impious
and he hates the sound of security.

person vanishes,

16

A gracious wife procures honor for her
but a righteous person, since he turned
husband,

aside, is saved for ever.

but a seat of dishonor is a woman who

26

As unripe grapes are harmful to the teeth,
hates justice.

and smoke is to the eyes,

The deficient shrink from wealth,

so transgression is to those that practice it.

but the diligent support themselves with

27

The fear of the Lord adds days,

wealth.

but the years of the impious will be few.

17

A merciful man does good to his own self,

28

Gladness lingers with the righteous,

but the merciless person destroys his

but the hope of the impious will perish.

body.

29

The fear of the Lord is a stronghold for the

18

An impious person performs unjust works,

devout,

but the seed of the just is a reward of

but ruin for those who do evil.

truth.

30

The righteous will never give up,

19

A righteous son is born to life,
and the impious will not inhabit the
but the pursuit of the impious leads to
land.

death.

31

The mouth of the righteous drips wisdom,

20

Crooked ways are an abomination to the
but the tongue of the unjust will perish.

Lord,

632

proverbs 11-12

but acceptable to him are all who are
but the slow-on-the-uptake is mocked.
blameless in their ways.

9

Better is a man in dishonor, being a slave to

21

One who unjustly joins hands will not go

himself,

unpunished,

than one who confers honor upon

but he who sows righteousness will

himself while he lacks food.

receive an assured reward.

10

A just person takes pity on the lives of his

22

Like a ring in a pig's snout,

cattle,

so is beauty to an imprudent woman.

but the feelings of the impious are

23

All the desire of the righteous is good,

without mercy.

but the hope of the impious will perish.

11

He who tills his own land shall be satisfied

24

There are those who by distributing their
with food,

livelihood increase it,

but those who pursue vanities lack sense.

and there are others who gather, yet have

11a

He who enjoys himself in banquets of wine
less.

shall leave behind disgrace in his own

25

Every totally sincere person is blessed,
strongholds.

but an ill-tempered man is not respected.

12

The desires of the impious are evil,

26

May he who withholds grain leave it to the

but the roots of the pious are in secure
nations,
places.

and may a blessing be on the head of

13

Through the sin of his lips a sinner falls into
him who shares it.

snares,

27

He who devises good seeks good favor,
but a just person escapes from them.

but as for him who seeks out evil, it will

13a

He who looks gentle will be pitied,
overtake him.

but he who contends in the gates will

28

As for him who puts his trust in wealth, he
afflict souls.

will fall,

14

From the fruit of the mouth a man's soul
but as for him who supports the
will be filled with good,
righteous, he will flourish.
and the rewards of his lips shall be given

29

He who does not deal graciously with his
to him.
own household will inherit wind,

15

The ways of fools are right in their own eyes,
and the fool will be a slave to the
but a wise man listens to advice.
intelligent.

16

A fool expresses his anger at once,

30

From the fruit of righteousness grows a tree
but the prudent hides his own disgrace.

of life,

17

A just person proclaims trust as it is,
but the souls of transgressors are cut off
but the witness of unjust things is
untimely.
deceitful.

31

If the righteous is scarcely saved,

18

Some, when they speak, wound with a
where will the impious and the sinner
dagger,
appear?
but the tongues of wise men heal.

19

Truthful lips establish testimony,
He who loves discipline loves perception,
but a hasty witness has a dishonest tongue.

12 but he who hates reproofs is a fool. 20 Deceit is in the heart of him who devises 2

He who finds favor with the Lord is

evil,

superior,

but those who intend peace will rejoice.

but a lawless man will be passed over in

21

Nothing unjust will be pleasing to the just,

silence.

but the impious will be filled with evil.

3

No person will prosper from what is lawless,

22

False lips are an abomination to the Lord,

but the roots of the just will not be

but he who acts faithfully is acceptable to

removed.

him.

4

A courageous wife is a crown to her

23

An intelligent man is a seat of perception,

husband,

but the heart of fools will meet with

but like a worm in wood, so a

curses.

mischievous wife destroys a man.

24

The hand of the elected will easily govern,

5

The thoughts of the just are judgments,

but the deceitful will become a prey.

but the impious guides treachery.

25

Terrifying news troubles the heart of a just

6

The words of the impious are crafty,

man,

but the mouth of the upright will deliver

but a good message cheers him up.

them.

26

A just arbiter will be his own friend,

7

Wherever the impious turns, he disappears,

but the opinions of the impious are

but the households of the righteous

unfair.

endure.

Evil will pursue those that sin,

8

The mouth of an intelligent person is

and the way of the impious shall lead

praised by a man,

them astray.

al.e. assists in the making of false pledges

proverbs 12-14

633

27

16

The deceitful will obtain no game,
Every smart person acts with knowledge,
but a pure man a valuable possession.
but the fool displayed his own evil.

28

In the ways of justice there is life,

17

A rash king will fall into evil,
but the ways of those who bear grudges
but a reliable messenger will deliver him.
lead to death.

18

Discipline removes poverty and disgrace,
and he who rebukes will be honored.

A smart son is obedient to his father,

19

The desires of the pious sweeten his soul,
13 but a disobedient son is on course to
but the deeds of the impious are far from

destruction.

knowledge.

2

A good person will eat of the fruits of

20

He who walks along with the wise will be
justice,

wise,

but the souls of transgressors will perish

but he who walks along with fools will

untimely.

be known as one.

3

He who guards his own mouth keeps his

21

Evil will pursue sinners,

own life,

but good will overtake the just.

but he who is rash with his lips will bring

22

A good man will leave an inheritance for his
terror upon himself.

sons' sons,

4

Every lazy person has desires,
and the wealth of the impious is stored
but the hands of the courageous are
up for the righteous.

diligent.

23

The just will spend many years in wealth,

5

A just person hates an unjust word,
but the unjust will perish suddenly.
but the impious is ashamed and will have

24

He who spares the staff hates his son,
no confidence.

but he who loves him carefully

6

Justice guards the innocent,
disciplines him.

but sin makes the impious worthless.

25

A just man when eating satisfies his

7

There are some who, while having nothing,
appetite,

enrich themselves,

but the appetites of the impious are

and there are others who humble

deficient.

themselves in much wealth.

8

A man's own wealth is the ransom of his soul,

Wise women built homes,

but the poor does not experience threat.

14 but a foolish one to let it down with her

9

The just always have light,

hands.

but the light of the impious is

2

He who walks uprightly fears the Lord,
extinguished.

but he who is devious in his ways will be

9a

Crafty souls go astray in sins,
dishonored.

but just people are compassionate and

3

From the mouth of fools comes a staff of
have pity.

pride,

10

An evil person does evil with pride,
but the lips of the wise preserve them.

but they that are judges of themselves are

4

Where there are no oxen, the cribs are clean,
wise.

but where there is much produce, the

11

Property gotten hastily with lawlessness is
strength of an ox is apparent.

diminished,

5

A faithful witness does not lie,
but he who gathers for himself with piety
but an unjust witness kindles falsehoods.
will be increased.

6

You may seek wisdom with evil men and
A just person is compassionate and lends.
will not find it,

12

Better is he that begins to help heartily
but perception is easily available among
than he that promises and leads another
the clever.

to hope,

7

All things are against a foolish man,
for a good desire is a tree of life.
but wise lips are the weapons of

13

He who despises a matter will be despised
perception.

by it,

8

The wisdom of the smart will become
but as for him who fears the
familiar with their ways,
commandment, he is healthy.
but the folly of fools misleads.

13a

To a crafty son nothing will be good,

9

The homes of transgressors are subject to
but a wise domestic will have prosperous
cleansing,
business,
but the homes of the just are acceptable.
and his way shall be guided.

10

A man's heart is sensitive; his soul is

14

The law of a wise man is a fountain of life,
grieved,

but he who is stupid will die by a snare.

and when he rejoices, he does not mingle

15

Sound discretion wins favor,
with pride.

and to know the law is the sign of a

11

The homes of the impious will be destroyed,
sound mind,

but the tents of the upright will stand.

but the ways of scorners end in

12

There is a way that seems to be right among
destruction.

people,

634

proverbs 14-15

but its end reaches to the bottom of

33

There is wisdom in the good heart of a man,
Hades.

but in the heart of fools it is not

13

Grief mingles not with mirth,
discerned.

and joy in the end comes to sorrow.

34

Justice lifts up a nation,

14

A bold-hearted person will be filled with his
but sins diminish tribes.

own ways,

35

A thoughtful subordinate is acceptable to a
and a good man with his own thoughts.

king,

15

The innocent believes every word,
and by his own good behavior he
but the smart comes to a change of mind.
removes disgrace.

16

A wise man feared and turned away from
evil,

Anger destroys even the prudent;

but the fool trusts in himself and

15 yet as submissive answers turns away

associates with the lawless.

wrath,

17

A passionate person acts with
but a harsh word stirs up anger.
thoughtlessness,

2

The tongue of the wise understands what is
but a sensible man endures many things.
good,

18

Fools will partake of evil,
but the mouth of the foolish will
but the smart will lay hold of perception.
proclaim evil.

19

The evil will fall down before the good,

3

The eyes of the Lord are in every place,
and the impious will serve at the gates of
beholding both the evil and the good.
the just.

4

A tongue's healing is a tree of life,

20

Friends will hate poor friends,
and he who keeps it will be filled with
but the friends of the rich are many.
spirit.

21

He who dishonors the needy sins,

5

A fool scorns his father's discipline,
but one who pities the poor is deemed
but he who keeps commandments is
most happy.
smarter.

22

They who go astray devise evil,

6

In abounding righteousness is great

but the good devise pity and truth.

strength,

The planners of evil do not understand pity

but the impious will be removed root

and loyalty,

and branch from the earth.

but acts of mercy and of loyalty are with

In the homes of the righteous there is much

planners for good.

strength,

23

With everyone who is careful there is

but the fruits of the impious will perish.

abundance,

7

The lips of the wise are devoted to

but the hedonist and indolent shall have

perception,

want.

but the hearts of fools are not steadfast.

24

A crown for the wise is a smart man,

8

The sacrifices of the impious are an

but the pastime of fools is evil.

abomination to the Lord,

25

A faithful witness will rescue a soul from

but the prayers of the upright are

evil,

acceptable to him.

but a deceitful person kindles falsehoods.

9

The ways of the impious are an

26

In the fear of the Lord is hope in strength,

abomination to the Lord,

and he leaves his children support.

but he loves those who pursue

27

An ordinance of the Lord is a fountain of
righteousness.

life,

10

The discipline of the innocent is known by
and it causes people to turn away from
passersby,
the snare of death.

but those who hate rebukes die

28

In a populous nation is a king's glory,
disgracefully.

but in the failing of people is the ruin of

11

Hades and destruction are manifest to the
a ruler.

Lord;

29

A man slow to anger is abundant in
how much more also human hearts!
prudence,

12

An uninstructed person will not like those
but an impatient man is extremely
who rebuke him,
foolish.

and neither will he associate with the

30

A meek-spirited man is a healer of hearts,
wise.

and a sensitive heart a motha in the

13

When the heart rejoices the countenance is
bones.

cheerful,

31

He who cheats the needy upsets his maker,
but when it is in sorrow, the countenance

but he who honors him pities the poor.

is sad.

32

The impious will be driven away by his evil,

14

An upright heart seeks perception,

but he who is secure in his own piety is

but the mouth of the uninstructed will

just.

know evil.

al.e. a cause of decay

proverbs 15-16

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15

The eyes of the wicked are continually

that his steps may be directed by God.

expecting evil,

30

The eye that observes good things rejoices

but the good are always quiet.

the heart,

16

Better is a small portion with the fear of the
and good news refreshes the bones.

Lord

32

He who rejects discipline hates himself,
than great treasures without fear.

but he who heeds rebukes loves his soul.

17

Better is entertainment of vegetables with

33

Fear of God is discipline and wisdom,

friendliness and kindness

and the beginning of glory will respond
than a serving of calves with enmity.
to it.

18

A passionate man stirs up fights,
but he who is slow to anger appeases
even an incipient one.

16 2Alltheworksofthehumblearemanifest
with God,

18a

A man slow to anger will extinguish
but the impious shall perish in an evil
disputes,
day.

but an impious person stirs them up

5

Everyone who is arrogant is impure with
exceedingly.

God,

19

The ways of the idle are strewn with thorns,
and he who unjustly joins hands will
but those of the courageous are beaten.
not be deemed innocent.

20

A wise son gladdens his father,

7

The beginning of a good way is to do
but a foolish son scorns his mother.
righteous things,

21

The paths of the foolish are void of sense,
and they are more acceptable with God
but the prudent man proceeds in a
than to bring sacrifices.
straight course.

8

He who seeks the Lord will find knowledge

22

They who do not honor councils delay
with righteousness,
deliberations,
and they who seek him rightly will find
but counsel prevails in the hearts of those
peace.
giving advice.

9

All the works of the Lord are done with

23

The evil person will not heed it;
righteousness,
neither will he say anything appropriate
but the impious is kept for an evil day.
or good for the public.

10

There is an oracular shrine upon the lips of

24

The thoughts of the intelligent person are

a king,

ways of life

and his mouth will not err in judgment.

in order that one turn aside and escape

11

The tipping of the scale is righteousness
from Hades.

with the Lord,

25

The Lord tears down the homes of the
and his works are righteous measures.

insolent,

12

An evildoer is an abomination to a king,

but he established the border of the

for the throne of government is

widow.

established by righteousness.

26

An unjust thought is an abomination to the

13

Righteous lips are acceptable to a king,

Lord,

and he loves right words.

but the sayings of the pure are solemn.

14

The anger of a king is a messenger of

27

A receiver of bribes destroys himself,

death,

but he who hates the receiving of bribes

but a wise man will pacify him.

is saved.

15

The son of a king is in the light of life,

27a

By acts of mercy and by faithfulness sins are

and they that are acceptable to him are

purged,

like a late cloud.

but by the fear of the Lord everyone turns

16

The young of wisdom are more desirable
away from evil.

than gold,

28

The hearts of the righteous ponder
and the young of prudence more
faithfulness,
desirable than silver.

but the mouth of the impious answers

17

The paths of life turn away from evil,
evil things.

and the ways of righteousness are length

28a

The ways of righteous persons are acceptable
of existence.

to the Lord,

He who receives discipline will prosper,

and through them even enemies become
and he who heeds rebukes will become
friends.

wise.

29

God is far from the impious,
He who heeds his ways preserves his own
but he hears the prayers of the righteous.
soul,

29a

Better is a small intake with righteousness
and he who loves his life will spare his
than abundant produce with injustice.
mouth.

29b

Let the heart of a man think righteous

18

Pride goes before ruin,
things,
and malice before a fall.

al.e. assists in the making of false pledges

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proverbs 16-17

19

Better is a person of gentle mind with

5

He who laughs at the poor provokes his

humility

maker,

than he who divides spoils with the

and he who rejoices at one being

proud.

destroyed will not go unpunished.

20

One who is capable in business is a

But he who has compassion will find

discoverer of good things,

mercy.

but he who trusts in God is most

6

Children's children are a crown for the aged,

fortunate.

and their fathers are the boast of

21

Some call the wise and intelligent

children.

worthless,

6a

The faithful has the whole world full of
but they who are pleasant in speech will
money,

be heard more.

but the faithless not even a farthing.

22

Insight is a fountain of life to its

7

Faithful lips will not suit a fool,

possessors,

nor false lips the righteous.

but the discipline of fools is evil.

8

Discipline is a gracious wage to them that

23

The heart of the wise will consider what

use it,

comes from his own mouth,

and wherever it turns, it will prosper.

and on his lips he will bear prudence.

9

He who conceals wrongdoings seeks

24

Noble words are honeycombs,

friendship,

and its sweetness a healing for the soul.

but he who hates to conceal them

25

There are ways that seem to be right for a

separates friends and family.

man,

10

A threat shatters the heart of a prudent

but their ends look towards Hades' depth.

person,

26

A man at labor labors for himself and fences

but a fool, though whipped, does not

off his own destruction,

comprehend.

but the crooked carries destruction in his

11

Every bad person stirs up controversies,
own mouth.

but the Lord will send out against him a

27

A foolish man digs up evil for himself,
cruel messenger.

and treasures fire on his own lips.

12

Care will befall a man of understanding,

28

A crooked man spreads evil
but fools will consider evil.
and will kindle with evil a torch of

13

He who requites evil for good—
deceit,
evil shall not be moved from his house.
and he separates friends.

14

Righteous rule gives power to words,

29

A man who transgresses makes trial of
but sedition and strife precede want.

friends

15

He who judges the unjust just and the just
and leads them in ways that are not good.

unjust

30

He who fixes his eyes considers perverse
is unclean and abominable with God.

things,

16

Why should fools have money?

and he marks out with his lips all evil;

For the heartless will not be able to buy

he is a furnace of evil.

wisdom.

31

Old age is a crown of boasting;

16a

He who makes his own house high is

however, it is gained in the ways of

looking for ruin,

righteousness.

and the one who is too crooked to learn

32

A man who is slow to anger is better than
will fall into evil.

the mighty,

17

You should have a friend for every season,
and he who controls his temper better
but let brothers be supportive in
than one who captures a city.

distress,

33

All things come upon the unrighteous into
for on this account are they born.

their laps,

18

A foolish man applauds and rejoices over
but all righteous things come from the
himself;

Lord.

as well, he who pledges himself ought to

answer for his own friend.

Better is a morsel with pleasure in peace

19

A lover of sin rejoices in fights,

17 than a house full of many good things 20 but the hard-
hearted does not meet up

and unjust sacrifices with strife.

with good things.

2

An intelligent domestic will rule over

A man who is fickle of tongue will fall into

foolish masters

evil,

and will divide portions among brothers.

21

and the heart of a fool is grief to its

3

As silver and gold are tried in a furnace,
possessor.

so are choice hearts with the Lord.

A father does not rejoice over an

4

A bad person listens to the tongue of
uninstructed son,
transgressors,

but a prudent son gladdens his mother.

but a righteous person does not give heed

22

A cheerful heart promotes well-being,
to false lips.

but the bones of a depressed man dry up.

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23

The ways of one who unjustly receives
and seats him among the powerful.

bribes in his pocket do not prosper,

17

The righteous accuses himself in his
and the impious perverts the ways of
introduction,
righteousness.

but when he attacks, the adversary is

24

The face of a wise person is intelligent,
refuted.

but the eyes of the fool are on the ends of

18

Casting the lot puts an end to disputes
the earth.

and decides between the powerful.

25

A foolish son is a cause of anger to his

19

A brother helped by a brother is like a

father

fortified and lofty city

and a grief to her who bore him.

and is as strong as a firmly founded

26

It is not good to punish a righteous man,
palace.

nor is it pious to plot against righteous

20

With the fruits of his mouth a man fills his
rulers.

belly,

27

He who is careful to utter a harsh word is
and with the fruits of his lips he will be
discreet,
satisfied.

and a patient man is sensible.

21

Death and life are in the power of the

28

Wisdom will be imputed to a silly person
tongue,
who asks after wisdom,
and they who control it will eat its fruits.

but someone who keeps himself

22

He who has found a good wife has found
speechless will seem to be sensible.

favours

and has received cheerfulness from God.

22a

He who rejects a good wife rejects the

18 Aman who wishes to separate from friends

is looking for excuses,

good,

but he will be liable to reproach at all

but he who keeps an adulteress is foolish

times.

and impious.

2

A person lacking in sense feels no need for

wisdom,

3A man's folly corrupts his ways;

for he is much more led by folly.

19 yet in his heart he blames God.

3

When the impious comes into a depth of

4

Wealth adds many friends,
evils, he shows contempt,
but the poor is deserted even by the only
but disgrace and reproach come upon
friend he has.
him.

5

A false witness will not go unpunished,

4

A word in the heart of a man is deep water,
and he who accuses unjustly will not
and a river and a fountain of life spring
escape.
forth.

6

Many render service to the persons of kings,

5

It is not good to respect the person of the
but every evil one becomes a reproach to

impious,

a man.

nor is it pious to pervert justice in

7

Every one who hates a poor brother

judgment.

will also be far from friendship.

6

A fool's lips bring him into troubles,

Insight will draw near to them who know it,

and his bold mouth calls upon death.

and a prudent man will find it.

7

A fool's mouth is his ruin,

He who does much evil perfects wickedness,

and his lips are a snare to his soul.

and he who uses provoking words will

8

Fear casts down the timid,

not be saved.

and the souls of the effeminate will suffer

8

He who procures prudence loves himself,
hunger.

and he who guards prudence will find

9

He who does not cure himself by his labor
good.

is akin to him who injures himself.

9

A false witness will not go unpunished,

10

The name of the Lord is of majestic
and whosoever will kindle evil will perish
strength,
by it.

and the righteous, when they run to it,

10

It is not fitting for a fool to have delights,
are exalted.

nor if a domestic should begin to rule

11

The substance of a rich man is a strong city,
with hubris.

and its glory casts a huge shadow.

11

A merciful man is long-suffering,

12

Before ruin a man's heart is exalted,
and his boast comes upon transgressors.
but before honor it is humble.

12

The threat of a king is like the roaring of a

13

He who gives an answer before listening—
lion,

it is folly and reproach to him.

but as dew on grass, so is his

14

A sensible attendant calms a man's anger,

cheerfulness.

but who can endure a faint-hearted man?

13

A foolish son is a disgrace to his father,

15

The heart of the sensible acquires

and vows from the price of a prostitute

perception,

are not pure.

and the ears of the wise seek insight.

14

Fathers distribute house and substance to

16

A person's gift gives him space

their children,

638

proverbs 19-20

but a woman is joined to a man by God.

but every fool is entangled in such things.

15

Timidity restrains the effeminate,

4

Though the lazy is reproached, he is not
and the soul of the idle will suffer

ashamed;

hunger.

likewise also to the one who borrows

16

He who keeps a commandment preserves
grain in harvest.

his own soul,

5

The counsel in a man's heart is deep water,
but he who despises his own ways will
but a sensible man will extract it.

perish.

6

Humankind is something great, and a

17

He who has compassion on the poor lends

compassionate man something
to God,
precious,
and he will repay him according to his
but to find a faithful man is a chore.
gift.

7

He who dwells blameless in righteousness

18

Discipline your son, for thus he will be
will leave his children happy.

hopeful,

8

When a righteous king sits on his throne,
but do not be roused in your soul to
he does not oppose anything wicked with
hubris.

his eyes.

19

A malicious man will be severely punished,

9

Who can boast that he keeps his heart pure?

and if he causes injury, he will even add

Or who can declare confidently that he is

his soul.

pure from sins?

20

My son, listen to the discipline of your

9a

The lamp of one who curses father or
father,
mother will be extinguished,
that you may become wise for the future.
and the pupils of his eyes will see

21

There are many thoughts in a man's heart,
darkness.
but the counsel of the Lord remains

9b

A portion quickly acquired at first
forever.

will not be blessed in the end.

22

Compassion is a profit for a man,

9c

Do not say: I will repay my enemy,
and a poor righteous person is better
but wait for the Lord that he may help
than a rich liar.

you.

23

The fear of the Lord becomes life for a man,

10

A large and a small weight, and double
and he who is without fear will stay in
measures,

places

are impure in the eyes of the Lord—both
where knowledge does not keep watch.

of them,

24

He who unjustly hides his hands in his

11

and he who makes these will be shackled

bosom

by his practices.

will never ever bring them to his mouth.

A young man in the company of a pious

25

When a pestiferous person is being
person—

whipped, a fool will become more
straight indeed will be his way.

crafty,

12

The ear hears, and the eye sees;

but if you reprove a prudent man, he will

both are works of the Lord.

gain perception.

13

Do not love calumny, lest you be destroyed;

26

He who disgraces his father and drives away

open your eyes, and be filled with bread.

his mother

23

An ambiguous weight is an abomination to
will be put to shame and will become
the Lord,
rebuked.

and a false balance is not a good thing

27

The son who stops keeping the discipline of
before him.

his father

24

A man's steps are directed by the Lord,
will contemplate evil sayings.

and a mortal—how could he understand

28

He who gives surety for a foolish child will
his ways?

insult what is deemed right,

25

Quickly to consecrate something of his own
and the mouth of the impious will

is a snare to a man,

devour judgments.

for after making a vow a change of mind

29

Lashes are prepared for the intemperate,
can happen.

and flogging for the backs of the foolish.

26

A wise king is a winnowing of the impious,
and he will put a wheel on them.

27

The light of the Lord is the breath of
20 Wine is an intemperate thing, and strong
drink is something insolent,
humans,
and everyone who mixes with it will not
he who searches the innermost parts of
be wise.

the belly.

2

The threat of a king does not differ from the

28

Compassion and truth are a guard to a king,
rage of a lion,
and they will encircle his throne with
and he who provokes him sins against his
righteousness.

own life.

29

Wisdom is an ornament to young men,

3

It is good repute for a man to refrain from
and grey hair the glory of the aged.

strife,

30

Bruises and wounds befall evil men,
proverbs 21-22

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and plagues in the innermost parts of the
and demolished the strongholds in which
belly.

the impious trusted.

23

He who guards his mouth and tongue
Like a stream of water, so is the heart of a
keeps his soul out of trouble.

21

king in God's hand.

24

The bold and audacious and pretentious is

Wherever he decides to turn it, thither he

called a pest,

inclines it.

and he who contemplates evil is a

2

Every man seems righteous to himself;

transgressor of the law.

however, the Lord directs hearts.

25

Desires kill the lazy,

3

To do right and to be truthful

for his hands choose not to do anything.

is more pleasing with God than blood of

26

The impious longs for wicked desires all day

sacrifices.

long,

4

An arrogant person is bold-hearted in
but the righteous has compassion and
hubris,
pity unsparingly.

and sin is the lamp of the impious.

27

The sacrifice of the impious is an

6

He who obtains treasures by a lying tongue
abomination to the Lord,
pursues vanity into the snares of death.
for they even offer them unlawfully.

7

Ruin will be entertained by the impious,

28

A false witness will perish,
because they do not want to do what is
but an obedient man will speak

just.

cautiously.

8

To the crooked God sends crooked ways,

29

An impious man impudently resists with his
for his works are pure and upright.

face,

9

It is better to live in a corner in the open
but the upright—he understands his
than in plastered quarters and in a
ways.

shared a house with injustice.

30

There is no wisdom; there is no courage;

10

The soul of the impious

there is no counsel against the impious.

will not receive compassion from

31

A horse is prepared for the day of battle,
anybody.

but assistance is from the Lord.

11

When the intemperate is punished, the
innocent becomes more wily,

but a wise man understands he will gain

22 A good name is a better choice than great
wealth,

knowledge.

and good favor is above silver and gold.

12

A righteous person understands the heart of

2

The rich and the poor have encountered

the impious
each other,
and despises the impious because of their
but the Lord has made them both.
evil.

3

When the clever sees the wicked severely

13

He who blocks his ears so as not to hear the
punished,

weak

he himself is being educated,
will himself also call, and there will be
but the fools passed by and were
nobody who listens.

penalized.

14

A secret gift averts anger,

4

The offspring of wisdom is the fear of the
but he who is sparing with gifts arouses

Lord

fierce wrath.

as well as riches and honor and life.

15

It is a joy to the righteous to do justice,

5

Thorns and snares are in crooked ways,

but according to evildoers a devout

but he who guards his own soul will keep

person is impure.

far from them.

16

A man who strays from the path of

7

The rich rule over the poor,

righteousness

but domestics will lend to their own
will rest in the gathering of giants.
masters.

17

A needy man loves joy;

8

He who sows what is cheap will reap what
he likes wine and oil in abundance.

is bad

18

And a lawless person is the refuse of a

and will complete the impact of his

righteous one.

deeds.

19

It is better to live in a desert land

8a

God blesses a cheerful and generous man,
than with a quarrelsome and talkative
but he will bring to an end the vanity of
and irritable wife.

his deeds.

20

A desirable treasure will rest in the mouth of

9

He who has compassion over the poor will

the wise,

himself be nourished,

but foolish men will swallow it.

because he gave his own food to the

21

A way of righteousness and compassion

poor.

will find life and honor.

9a

He who hands out gifts secures victory and

22

A wise person attacked strong cities

honor;

al.e. *with a wife*

640

proverbs 22-23

moreover, he takes away the soul of those

28

Do not remove ancient borders

who have possessions.

which your fathers set up.

10

Expel from the council an irritating person

29

A man with vision and skilled in his work

and strife will exit with him,

should serve before kings
for when he takes a seat in the council,
and should not serve slothful men.
he disgraces all.

11

The Lord loves devout hearts,
If you sit down to eat at the table of rulers,
and all the blameless are acceptable to
23 observe carefully what has been set for
him.

you,

A king herds with his lips.

2

and extend your hand,

12

Now the eyes of the Lord keep watch over
since you know that you will have to
perception,
prepare such things.

but the transgressor holds words cheap.

3

And if you are rather insatiate, do not desire

13

A lazy person makes excuses and says:

his delicacies,

“There is a lion on the roads and

for these pertain to a fake life.

murderers in the streets!”

4

If you are poor, do not measure yourself

14

The mouth of the transgressor is a deep

with the rich,

hole,

but be restrained by your own insight.

and he who is hated by the Lord will fall

5

If you set your eyes upon him, he will

into it.

disappear totally,

14a

There are bad ways before a man,

for he has been equipped with wings as

and he prefers not to avoid them,

of an eagle

even though he should avoid a crooked
and he returns to the house of his master.
and bad way.

6

Do not dine with a malicious man,

15

Folly clings to the heart of a young boy,
nor should you desire his food.
but the rod and discipline are far away

7

For in the same manner as one swallows a
from him.

hair

16

He who oppresses the needy makes many
so he eats and drinks.

things his own,

8

Do not bring him in to you, nor eat your
yet gives to the rich to make it less.

morsel with him,

for he will vomit it up and will spoil your

17

Incline your ear to the words of the wise,
noble words.

and hear my word,

9

Say nothing in the ears of a fool,
and apply your heart, that you may know
lest he despise your judicious words.

that they are good.

10

Do not relocate ancient borders,

18

And if you take them to heart,

nor enter the possession of orphans,

they will also give you pleasure on your

11

for the Lord who redeems them is strong

lips

and he will plead their case with you.

19

in order that your hope be upon the Lord

12

Give your heart to discipline,

and that he may reveal to you his way.

and prepare your ears for words of

20

Now then, copy them for yourself three

perception.

times over,

13

Do not refrain from disciplining a child,

for counsel and knowledge on the surface

for if you beat him with a rod, he will

of your heart.

not die;

21

Therefore I teach you a true word and good

14

for indeed you shall beat him with a rod

knowledge to heed

and will rescue his soul from death.

in order that you may answer words of

15

My son, if your heart is wise,

truth to them who question you.

you will gladden my heart as well.

16

And your lips will hold conversation

22

Do not treat the needy with violence, for he

with my lips, if they are upright.

is poor,

17

Let your heart not envy sinners,

nor disgrace the weak at the gates.

but be in the fear of the Lord throughout

23

For the Lord will judge his case,

the day.

and you shall rescue your life inviolate.

18

For if you keep these things you will have

24

Be no companion of a fierce man,

progeny,

nor associate with a passionate friend,

and your hope will not be removed.

25

lest you learn from his ways

and take snares to your soul.

19

Listen my son, and become wise,

26

Do not give yourself as surety

and direct the insight of your heart.

because you feel shame before a

20

Be not a winebibber,

person;

nor prolong in shared meals or at the

27

for if you have nothing with which to pay,

purchasing of meat.

they will take the bed that is under your

21

For every drunkard and glutton will become

side.

poor,

proverbs 23-24

641

and every sluggard will clothe himself

7

Wisdom and insight are to be found in the

with tatters and rags.

gates of the wise,

and the wise do not turn away from the

22

Listen, my son, to your father who begot

mouth of the Lord.

you,

and do not despise her when your

8

But they caucus in the assemblies;

mother gets old.

death meets the uninstructed,

24

A righteous father raises well,

9

and a fool dies by sin,

and his soul rejoices in his wise son.

and a pestilent man will be polluted by

25

Let father and mother be glad over you,

impurity

and let her who bore you rejoice.

10

in an evil day and a day of affliction

until he deceases.

26

My son, give me your heart,

11

Rescue them who are led to death,

and let your eyes observe my ways.

and buy back those who are to be

27

For a pierced cask is a strange house,

slaughtered; do not delay!

and a strange well is narrow.

12

If you say: "I do not know this person,"

28

For it will quickly perish,

be aware that the Lord is familiar with
and every transgressor will be destroyed.
the heart of everyone,
and he who formed breath for all, he knows

29

Who has woe? Who has trouble? Who has
everything,
strife?

he who will render to each according to

Who has vexations and squabbles?

his deeds.

Who has wounds without reason?

Who has blood-shot eyes?

13

My son, eat honey, for the honeycomb is

30

Are they not those who linger long over

good,

wine,

that your palate may be sweetened.

who frequent places where drinking takes

14

Thus you shall perceive wisdom with your
place?

soul,

31

Do not get drunk from wine;

for if you find it, your end will be good

rather converse with righteous people,

and hope will not forsake you.

and converse in public places;

for if you give your eyes to saucers and

15

Do not lead the impious to the pastures of

goblets,

the righteous;

you will afterwards walk around more

also do not be misled by a full stomach.

naked than a pestle.

16

For the righteous may fall seven times, but

32

But finally he stretches himself out like one

he will rise again,

struck by a snake,

but the impious will be powerless in evil.

and venom is diffused in him as by a

horned serpent.

17

If your enemy falls, do not rejoice over him,

33

When your eyes see a strange woman,

nor be elated by his stumbling;

then your mouth will speak perversely.

18

for the Lord will observe it, and it will not

34

And you will lie as in the heart of the sea

please him,

and like a navigator in a large wave.

and he will turn away his anger from

35

Then you will say: "They struck me, but I felt
him.

no pain,

and they insulted me, but I did not

19

Do not rejoice over evildoers,

realize it.

nor envy sinners.

When will it be morning, that I may go

20

For progeny of the wicked will not

and seek with whom I will go together?"

continue,

and the lamp of the impious will be

My son, do not envy wicked men,

extinguished.

24 nordesiretobewiththem,

2

for their hearts contemplate lies

21

My son, fear God and the king,

and their lips utter trouble.

and disobey neither of them,

22

for they will unexpectedly punish the

3

With wisdom a house is built,

impious

and with understanding it is established.

and who shall know their punishments?

4

With perception the storerooms are filled

22a

A son who keeps the word will be far

from all precious and beautiful riches.

removed from destruction,

5

The wise is better than the strong,

for he received it willingly.

and a man who has prudence than he

22b

Let no falsehood be spoken to the king from

who has a large field.

the tongue,

6

With strategic planning war is conducted,

and no falsehood will proceed from his
and help with a counseled heart.

tongue.

642

proverbs 24, 30

22c

The tongue of the king is a dagger and not

“It is not good to be in awe of a person in
of flesh,

judgement.”

and whoever is handed over will be

24

He who says of the impious “He is
destroyed;

righteous”

22d

for if his anger is sharpened

will be cursed by peoples and be hateful

it kills people with thongs,

to nations.

22e

and it devours the bones of people

25

But those who rebuke will appear better,

and consumes them like a flame

and a good blessing will come upon

so that they are not food for young eagles!

them.

26

And they will kiss lips
My son, fear my words,
that answer good words.

30 and repent when you receive them;
this is what the man says to those who
27

Prepare your work for your departure,
believe in God:
and be fully prepared for the field;

Now I stop,
also follow behind me,

2
for I am the most foolish of all people
and you will rebuild your house.
and I have not the prudence of people.

3
God has taught me wisdom,

28
Do not be a false witness against your fellow

and I have gained knowledge of holy
citizen,
things.

nor overstate with your lips.

4

Who has ascended to heaven and come

29

Do not say: "I will use him in the same way
down?

as he has used me,

Who has gathered the wind in his bosom?

and I will punish him for the injustice he

Who has wrapped the water in his garment?

did to me."

Who has taken control of all the ends of

the earth?

30

A foolish man is like a tilled field,

What is his name?

and a person lacking sense is like a

Or the name of his children that you may
vineyard.

know them?

31

If you leave it alone, it will become barren
and will be totally overrun by weeds and

5

All divine words are tried by fire,

neglected,

and he himself shields those who revere

and its stone fences will be broken

him.

down.

6

Do not add to his words,

32

Thereafter I repented;

lest he rebuke you and you become a liar.

I looked around in order to glean

discipline.

7

Two things I ask of you;

33

I doze a little; then I slumber a little,
do not remove my favor before I die.
and I fold my arms over my breast a

8

Put far from me a vain word and lies,
little.

and give me neither riches nor poverty,

34

But if this is what you do, poverty will come
but order what is necessary and sufficient
over you, when it advances,
for me,
and want like a good courier.

9

lest I be filled and become a liar and say:

“Who sees me?”

Or lest I become poor and steal

30 15Theleechhasthreelovinglybeloved

daughters,

and swear by the name of God.

but these three did not satisfy her,

and the fourth was not pleased to say, “It

10

Do not deliver a domestic in the hands of a

is enough.”

master,

16

Hades and love of a woman

lest he curse you and you vanish.

and Tartarus and earth not filled with

water,

11

Wicked progeny curses its father
water and fire also will never say, "It
and does not bless its mother.
suffices."

12

Wicked progeny judges itself righteous
but did not wash off its anus.

17

An eye that derides a father

13

Wicked progeny has lofty eyes,
and scorns the old age of a mother—
and it raises its eyebrows.

may ravens from the ravines peck it out,

14

Wicked progeny has daggers for teeth
and may the young eagles devour it.
and knives for molars in order to destroy
and to consume the humble from the earth

18

Now there are three things impossible for
and their needy from among mankind.
me to understand,
and with the fourth I am not familiar:

19

The tracks of a flying eagle

24 23 Now these things I also say to you who

are wise, that you know them:

and the ways of a snake on a rock

proverbs 30, 31, 25

643

and the paths of a ship passing through the

Those in power are wrathful,

sea

but let them not drink wine,
and the ways of a man in his youth.

5

lest they drink and forget wisdom
and will not be able to judge the

20

Such is the way of an adulterous woman
powerless rightly.

who, when she has performed the act,

6

Give strong drink to those who are in pain
will wash herself and say that she has
and wine to drink to those in sorrow,
done nothing improper.

7

that they may forget their poverty
and not remember their labor any more.

21

Through three things the earth is shaken,

8

Open your mouth with a divine word,

and the fourth it is not able to bear:

and judge all fairly.

22

If a domestic becomes king

9

Open your mouth, and judge justly,
and if a fool is filled with food,
and plead the cause of the poor and

23

also a female domestic if she throws out her
weak.

mistress,

and a hateful woman if she finds a good

These are the miscellaneous systems of ed-
husband.

25 ucation of Salomon, which the friends of
Hezekias, king of Judea, copied.

24

There are also four things on earth that are
very small;

2

Divine glory conceals a matter,

yet they are wiser than the wise:
but the glory of a king honors action.

25

The ants, which, though they are not strong,

3

Heaven is high, and earth is deep,
do prepare their food in summer;
and a king's heart is unfathomable.

26

the hedgehogs are also not a strong species,

4

Strike the unrefined silver,
who made their homes in the rocks;
and everything pure will be purified.

27

the grasshopper is without a king;

5

Cut off the impious from the presence of
yet they march orderly at the command
the king,

of one;

and his throne will be established in

28

and the lizard, though dependent on its
righteousness.

hands and being easily caught,

6

Do not boast in front of the king;

it lives in the king's fortresses.

and do not linger in the places of rulers,

29

There are indeed three things which move

7

for it is better that it be said to you: "Come
easily,

to me"

and the fourth which walks well:

than to humiliate you in the presence of

30

a lion's whelp, strongest of the animals,

a ruler.

which does not back-off nor fears any

What your eyes have seen say.

animal,

8

Do not get involved in a fight quickly

31

also a cock strutting courageously among

in order that you may not regret it in the

the hens,

end.

and the he-goat leading the herd,

When your friend reproaches you,

and a king making a speech in a nation.

9

withdraw; do not show contempt,

10

lest your friend reproach you

32

If you lose yourself in merriment
and your quarrel and enmity will not end
and stretch out your hand in a fight,
but will be tantamount to death.
you will be disgraced.

10a

Favor and friendship bring freedom;

33

Press out milk, and there will be butter,
keep them for yourself, that you may not
and if you squeeze nostrils, blood will
be subject to reproach,
come out,
but guard your ways with fair dealing.
and if you extort words, quarrels and
fights will ensue.

11

As an apple of gold in a necklace of Sardian
stone,

My words have been spoken by God, the
so it is to speak a word.

31 oracular response of a king, whom his mother—
A costly Sardian stone is fastened to a ear instructed.

12

golden earring—

a wise word to an obedient ear!

2

What, my child, will you keep? What?

13

As snowfall during harvest is beneficial

Divine sayings.

against the heat,

My firstborn, I speak to you, my son.

so is a faithful messenger to those who

What, child of my womb?

sent him,

What, child of my vows?

for he benefits the souls of those who

3

Do not give your wealth to women
make use of him.
and your mind and life to remorse.

14

As winds and clouds and rains are

4

Do everything with counsel;
exceedingly apparent,
drink wine with counsel.
so are they who boast over a false gift.

644

proverbs 25-26

15

With patience a king has a safe journey,

7

As it is to take away traveling from legs,
and a soft tongue breaks bones.
so is a proverb from the mouth of fools.

16

If you find honey eat just enough,

8

He who ties down a stone in a sling

lest you be sated and vomit.

is like him who gives glory to a fool.

17

Lead your foot sparingly to your own friend,

9

Thorns grow in the hand of the drunkard,

lest he get too much of you and hate you.

and slavery in the hand of fools.

18

Pointed is a nail and a dagger and an arrow;

10

All flesh of fools is much exposed to winter

so also is a man who bears false witness

cold,

against his friend.

for their trance is being shattered.

19

The ways of an evil person and the foot of a

11

Like a dog, when he returns to his vomit,

transgressor

also becomes the more hated,
will be destroyed in an evil day.

so is a fool, when by his own wickedness,

20

As vinegar is harmful to a wound,
he returns to his own sin.

so a calamity that befalls the body pains

11a

There is a sense of shame that leads to sin,
the heart.

and there is a sense of shame that is glory

20a

As a moth is to a garment and a worm is to
and grace.

wood,

12

I have seen a man who thought himself to
so a man's pain hurts the heart.

be wise,

21

If your enemy is hungry, nourish him;
but there is more hope for a fool than for
if he is thirsty, give him to drink.

him.

22

For by doing this you will heap coals of fire

13

A lazy person being sent on a journey says:
on his head,

“There is a lion on the road.”

and the Lord will reward you with good

14

As a door turns on its socket,
things.

so is a lazy person on his couch.

23

The north wind raises clouds,

15

When a lazy person hides his hand in his
and an impudent face provokes the
bosom,
tongue.

he will not be able to bring it to his

24

It is better to live in the corner of a room
mouth.

than with an abusive wife in a shareda

16

A lazy person to himself seems wiser
house.

than he who, with satisfaction, returns a

25

As cold water is soothing to a thirsty soul,
message.

so is good news from a far away land.

17

Like one grabbing a dog's tail,

26

Just as, if one should block a fountain and
so is he who champions a cause not his
destroy an outlet of water,
own.

so it is unseemly that a righteous person

18

As those who are being treated propound
fall before the impious.

tales to people

27

It is not good to eat much honey,
and he who encounters the tale will be
but it is necessary to honor notable
the first to be tripped up,
words.

19

so are all who trick their own friends,

28

As a city is with its walls cast down and
and when they are discovered, they say: "I
unfortified,
did it in jest."

so is a man who does everything without

20

With much wood a fire is fueled,
counsel.

but where there is no agitator strife

ceases.

21

A hearth is for coals, and wood for fire,

26 Likedewinharvestandlikerainin

summer,

and an abusive man is for stirring up strife.

so honor is impossible to the fool.

22

The words of knaves are soft,

2

As birds fly—and sparrows,

but they strike into the deepest of one's

so a vain curse will not come upon

inwards.

anyone.

23

Silver given with deceit must be considered

3

Like a whip for a horse and a goad for a

like a potsherd;

donkey,

smooth lips conceal a heart that causes

so is the rod for a lawless nation.

sorrow.

4

Do not answer a fool in accordance with his

24

A weeping enemy consents to everything

folly,

with his lips,

lest you become like him.

but in his heart he devises deceit.

5

But answer a fool according to his folly,

25

If an enemy begs you with a loud voice, do

lest he appear to be wise to himself.

not be convinced,

6

He who sends a message through a foolish

for there are seven iniquities in his soul.

messenger,

26

He who conceals enmity contrives deceit,

from his own feet he will imbibe

but he exposes his own sins, being well-reproach.

known in the councils.

al.e. *with a wife*

proverbs 26-28

645

27

He who digs a hole for his neighbor will fall

and he who guards his own master will

into it,

be honored.

and he who rolls a stone rolls it on

19

As faces are not similar to other faces,

himself.

so neither the hearts of people.

28

A false tongue hates truth,

20

Hades and destruction are never satisfied;

and an unguarded mouth works
likewise insatiable are the eyes of
instability.

people.

20a

An abomination to the Lord is a person

Do not boast about tomorrow,

who fixates his eye,

27 for you do not know what the next day

also the uneducated, unable to control

will bear.

their tongue.

2

Let someone near to you praise you and not

21

Burning is a test for silver and gold,

your mouth,

but a man is tested by the mouth of them

a stranger, and not your lips.

who praise him.

3

A stone is heavy and sand is weighty,

21a

The heart of a lawless person seeks out evil,

but the rage of a fool is heavier than

but an upright heart seeks out

both.

knowledge.

4

Wrath is merciless and anger is passionate,

22

If you beat a fool when he is disgraced in

but jealousy can bear no one.

the council,

5

Better is open rebuke
you will never remove his folly.
than hidden love.

6

More trustworthy are the wounds of a friend

23

You shall know well the souls of your flock,
than the spontaneous kisses of an enemy.
and you shall fasten your heart to your

7

A soul in plenitude scorns honeycombs,
herds,
but to the needy soul even bitter things

24

for a man's power and strength do not last
appear sweet.

forever;

8

Like when a bird flies down from its nest,

neither can he transmit it from one
so a person becomes a slave when he is
generation to another.
driven from his own place.

25

Take care of the greens on the plain, and

9

With ointments and wines and perfumes the
you will cut grass;
heart is delighted,
also gather the fodder from the hills,
but through misfortunes the soul is torn

26

that you may have sheep for clothing.
to pieces.

Value a plain that you may have lambs.

10

Do not forsake your friend nor the friend of

27

My son, you have sayings from me powerful

your father,

for your life

and do not go to the house of your

and for the life of your attendants.

brother when you have bad luck.

A friend nearby is better
than a brother who lives far away.

28 The impious flees when no one is
pursuing,

11

My son, be wise that my heart may be
but the righteous is confident like a lion.
gladdened,

2

By the sin of the impious disputes arise,

and remove from you reproachable
but a clever man will quell them.

words.

3

A bold man blackmails the poor with

12

When evils approached, a clever person hid,
impious acts.

but fools proceed and will pay the

Like a violent and useless rain,

penalty.

4

so those who forsake the law praise

13

Remove his garment, for he passed by—
impiety,

an insolent person who destroys what

but those who love the law build a wall

belongs to others.

around themselves.

14

Whoever blesses a friend early in the

5

Evil men will not consider judgment,

morning with a loud voice
but those who seek the Lord will
will seem not to be different from one
understand in everything.

who is cursing.

6

Better is a poor person who walks in truth

15

Drops on a rainy day drive a person from
than a rich liar.

his house,

7

An intelligent son keeps the law,
likewise also an abusive wife, from his
but he who feeds debauchery disgraces
very own house.

his father.

16

The north wind is a harsh wind,

8

He who increases his wealth with interest
even though it is called by an auspicious

and excess

name.

gathers it for him who has empathy for

17

Iron sharpens iron,

the poor.

and one man spurs on the person of his

9

He who turns away his ear not to listen to

fellow.

the law—

18

He who plants a fig tree will eat its fruit,

he too has made his prayer abominable.

646

proverbs 28-29

10

He who misleads the upright into an evil

but he who walks in wisdom will be

way

saved.

will himself fall into destruction.

27

He who gives to the poor will not have

And the lawless will pass through good

want,

things

but he who turns a blind eye will be in
but will not enter into them.

dire straits.

11

A rich man is wise in his own eyes,

28

In the places of the impious the righteous
but an intelligent poor person will see
groan,
through him.

but by the destruction of them the

12

For helping the righteous there is great
righteous will be multiplied.

honor,

but in the places of the impious people
are trapped.

29 A man who reproveth is better than a

stubborn man,

13

He who conceals his own impiety will not
for, when he is suddenly set on fire, there

prosper,

is no healing.

but he who expounds reproofs will be

2

When the righteous are praised, the people
loved.

will rejoice,

14

Happy is the man who reveres everything
but when the impious rule, men groan.

with discretion,

3

When a man loves wisdom, his father is
but he who is hard of heart will fall into

glad,

evil.

but he who cherishes prostitutes will

15

A hungry lion and a thirsty wolf

squander wealth.

is he who rules a needy nation while he

4

A righteous king raises up a land,

himself is poor.

but a lawless man undermines it.

16

A king deficient in revenues is a great

5

He who prepares a net before the face of his

swindler,

own friend spreads it for his own

but he who hates injustice will live for a

feet.

long time.

6

For a man who sins there is a great snare,

17

He who acts as surety for a man charged
but a righteous person will have joy and

with murder

mirth.

will be a fugitive but not in safety.

7

The righteous knows how to judge for the

17a

Instruct a son, and he will love you,

needy,

and he will give your soul an ornament.

but the impious will not understand

You shall not obey a lawless nation.

knowledge,

18

He who walks righteously has been

and the poor person does not have a

helped,

discriminating mind.

but he who walks in crooked ways will

8

Pestilent men set a city aflame,
get entangled.

but the wise turned away wrath.

19

He who tills his own land will have plenty

9

A wise man judges nations,

of bread,

but when a worthless man is angry he

but he who pursues idleness will have

ridicules and has no fear.

plenty of need.

10

Men who are partakers in bloodshed will

20

A trustworthy man will be much praised,

hate the devout,

but the evil will not go unpunished.

but the upright will seek out his soul.

21

He who does not feel shame before the

11

A fool declares his whole anger,
person of the righteous is not
but the wise reserves it in part.

good;

12

When a king listens to an unjust word,
such a person will hand over a man for a
all under him are lawless.

piece of bread.

13

When creditor and debtor meet each other,

22

An envious man is in a hurry to get rich
the Lord makes an inspection of both.
and he does not know that one who is

14

If a king judges the poor with truthfulness,
merciful will prevail over him.

his throne will be established as a

23

He who rebukes the ways of man

testimony.

will have greater favor than he who has a

15

Blows and reproofs bring wisdom,

flattering tongue.

but a boy going astray disgraces his

24

He who rejects father and mother and

parents.

thinks that he does not sin,

16

When the impious multiply, sins become

he is indeed the partner of an impious

many,

man.

but when these stumble, the righteous

25

A greedy man judges rashly,
become cautious.

but he who trusts in the Lord will be

17

Instruct your son, and he will give you rest,
attentive.

and he will give your soul an ornament.

26

He who trusts in a bold heart, such a one is

18

A lawless nation has no interpreter,
a fool,

but he who keeps the law is most happy.

proverbs 29, 31

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19

A stubborn domestic will not be instructed

15

And she got up in the night

by words,

and supplied food for her household
for even if he understands, he will
and work for her attendants.

nonetheless not obey.

16

After considering a field, she bought it,

20

If you see a man hasty in speech,
and with the fruits of her hands she
be sure there is more hope for a fool than
planted the purchase.

for him.

17

After strongly girding her loins,

21

He who lives luxuriously from his
she strengthened her arms for work.
childhood will be a domestic,

18

She experienced that it was good to work,

but in the end he will be grieved over
and her lamp is not extinguished the
himself.

whole night.

22

A passionate man digs up strife,

19

She extends her forearms to what is
and a quick-tempered man digs out sins.
profitable,

23

Pride humbles a man,
and she strengthens her hands at the
but the Lord supports the humble-
spindle.

minded with glory.

20

And she opens her hands to the needy

24

He who shares with a thief hates his own

and reaches out her fruit to the poor.

soul,

21

Her husband has no concern for his

and if, having heard an oath proposed,

household,

they do not disclose it,

when he spends time somewhere,

25

since they were afraid and felt shame before

for all that are hers are being clothed.

people,

22

She duplicated cloaks for her husband,

they were tripped up.

and for herself clothes of fine linen and

But the one who trusts in the Lord will be

purple.

gladdened.

23

And her husband is admired in the gates,
Impiety gives a man a stumble,
when he sits in the council with elderly
but he who trusts in his master will be
inhabitants of the land.

saved.

24

She made linen garments and sold them,

26

Many show deference to the persons of
and girdles for the Chananites.

leaders,

25

She opened her mouth cautiously and
but from the Lord a man obtains that

legitimately

which is right.

and reined in her tongue.

27

An unjust man is an abomination to the

26

She is clothed in strength and dignity,

righteous,

and she was happy in her last days.

and the direct way is an abomination to

27

The way she ran her household was careful,

the lawless.

and she did not eat the bread of idleness.

28

And she opens her mouth wisely and

[30.1-14 precedes 24.23 and 30.15-31.9

lawfully,

follows 24.34]

and her compassion built up her
children, and they became rich,

10 Who can find a courageous wife?

and her husband praised her:

31 Yes, such a one is more precious than 29 “Many daughters
have obtained wealth; valuable jewels.

many did mighty things,

11

The heart of her husband is confident about

but you, you have surpassed and

her;

transcended all.”

such a one will have no need of good

30

Allurements are false, and the beauty of a

spoils,

woman is vain,

12

for she toils for the benefit of her husband

but an intelligent woman is spoken well

all her life.

of;

13

After spinning wool and flax,

yes, let her praise the fear of the Lord.

she made it useful with her hands.

31

Give her of the fruits of her hands,

14

She became like a ship that sails from afar,

and let her husband be praised in the

and it is she who gathers a livelihood.

gates!

[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 parabola/j ("comparisons,"

"analogies," or "parables"), a reading supported by all Greek manuscripts (La = *errores* = a /, cf. Vulg.). This is contrary, however, to the translation technique of the Greek translator. The Hebrew word being translated in 1.17 is *twl wh* ("madness"). This is rendered by *perifora/* in 2.12 and 7.25 and also by *perife/reia*, a cognate noun, in 9.3. Similarly, *tw,l wh* ("madness") is rendered by *perife/reia* in 10.13 and *l whm* ("mad") by *perifora/* in 2.2. Conversely, the Greek translator uses *parabolh/* for the only occurrence of *l#m* ("comparison," "proverb") in 12.9. Therefore, the original text at 1.17 was probably *perifora/j* for which *parabola/j* 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 *perifora/n* (Grabe) and *parafora/j* (R. Gordis, "Ecclesiastes 1.17—Its Text and Interpretation," *JBL* 56 (1937) 323-330 = q /

248mg).

TITLE OF THE BOOK

The title for this book in NETS requires some explanation. In the English versions it is called "Ecclesiastes," a title adopted from the Latin Vulgate and derived originally from the Greek 'Ekklesia/sthj. 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 *lhaq*, 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 *e0kklesia/a*, "assembly" and translated rather than transliterated the word by an agent noun in Greek which means "one who participates in a popular assembly." Jerome interpreted this in Latin by the use of the term *concionator*, or "speaker before an assembly," a meaning unattested in Greek prior to the Greek translation. It was from this meaning that the English concept of "Preacher" was derived. The English equivalent used here is Ecclesiast. Since the term is known in English, it is spelled here

accordingly, though its intended meaning is “member of an assembly.”

TRANSLATION PROFILE OF THE GREEK

The Greek translation of Ecclesiast is characterised by extreme formal equivalence, so much so that scholars have suggested that it is the work of Aquila himself, a revisor of the Septuagint who flourished c. 120

CE.1 While the identity of the translator is still uncertain and undetermined according to the most recent research, the character of the translation reveals that in fact some patterns are identical to those considered classical Aquila, while others are clearly not Aquila.

The approach of the translator to his task is one where faithfulness is defined and measured by the degree of quantitative alignment between Greek translation and Hebrew original. As a result, the text is dif-1 This is not an appropriate forum to debate whether or not Ecclesiast represents the work of Aquila either as an early edition or an edition in final form, and in any case the most recent research suggests the verdict is *non liquet*.

See John Jarick, "Aquila's *Koheleth*," *Textus* 15 (1990) 131-139 and bibliography in his footnotes for earlier contributions to the debate.

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difficult 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 ת by su/n (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 su/n is found with the dative in 9.11 is normal (su\n pa=sin au0toi=j); 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 ה)rw bw+b is rendered by kai\ i0de\ e0n a)gaqw~|. The verh) followed by b here is idiomatic,

conveying the sense “to enjoy” (so NRSV). The Greek translator rigidly renders ה)ר by εἶδον and ב by ἐν. Contextually, “to see in good” makes no sense in Greek. Again, a construction article +

פא=j + noun normally contrasts the whole with the part. Yet in 3.17 פֶּן לֹא יִשָּׂא (is rendered οὐκ ἔστιν ἵνα) פֶּן לֹא יִשָּׂא (cf. 3.1; 4.8, 16). The article פֶּן

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 ה)ר (רַחֵם) in 12.1 is rendered by οὐκ ἔστιν ἵνα (me/rai th=j kaki/aj. With the negative οὐκ/, the result is awkward but not necessarily impossible Greek. Elsewhere the rigid approach of the translator is carried off more cleverly. Hebrew מִג (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 מִגֵּו (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 και/γε except in a double translation in 7.22b where the equivalent is simply και/. Nonetheless, the equivalence מִג/מִגֵּו = και/γε, 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 και/γε 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 ת) by su/n, for example, must be ignored in NETS. Another example is the frequent use of the independent pronoun ינ) in the Hebrew where the verb is already marked for first person, carefully reproduced by ε)gw& 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.

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in order to represent the Greek faithfully. For example, according to the approach of the Greek translator, all 49 instances of $\mu\delta$) are rendered by $\alpha\lambda\eta\eta\tau\omega\sigma$ and all 10 instances of $\#y$) are rendered by $\alpha\eta\eta/r$.

This translation technique enables the Greek reader to track the differences between $\mu\delta$) and $\#y$) in the parent text. In NETS, while gender inclusive renderings may be maintained for $\alpha\lambda\eta\eta\tau\omega\sigma$, $\alpha\eta\eta/r$ must be rendered by “man” in English, even when $\#y$) 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 Ecclesiasta, son of Daid,

that have been before us.

king of Israel in Ierousalem.

11

There is no remembrance of earlier people,

2

Vanity of vanities, said the Ecclesiast,

indeed, of those born later—

Vanity of vanities! All things are vanity.

there will not be a remembrance of them

3

What surplus exists for people
with those who will be born at the last.
in all their toil at which they toil under
12 I, the Ecclesiast, was king over Israel in Je-
the sun?

rousaalem. 13And I applied my heart to seek out
4

A generation goes, and a generation comes,
and to examine by wisdom concerning all things
and the earth stands forever.

that happen under heaven, for an unhappy preoc-
5

The sun rises, and the sun goes down
cupatione God has given to human beings with
and draws along to its place.

which to be preoccupied. 14I saw all the deeds that
6

When it rises there, it goes to the south
have been done under the sun, and see, all are van-

and circles to the north.

ity and preference of spirit.

It circles, going in circles—sob proceeds the

15

Something crooked will not be able to be

spiritc,

set in order,

and on its circuits the spiritc returns.

and what is lacking will not be able to be

7

All the wadis go to the sea,

counted.

and the sea will not be full;

16 I spoke in my heart by saying, “As for me,

to the place where the wadis go,

see, I have become great and have added wisdom

there they turn back to go.

to all who were before me in Ierousalem, and my

8

All words are dworn outd;

heart saw many things regarding wisdom and
a man will not be able to speak;
knowledge.” 17And I applied my heart to know
the eye will not be satisfied with seeing,
wisdom and knowledge; derangements and under-
and the ear will not be filled with hearing.
standing I understood, that, indeed, this is prefer-

9

What is that which has happened? It is that
ence of spirit.

which will happen!

18

For in a great quantity of wisdom is a great

And what is that which has been done? It
quantity of knowledge,

is that which will be done.

and those who increase knowledge will

And there is nothing novel under the sun.

increase suffering.

10

As for the person who will speak and say,

“See, this is new!”—

I said in my heart, “Come now; let me test you

it has already happened in the ages

2 with enjoyment; see in good!” And see, in-

a.l.e. a member of an Assembly bLacking in Gk cOr *wind*
dPossibly *overworked* eOr *distraction*

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deed, this was vanity. 2Of laughter I said, “Mad- mortals in all their toil and in the preference of ness,” and of enjoyment, “Why are you doing this?” their heart with which they toil under the sun?

3I looked about in my heart whether to draw my

23For all their days are daysb of pains, and their pre-

flesh into wine—and my heart guided in wisdom— occupation is of anger; indeed, at night their heart and whether to lay hold on folly until I might see does not sleep. Indeed, this is vanity.

what kind of thing is good for human beings to do

24 elt is not good in humane what they will eat

under the sun, the number of the days of their life. and what they will drink and what they will show to 4I made my work great; I built houses for myself; I

their soul as good in their toil. Indeed, this, I saw, is

planted vineyards for myself. 5I made myself gar- from the hand of God. 25For who will eat and who dens and parks, and I planted in them every fruit will refrain from eatingb apart from him? 26For to tree. 6I made myself pools of water to water from the one who is good before him he gave wisdom them a grove sprouting trees. 7I acquired male and and knowledge and enjoyment, and to the sinner he female slaves, and I had homebred; indeed, I had gave a preoccupation to add and to gather, to give to great possessions of herds and flocks, more than all the one who is good before God, because, indeed, who had been before me in Ierousalem. 8I gathered this is vanity and preference of spirit.

for myself, indeed, silver and gold and valued pos-

sessions of kings and of the territories; I got male

For everything there is a time, and a right time

singers and female singers and the delights of 3 for every matter under heaven: human beings, a cupbearer and pitchersa.

2

a right time to give birth, and a right time to

9 And I became great and increased more than

die;

all who were before me in Ierousalem; indeed, my

a right time to plant, and a right time to

wisdom stood firm for me. 10Anything for which
pluck up what is planted;
my eyes begged, I did not take away from them; I 3
a right time to kill, and a right time to heal;
did not hinder my heart from any enjoyment, be-
a right time to tear down, and a right time
cause my heart rejoiced in all my toil and this was
to build;
my portion from all my toil. 11And I looked at all 4
a right time to weep, and a right time to
my works that my hands had done and at the toil
laugh;
wherein I toiled to do itb and see, all were vanity
a right time to mourn, and a right time to
and preference of spirit, and there is no surplus
dance;
under the sun.

5

a right time to throw stones, and a right
12 And I looked to see wisdom and madness

time to gather stones;

and folly, for who is the person who will come to

a right time to embrace, and a right time to

follow the plan in as many things as he made it.

be far from embracing;

13 And I saw that wisdom excels folly as light excels

6

a right time to seek, and a right time to lose;

darkness.

a right time to keep, and a right time to

14

As for the wise, their eyes are in their head,

throw away;

and the fool goes in darkness,

7

a right time to tear, and a right time to sew;

And I know, indeed I, that one eventuality will

a right time to keep silence, and a right time

befall them all. 15 And I said in my heart, "As it be-

to speak;

falls the fool, indeed, it will befall me, and why 8
a right time to love, and a right time to hate;
have I become wise?" I then spoke excessively in
a right time for war, and a right time for
my heart, because a fool will speak from excess,
peace.

that, indeed, this is vanity. 16For there is no re-

9 What surplus has the maker in what he toils?

membrance ever of the wise with the fool, inas- 10I saw all
the preoccupation which God has given much as already the
coming days, even all things, to humans to be preoccupied
with. 11He made are forgotten, and how will the wise die
with the everything fine in its right time; indeed, he granted
fool? 17And I hated life, because the work that is eternity in
their heart so that they should not find done under the sun
was grievous to me, for all the work that God has done from
the beginning things are vanity and preference of spirit.

even to the end. 12I know that there is fno good in

18 I hated all my toil in which I am toiling themf except to
be glad and to do good in their life.

under the sun, because I am leaving it to the person
13Indeed, everyone who will eat and drink and being born
after me 19—and who knows whether should see good in
their toil—it is a divine gift. 14I he will be wise or foolish?
And he will have au- know that everything that God has
done—it will thORITY over all my toil at which I toiled and be-

be forever; to it there is nothing to add, and from came wise under the sun; indeed, this is vanity. it there is nothing to take away; God has done this 20And I turned to bid farewell with my heart to all so that all should stand in awe before him. 15That

the toil at which I toiled under the sun. 21For there which happened, already is, and what is to hapis a person whose toil is with wisdom and knowl- pen, already took place, and God will seek out the edge and manliness, and a person who did not toil one being pursued.

at it: he will give him his portion; indeed, this is

16 Moreover, I saw under the sun the place of

vanity and a great evil. 22For what happends to

justice—the impious was there, and the place of

aPossibly *female cupbearers* bLacking in Gk cOr *counsel*

dPerhaps *belongs* ePerhaps *There is nothing better in*

humans than fPerhaps *nothing better for them*

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the righteous—the impious was there. 17I said in end to all the people, to all who were born before my heart, God will judge the righteous and the im- them; indeed, those who came later will not repious, for there is a right time for every matter and joice in him, for, indeed, this is vanity and prefer-for every work. 18There I said in my heart concern-ence of spirit. 17(5.1)Guard your foot, whenever ing the

speech of human beings, that God will discern them, indeed, to show even to them that they are near to hear.

cern them, indeed, to show even to them that they are near to hear. Above a gift of fools is your sacrifice, for they do not know how to do evil.

falls cattle—one eventuality is for them; as the

death of the one, so is the death of the other. They

(2) Never be in a hurry with your mouth, nor

all have one spirit, and in what way did humans excel above cattle? 5 let your heart be quick to utter a word before God, for God is in heaven and you upon earth; vanity. 20 All things go to one place; all things came therefore let your words be few.

from the dust, and all things return to the dust.

2(3) For a dream comes with a great amount of

21 And who knows the spirit of humans, whether it

distracts, and a fool's voice with a great quantity

ascends upward, and the spirit of cattle, whether it descends downward to the earth? 22 And I saw that

descends downward to the earth? 22 And I saw that

3(4) Whenever you make a vow to God, do not

there is no good but except that people will enjoy delay to fulfill it, for there is no will in fools. What-themselves in their works, because that is their portion, ever you vow, pay up.

4(5) It is better that you do not swear, for who will bring them to

see whatever hap- not vow than that you vow and do not pay up.

pens after them?

5(6) Do not allow your mouth to lead your flesh into sin, and do not say before God, "It is igno-

And I turned, and I saw all the extortions that rance," in order that God should not be angry at

4 take place under the sun. Look, the tear of the your utterance and destroy the works of your oppressed—and there is no one to comfort them! hands.

From the hand of those oppressing them is

6(7) For with a great quantity of dreams are

strength—and there is no one to comfort them. both vanities and many words; so fear God!

2 And I praised the dead, who have already died,

7(8) If you see in a territory the extortion of the

more than the living who are living until now. poor and the snatching away of justice and right, 3 And better than both is whoever has not yet been, do not be amazed at the matter, for there is a high who has not seen the grievous work that is done one to watch over a high one and higher ones over under the sun.

them. 8(9) And the surplus of the land in everything

4 And I saw all toil and all manliness of work, is a king over the worked field.

that it is a man's envy of his companion. Indeed,

9(10) One who loves money will not be satis-

this is vanity and preference of spirit.

fied with money. And who loved produce in a

5

Fools folded their hands

great quantity of them? Indeed, this is vanity.

and consumed their own flesh.

10(11) With an abundance of goodness, eaters

6

Better is a handful of repose

of it were increased. And what is manliness to him

than two handfuls of toil,

who has it, except to see with his eyes?

and preference of spirit.

11(12) Sweet is the sleep of a slave, whether he

7 And I turned and saw vanity under the sun: eats little or
much, and for the person filled full 8there is one, and there
is no second; indeed, he

with being rich, there is no sending him away to

has neither son nor brother, and there is no end to sleep.

all his toil; indeed, his eye is not satisfied with

12(13) There is an illness that I saw under the

riches. "For whom do I toil and deprive my life sun: riches
being kept by him who has them to his from goodness?"

Even this is vanity and an un- misfortune. 13(14)And those riches will be lost in happy preoccupation.

an unhappy preoccupation, and he begot a child,

9 Better are two than one, because they have a and there is nothing in his hand. 14(15)Just as he good reward in their toil. 10For if they fall, the one came out from his mother's womb naked, he will will raise his partner up, and woe to the one, when return to go as he came, and he will not take any-he falls, and there should be no second to raise thing for his toil that may go in his hand. 15(16)In-him up. 11Indeed, if two sleep, they also have deed, this is a grievous ill: for as he arrived, so also warmth, and the one, how should he be warmed? he will go away, and what is his surplus, at which 12Even if the one should prevail, two will stand he toils for wind? 16(17)Indeed, all his days are in

against him. A threefold cord will not be quickly darkness and mourning, and with much anger and broken.

sickness and bitternessf.

13 Better a child poor and wise than a king old

17(18) See what I saw as good, what is fine: to

and foolish, who did not know to give heed any eat and to drink and to see goodness in all his toil longer; 14for from the house of prisoners he will at whatever he toils under the sun, the number of come out to reign, for, indeed, in his kingdom he the days of his life which God gave to him, for this was born poor. 15I saw all the living, who were is his portion. 18(19)Indeed, all to whom God has walking about under the sun, with the second given to them wealth and possessions and they youth, who will stand in hisd place.

16 There is no have authority over them to eat from it and to take

a Possibly *breath* b Perhaps *nothing better* c i.e. *the child* d i.e. *the king's* e Or *preoccupation* f Or *resentment*

ecclesiast 5-7

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their portion and to enjoy themselves in their

and it will destroy his heart of courage.

toil—this is a divine gift. 19(20) For not in many re- 8

Better is the end of words than its

spects will they remember the days of their lives,

beginning;

because God keeps them preoccupied with the

better is a patient person than one proud

merriment of their hearts.

in spirit.

9

Do not be hasty in your spirit to become

There is an evil that I have seen under the sun,

angry,

6 and it is great upon humankind: 2 there is a

for anger will rest in the bosom of fools.

man to whom God will give to him wealth and 10

Do not say, "Why did it happen that the
possessions and honor, and he is not lacking with
former days were better than these?"

respect to his soul from all things that he desires,

For it is not with wisdom you have asked

and God does not give authority to him to eat
concerning this.

from it, because a stranger will eat it. This is vanity 11

Wisdom is good with distribution of land,

and a grievous illness. 3If a man begets a hundred
and a surplus to those who see the sun.

children and will live many years and a great num- 12

For wisdom, in its shade, is like the shade of

ber is what will be the days of his years and his
money,

soul will not be satisfied with goodness, indeed, he
and a surplus of knowledge of wisdom

has no burial; I said: A miscarriage is better than

will give life to the one who has it.

he. 4For it came in vanity, and it goes in darkness, 13

Consider the works of God;

and in darkness its name will be covered; 5indeed,

who will be able to set in order

it did not see the sun and did not know; this one

whomever God has made crooked?

has more rest than he. 6Even if he lived recurrences

14 In a day of prosperity live in prosperity, and

of a thousand years and he did not see goodness— in a day of misfortune, consider; indeed, the one in do not all things go to one place?

proportion to the other God has made concerning

7 All toil of humankind is for their mouth; in- speech so that mortals may not find anything after deed, their soul will not be satisfied. 8For what them.

surplus has the wise over the fool, since the needy

15 I saw all things in my days of vanity; there

knows to walk before life? 9Better is the sight of the are righteous people perishing in their righteous-eyes than going on spiritb; indeed, this is vanity ness, and there are impious people remaining in and preference of spirit.

their wickedness. 16Do not be very righteous, and

10 If anything has happened, it has already do not be excessively wise, lest you be horrified.

been named, and it is known what human beings 17Do not be very ungodly, and do not become are, and they will not be able to dispute with those hard so that you should not die when it is not your stronger than they. 11For many words are multiply- time. 18It is good that you hold on to the one; ining vanity; what surplus has one? 12For who knows deed, do not let your hand go from the other, for what is good for mortals in their life, the number the one who fears God will go forth in all things.

of the days of their life of vanity, and they passed

19 Wisdom will give help to the wise more

them in shadow? For who will tell them what will than ten having authority over those who are in be after them under the sun?

the city.

20 For as to humanity, there is not a just person

A good name is better than good

in the earth who will do good and will not sin.

7

anointing-oil,

21 Indeed, to all the words that people will

and the day of death is better than the

speak do not give your heart so that you do not

day of one's birth.

hear your slave cursing you, 22for frequently he

2

It is better to go to a house of mourning

will do you evil and many times he will bring hurt

than that to go to a house of drinking,

to your heart as, indeed, you have cursed others.

because this is the end of everyone,

23 All these things I tested by wisdom; I said, "I

and the living will give it to his heart.

will become wise," 24and it was far from me, far

3

Better is anger than laughter,

beyond what was, and a deep depth, who will find

for by a bad countenance the heart will

it? 25I—in fact my heart—went full circle to know

be made good.

and to examine and seek wisdom and a reckoning

4

The heart of the wise is in the house of

and to know the folly of the impious and hardness
mourning,

and madness. 26And I find more bitter than death
and the heart of fools is in the house of
the woman who is hunted prey, and her heart is
mirth.

hunting-nets; her hands are fetters; one who is

5

It is better to hear the rebuke of the wise
good before God will be delivered from her, and
than a man hearing the song of fools.

one sinning will be taken by her. 27See, this I

6

For as the sound of thorns under a
found, said the Ecclesiast, adding one to one to
cauldron,

find the calculation 28which my soul still sought
so is the laughter of fools;

but did not find. One man from a thousand I

indeed, this is vanity.

found, and a woman among all these I did not

7

For extortion turns a wise person mad,

find. 29Albeit, see, this I found what God made:

aOr *premature stillbirth* bI.e. *courage* cOr *settle* dPossibly *inheritance*

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ecclesiast 8-9

man upright. And they themselves have searched
whatever the wise say they know, they will not be
out many schemesa.

able to find it out.

8 Whoknowsthewise?

For all this I gave to my heart, and my heart

And who knows the interpretation o

b f

9 saw all this: how the righteous and the wise

what is said?

and their deeds are in the hand of God; indeed,

A person's wisdom will illuminate his face,

love and, indeed, hate there is no person in the

and one without shame in his face will

know; all things are before them; 2vanity is in all

be hated.

things. One eventuality is for the righteous and the

2 Keep a king's utterance, and do not be hasty impious, for the good and for the evil, for the about the expression of a sacred oath. 3From his clean and for the unclean, for the one who sacri-presence you will go; do not stand still because of fices and for the one who does not sacrifice. As are painful words, for all that he wants he will do. the good, so are the sinners; so are those who 4Just as a king will speak having authority, and

swear, just as those who fear an oath. 3This is an

who will say to him, "What will you do?" 5Who- evil in all that is done under the sun, that one ever keeps a command will not know anything eventuality is for all. Indeed, the heart of humans harmful, and the heart of the wise knows the right was filled with evil; madness is in their heart while time of decision. 6For to every matter there is a they live,

and after them they go to the dead. 4For right time and decision, for the knowledge of mor- who are they who have a part with all the living?

tals is great upon them. 7For they do not know There is hope, because a living dog is better than a what is going to be, for who will tell them just how dead lion. 5For the living will know that they will it will be? 8There is no one having authority over die, and the dead are not knowing anything; they the spirit to restrain the spirit, and there is no au- have no more reward, because their memory is thORITY over the day of death; there is no discharge forgotten. 6Indeed, their love and their hate and from the battle, and impiety will not deliver those their jealousy have already perished, and they have at home with it. 9All this I observed, and I gave my no further portion forever in all that is done under heart to every work that is done under the sun— the sun.

things that one person exercised authority over an-

7 Go, eat your bread with enjoyment, and

other to hurt them.

drink your wine with a good heart, for God has al-

10 Then I saw the impious carried into tombs; ready approved your works. 8At every time let your they went from the holy place, and they were garments be white; do let not oil be lacking upon praised in the city that they did so. Indeed, this is your head. 9See life with the wife fwhom you vanity. 11Because a refutation of those doing evil lovedf, all the days of your life of vanity that are there does not happen quickly—on account of this given to you under the sun—all your days of vani-the heart of humans was fully convinced in them ty, because it is your portion in your life and in

to do evil. 12He who sinned did what was evil
your toil at which you toil under the sun. 10What-
from then and from a length to it; for, indeed, I
ever your hand finds to do, as is your might, do!

know that it will be well with those who fear God For there is
no work and reasoning and knowl- so that they should fear
before him, 13and it will edge and wisdom in Hades, where
you are going.

not be well for the impious, and they will not pro-

11 I turned, and I saw under the sun that the

long days in shadow who do not stand in fear be- race is not
to the nimble, nor the battle to the fore God.

strong, nor, indeed, bread to the wise, nor, indeed,

14 There is a vanity that is done on earth, that riches to the
intelligent, nor, indeed, favor to those there are righteous
people that it overtakes them who are perceptive, because
time and chance will according to the work of the impious,
and there happen to them all. 12For, indeed, no one knows
are ungodly that it overtakes them according as the their
time. Like fish being taken with a pernicious work of the
righteous. I said that, indeed, this is net and like birds being
caught in a snare, like vanity.

them mortals are snared at a time of ruin, when it

15 And I praised enjoyment, for there is dno suddenly falls
upon them.

goodd for people under the sun except to eat and

13 Indeed, this I saw as wisdom under the sun,

to drink and to enjoy themselves, and this will be and it was great according to me. 14 There was a city there with them in their toil through the days of the city and few men in it, and a great king would take their life that God has given to them under the sun. He came against it and surrounded it and would build a wall around it.

He built a great palisaded camp against it, 15 and he

16 When I gave my heart to know wisdom and would find in it a poor wise man, and he himself to see the preoccupation that is done on earth, he will deliver the city by his wisdom. And no one can rescue it, indeed, by day and by night there is no one remembered that poor man. 16 And I said, "Better is sleeping with one's eyes, 17 then I saw all the works of wisdom than might, and the poor man's wisdom of God, that no one will be able to find out the is despised, and his words are not being heard."

work that is done under the sun; as much as one 17

The words of the wise in rest are heard

may toil to search out, he will not find; indeed,

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

ecclesiast 9-12

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the shouting of those exercising authority

18

Through hesitations the roofing will be

in follies.

debased,

18

Wisdom is better than instruments of war,

and in idleness of hands the house will

and one sinner will destroy much good.

drip.

19

They make bread for laughter;

Deadly flies will make a preparation of

wine gladdens the living

10

aromatic oil give off a foul odor;

and will obey money in all respects.

a little wisdom is of more worth than

20

Indeed, in your consciousness do not curse

honor derived from great folly.

the king,

2

The heart of the wise is to his right,

and in your bedrooms do not curse the

and the heart of the fool is to his left.

rich,

3

Indeed, when a fool walks on the road, his

for a bird of heaven will carry off your

heart will be lacking,

voice,

and all he will consider is foolishness.

and one having wings will bring back

4

If the spirit of the one holding authority

word.

rises against you,

do not leave your place,

Send out your bread upon the face of the

for healing will put a stop to great offenses.

11

water,

5 There is an evil, which I saw under the sun,

for in a great number of days you will

like an involuntary offense, which proceeded from

find it.

2

the one in authority: 6a fool was allowed in great

Give a portion to seven, indeed, to eight,

heights, and the rich will sit in a low place. 7I have

for you do not know what bad condition

seen slaves upon horses and rulers walking on the
will be upon the earth.

ground like slaves.

3

If the clouds are full of rain,

8

The one digging a hole will fall into it,
upon the earth they will pour out;
and the one who demolishes a wall—a
whether a tree falls to the south or to the
snake will bite him.

north,

9

One who lifts stones will be hurta by them;
in the place where the tree will fall, there
one who splits trees will be endangered
it will be.

by them.

4

One who watches the wind will not

10

If the iron tool fails, he himself has also

sown,

troubled his face,

and one who looks at the clouds will not

and he will put power into his efforts,

reap.

and the extra of being a man is skill.

5 When one does not know what the way of the

11

If the snake bites when there is no

spirit is, like bones in the belly of the pregnant

whispering,

woman, so you will not know the works of God,

in fact there is no surplus to the charmer.

whatever he will do.

6 In the morning, sow your seed, and to the

12

The words of the mouth of the wise are

evening do not let your hand be slack, for you do

grace,

not know what sort will fit, whether this or that

and the lips of the fool will plunge him

and whether the two are good together.

into the sea.

7 Light is sweet, and it is good for the eyes to

13

The beginning of the words of his mouth is

see the sun.

foolishness,

8 For even if a person will live many years, in

and the last of his speech is wicked

them all he will be merry, and he will remember

madness,

the days of darkness, because they will be many.

14

and the fool multiplies words.

All that is coming is vanity.

No one knows what has happened,

9 Rejoice, young man, in your youth, and let

and what will be after them who can tell
your heart do you good in the days of your youth.
them?

Walk in the ways of your heart and by the sight of
15

The toil of fools will weary them—
your eyes, and know that for all these things God
one who did not know how to go into
will bring you into judgment.

the city.

10 Put away anger from your heart, and divert
paing from your body, for youth and lack of un-

16

Alas for you, O city, whose king is young,
derstanding are vanity.

and your rulers eat in the early morning!

17

Happy are you, O land, whose king is the
Remember your creator in the days of your
son of freemen,

12 youth, before the days of trouble come
and your rulers at the proper time will eat
and the years arrive in which you will say, "I have
din strengthd,
no wish for them." 2Before the sun and the light
and they will not be ashamed.

and the moon and the stars are darkened and the

aPossibly *worn out* bOr *becomes dilapidated* cl.e. by a
snake-charmer dPossibly *with gusto* ePossibly *deteriorated*
fOr *that* gOr *evil*

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ecclesiast 12

clouds return after the rain; 3in the day when the who gave
it. 8Vanity of vanities, said the Ecclesiast; guards of the
house shake and the strong men are all is vanity.

twisted, and the women who grind ceased work-

9 Beyond the fact that the Ecclesiast was wise,

ing, because they are few, and those who look he also
taught the people knowledge, and an ear through the
windows will be dimmed, 4and they will track out an
arrangement of parables. 10The will lock the doors in the
market, because of the Ecclesiast sought many ways to find
the words he weakness of the sound of the woman who
grinds, wanted, even something written of straightfor-and

one will rise up at the sound of the sparrow, wardness, words of truth.

and all the daughters of song will be brought low.

11 The words of the wise are like ox-goads and

5Indeed, they will see from heights, and terrors

like nails firmly planted; those from the collec-

will be in the road; when the almond tree blossoms were given from one shepherd and a surplus some, the grasshopper becomes fat, and the caper- of them. 12My son, beware of making many berries scattered, because mortals went to their books; there is no end, and much study is a weary-eternal home, and the mourners circled in the ring of the flesh.

market; 6before the cord of silver is ruined and

13 The end of the message; all is heard. Fear

the blossom of gold is crushed and the pitcher is God, and keep his commandments, for this is broken at the fountain and the wheel at the cistern every person. 14For God will bring every work in tern races together 7and the dust returns to the judgment, in everything overlooked, whether good earth as it was and the spirit returns to the God

or whether evil.

aOr *money* bPossibly *shepherd*. And beyond them, my son

[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 kal io/w and kar-dio/w (in 4.9-10) and e0kloxi/zw (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 *Mydd* 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*.

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to the reader of song of songs

In a failure to understand the parallelism of 1.10, the rare word *rwOt* ("turn, plait") is translated as if it were *rw%t* ("turtledove"), which appears in 2.12. In 1.11, *o9moiw&mata* ("images, likenesses") renders the same root, apparently read as *r)to* ("appearance"). Reading *My#w* ("and teeth") instead of *My#y* ("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 *tpl(m* ("encrusted") as *tp l(m* ("on a piece"), rendered *e0pi\ li/qou* ("on a . . . stone"). Word division may also serve in part to explain how the relatively simple *rbdmh Nm* ("from the desert") in 8.5 might turn into *leleukanqisme/nh* ("made white").⁷

Semantic Adequacy

The Greek translator sometimes had difficulty rendering the particularly large number of *hapax legom-ena* and other rare and obscure words in Hebrew Song of Songs. For example, he uses *koilwma/twn* to translate the obscure *hapax legomenon*, *rtb* (meaning uncertain) in 2.17. In 4.1 and 6.5, the root #lg (“go up, go down”), found nowhere else, is treated as if it were *hlg* (“to uncover”). In 7.2, he renders the *hapax* *yqwmx* (“turnings”?) by *r9uqmoi/* (“rhythms, forms”), probably based on the context.

In Song 7.6, the Greek translator encountered the rare word *+hr* (elsewhere, “watering trough”; here, something like “tress”). He takes his cue from Aramaic *+hr* (= Heb. *Cwr*, “run”) and translates using *paradromh/*, 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 (*tw*)*bc*, “female gazelles”; *twly*), “female deer”; *hd#*, “field”) resemble divine epithets (*tw*)*bc*, “hosts”; *Myhl*), “gods, goddesses”; *yd#*, “Shaddai”) in an invocation of divine beings. The OG

rendering, *e0n tai=j duna/mesin kai\ e0n tai=j i0sxu/sesin tou= a)grou=* (“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 *hmc* (“veil”) as *siw&phsij* (“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 tmc (“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 e0klekto/j for rwxb in 5.15 and for hrb in 6.9, 10, and qa/mboj for dxp in 3.8 and for hmy) in 6.4, 10.

Transliteration

At several points, we observe the last device of a desperate translator: the transliteration of an otherwise untranslatable term. *twyplt* (an obscure *hapax legomenon* translated “courses” in NRSV) is transliterated as *qalpiwq* in 4.4. *twlh* (“aloes”) is transliterated *alwq* in 4.14.9 *#y#rt* is transliterated *qars(e)ij* in 5.14.10 The word *zp* (“refined gold”) appears twice, transliterated *faz* in 5.11 and translated *xrusa=j* (“gold”) in 5.15.11

Transliteration is an admirable course of action for proper names, but *Aminadab* (in 6.12 for *ym(bydn*, possibly “princely people”) and *Nadab* (in 7.2 for *bydn*, “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, *tou=pedi/ou* (“the plain”) translates the relatively rare term, *Nwr#h* (“Sharon”).

In 4.8, *pi/stewj* (“faithfulness”) translates the rare *hnm* (“Amana”) along etymological lines.¹² In 6.4, *eu0doki/a* (“goodwill”) translates the relatively rare *hcrt* (“Tirzah”) along etymological lines. Finally, in 7.5, *qugatro\j pollw~* (“daughter of many”) translates *Mybr-tb* (“Bath-Rabbim”).

7 See the commentaries.

8 *Pace* E. Blakeney, “A Note on the Word *siw&phsij*: Canticles iv.1,3; vi.6,” *Expository Times* 55 (1943-44) 138.

9 The Hebrew Bible contains only one other instance of the word *twlh*), in Psalm 45.9 (= LXX 44.8), where it is translated *stakth/*.

10 The same transliteration is used for #y#rt in Iezekiel 1.16 and Daniel (Theodotion) 10.6 (and for tysrt in Ieremias 19.2).

11 Perhaps it was transliterated in Song 5.11 because xrusi/on had just been used to translate Mtk.

12 Compare Nehemiah 10.1 in MT = 2 Esdras 20.1 in LXX = Nehemiah 9.38 in NRSV.

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Idioms

Idioms do not lend themselves easily to interlinear translation. For example, the idiomatic expression *wl Klh* (“it went”) in Song 2.11 becomes *e0poreu/qh eautw~*

(“it went on its own”) and *yl Kl* (“I will

go”) in 4.6 is rendered *poreu/somai e0mautw~*

(“I will go on my own”). Unlike the Greek rendering of the

similar expression *Kl Kl* (“go!”) in Gen 12.1, Greek Song renders these idioms in interlinear mode.¹³

A similar idiom occurs in 1.8, where *Kl y(dt)l M* (“if you do not know”) is rendered *e0a\n mh\ gnw~|j seauth/n* (“if you do not know yourself”), which creates a misleading resonance with the ancient Greek adage, *gnw~qi seauto(/n* “Know yourself”).

Relation to Kaige Translations

Greek Song shares some family resemblances with the even more mechanical translational practices of the kai/ge group of translations identified by Barthélemy, but it does not exhibit all of the characteristics of the group. Like the kai/ge group, Greek Song (in 3.8; 8.11) translates #y) (with the idiomatic meaning “each”) with the wooden a)nh/r (“man”), instead of e3kasto) (“each”), the more usual OG rendering for this meaning. Greek Song uses both kai/ ge (“and indeed,” 1.16; 8.1) and adverbial pro/j (“as well,” 1.16; 7.14) as alternate, synonymous translations of both P) (“also, even”) and Mg (“also”).¹⁴

Date

Greek Song may represent a transitional stage on the way to consistent kai/ge practice—or it may simply represent a partial acceptance of some of the principles of the kai/ge revisers. At any rate, its similarity to the kai/ge translators may suggest that it was created at a similar time, somewhere in the first century before or after the turn of the era. Some of the forms of Greek words may also suggest a time of translation after 100 BCE.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 dramou=men (NETS “run”) in 1.4 and for fu/ge (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 qe/ristron 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 poreu/esqai is followed by a reflexive pronoun.

14 For more on the relation to the kai/ge group, see chapter 2 of Treat, *Lost Keys*.

15 Forms that may suggest a date after 100 BCE include tamei=on (1.4; 3.4; 8.2), lelousme/nai (in 5.12), and e0xoudenw&sousin (in 8.1, 7). For more details on dating, consult chapter 2 of Treat, *Lost Keys*.

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derings for certain Greek words; for example, o3roj is consistently translated as “mountain”; kai/ ge as

“and indeed”; adverbial pro/j as “as well”; and dunatoi/ (translating Myrbg) 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, *Myry#h ry#*, 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, *twnbh* (“the daughters”) is translated literally as *tw~n qugate/rw(n* “the daughters”), but the NRSV translation “maidens” fits the context better. In Song 7.9, the NRSV translates *Kp) xyrw* contextually and metonymically: “and the scent of your breath.” Greek Song translates mechanically: *kai o)smh\ r9ino/j sou* (“and your nose’s fragrance”). Similarly and even less fittingly, in 7.5(4) where *P)* is likened to a tower, Greek Song insists on *mukth/r* (“nostril”).

One of the least felicitous renderings in the book occurs in 4.9c, where we read: *e0n mia=|, e0nqe/mati traxh/lwn sou*. 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 *mia=|* (“one”) leaves the reader to wonder what feminine Greek substantive might be implied—certainly not the neuter *e0nqe/mati*. Then, the use of the word *e)/nqema* (“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 *Mynrwc* (a *hapax legomenon*, apparently meaning “necklaces”) as if it were *Myr())wc*, the plural of *r)wc* (“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 *li/banoj* translates both *hnwbl* (“frankincense”) and *Nwnbl* (“Lebanon”). Until modern

editors began capitalizing li/banoj 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, cu/lwn tou= liba/nou 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 *yty(r)* (“my companion, my friend, my fellow,” translated by the NRSV as “my love”). The Old Greek translates *yty(r)* fairly literally as *h9 plhsi/on mou* (“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 *ydwd* (translated by the NRSV as “my beloved”). The term *dwd* 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 *a)delfido/j* (“little brother”).¹⁸ I have found no evidence that *a)delfido/j* was used outside Greek Song (and later commentary on it); it appears that our OG translator coined this diminutive form of *a)delfo/j* (“brother”). Its use in 5.9 and in 8.1, where it translates *x)* (“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 *a)delfido/j* 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 *plhsi/oi* in 5.1 and for the male *plhsi/on mou* in 5.16.

18 Judges 10.1 (A and B); 2 Rgns 23.9, 24, and 1 Suppl (1 Chr) 27.32 use *patra/delfoj* “father’s brother” to translate *dwd*. In Song, Aquila uses *patra/delfoj mou*, Symmachus

uses $\alpha\gamma\tau\theta\omicron/j$ mou (“my beloved”), and Quinta uses $\alpha\gamma\tau\theta\epsilon\iota\omicron/j$ mou (“my companion”).

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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, *Nym Mybw+* (“better than wine”) is translated *a)gaqoi\ u9pe\r oi]non* (“good beyond wine”). Again, in 1.8, *My#nb hpyh* (“O fairest among women”) becomes *h(kalh\ e0n gunaici/n* (“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., *w(/rkisa* for *yt(b#h* 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 sub-junctive 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 can-tiques," *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

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song of songs 1-2

1 Song of Songs, which is Solomon's.

17

our houses' beams are cedars;

our coffered panels are cypresses.

2

Let him kiss me from his mouth's kisses!

For your breasts are good beyond wine,

I am a flower of the plain,

3

and the fragrance of your anointing oils

2 alilyofthevalleys.

beyond any spice.

Your name is perfume poured out;

2

As a lily among brambles,

therefore maidens loved you,

so is my mate among the daughters.

4

drew you.

We shall run after you into the fragrance of

3

As an apple tree among the trees of the wood,

your anointing oils.

so is my brotherkin among the sons.

The king has brought me into his chamber.

I yearned and sat in his shadow,

Let us exult and rejoice in you;

and his fruit was sweet in my throat.

we will love your breasts beyond wine.

Uprightness has loved you.

4

Bring me into a house of wine;

barray love over me.

5

I am black and beautiful,

5

Support me with raisin-cakes;

O daughters of Ierousalem,

bolster me with apples,

like coverts of Kedar,

for I am wounded with love.

like Salomon's skins.

6

His left hand will be under my head,

6

Do not look at me, because I am

and his right will embrace me.

darkened,

7

I have adjured you, O daughters of

because the sun has looked down on

Ierousalem,

me.

by the powers and by the forces of the

My mother's sons fought with me;

field

they made me a keeper in vineyards.

that you do not stir up or awaken love

My own vineyard I have not kept!

until it wish!

7

Tell me, you whom my soul loved,

where you pasture your flock,

8

My brotherkin's voice!

where you lie down at noon,

Look, he has come,

lest I become like one who wraps herself up

leaping upon the mountains,

by your companions' flocks.

bounding over the hills.

9

My brotherkin is like the gazelle

8

If you do not know yourself,
or a fawn of stags on the mountains of
O fair one among women,
Baithel.
go forth in tracks of the flocks,
Look, here he stands

and pasture your kids
behind our wall,
by the shepherds' coverts.
peering through the windows,
peeping through the lattices.

9

I have compared you, my mate,

10

My brotherkin responds and says to me:
to my mare among Pharaoh's chariots.

"Arise, come, my mate,

10

How beautiful your cheeks have become,
my fair one, my dove;
like turtle-doves,

11

for look, the winter is past;
your neck like necklaces.
the rain has left; it went on its own.

11

We will make you images of gold,

12

The flowers have appeared on the earth;

with points of silver.

pruning time has come;

the turtledove's voice

12

While the king was on his couch,

has been heard in our land.

my nard gave forth its fragrance.

13

The fig tree has put forth its figs;

13

My brotherkin is to me a bag of myrrh;

the vines are in blossom;

he shall spend the night between my

they have given forth fragrance.

breasts.

Arise, come, my mate,

14

My brotherkin is to me a cluster of henna
my fair one, my dove.
in vineyards of En-gaddi.

14

And come, my dove, in the rock's shelter
near the outer wall.

15

Look, you are beautiful, my mate;
Show me your face;
look, you are beautiful;
let me hear your voice,
your eyes are doves.
for your voice is sweet,
and your face is lovely.”

16

Look, you are beautiful, my brotherkin,

15

Catch us foxes,
and indeed lovely.

little ones that ruin vineyards—

As well, our couch is shaded;

and our vines are in blossom!

*aOr Until bl.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,

Look, you are beautiful, my mate;

who pastures his flock among the lilies.

4 look,youarebeautiful!

17

Until the day breathes

Your eyes are doves—

and the shadows stir,

apart from your taciturnity.

turn, my brotherkin; be like the gazelle

Your hair is like flocks of goats

or a fawn of stags on mountains with

that were revealed from Galaad.

glens.

2

Your teeth are like flocks of shorn ewes

that have come up from the washing,

Upon my bed at night
all of which are bearing twins,
3 I sought him whom my soul loved;
and not one among them is barren.

I sought him but found him not;

3

Your lips are like a scarlet thread,
I called him, but he answered me not.
and your speech is lovely.

2

“I will rise now and go about in the city,
Your cheek is like a rind of pomegranate,
in the market-places and in the streets,
apart from your taciturnity.

and I will seek him whom my soul
loved.”

4

Your neck is like David's tower,
I sought him but found him not.

built into thalpiothd;

3

The sentinels who go about in the city
on it hang a thousand shields,
found me.

all the mighty men's javelins.

"Have you not seen him whom my soul

5

Your two breasts are like two fawns,
loved?"

twins of a gazelle,

4

Scarcely had I passed from them
that feed among the lilies.

until I found him whom my soul

6

Until the day breathes

loved.

and the shadows stir,

I took hold of him and would not let him

I will go on my own to the mountain of

go

myrrh

until I brought him into my mother's

and to the hill of frankincense.

house

7

You are altogether beautiful, my mate,
and into a chamber of her who conceived
and there is no flaw in you.

me.

8

Come here from Lebanon, O bride;

5

I have adjured you, O daughters of
come here from Lebanon.

Jerusalem,

You shall come and pass through from the
by the powers and by the forces of the
beginning of Faithfulness,
field,

from the head of Sanir and Hermon,
that you do not stir up or awaken love
from lions' dens,

until it wish!

from leopards' mountains.

6

Who is this coming up from the

9

You heartened us, O my sister bride;

wilderness,

you heartened us with oneh from your

like columns of smoke,

eyes,

perfumed with myrrh and frankincense,

iin one, with an emplacement of your

of all the perfumer's powders?

necks.i

7

Look, it is the couch of Salomon!

10

How beautiful your breasts have become,

Around it are sixty mighty men

my sister bride!

of Israel's mighty men,

How beautiful your breasts have become,

8

all holding a sword
above wine,
and expert in war—
and your garments' fragrance, beyond all
a man, his sword at his thigh
spices!
because of terror by night.

11

Your lips distill honeycomb, O bride;

9

King Salomon made himself a palanquin
honey and milk are under your
from Lebanon's trees.

tongue,

10

He made its posts silver,
and your garments' fragrance is like
its back gold, its step purple;
Lebanon's fragrance.

its interior was inlaid with stone,

12

A garden locked is my sister bride,

lovec from Ierousalem's daughters.

a garden locked, a fountain sealed.

11

Come out, and look

13

Your scentsj are an orchard of

at King Salomon,

pomegranates

at the crown with which his mother

with fruit of fruit-trees,

crowned him

henna with nard,

on the day of his wedding

14

nard and saffron,

and on the day of his heart's gladness.

calamus and cinnamon,

aOr *squares* bOr *pillars* cl.e. *as a token of love* dHeb = ?

e *Lebanon* = Ra fHeb = *Amana* gPossibly *top*

hOr *one look* iGk uncertain; perhaps *with one turn, with a setting of your neck and throat* jOr *emissions*

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song of songs 4-6

with all awoods of frankincensea,

What is your brotherkin above a brotherkin,

myrrh, alothb,

that you have thus adjured us?

with all chief perfumes—

15

a garden fountain, a well of water,

10

My brotherkin is radiant and ruddy,
flowing and purling from Lebanon.
selected from ten thousands.

11

His head is gold and phazc;

16

Awake, O north wind,
his locks are fir trees, black as a raven.
and come, O south wind!

12

His eyes are like doves beside brimming
Blow through my garden,
pools of water,
and let my spices waft abroad.
bathed in milk,
Let my brotherkin descend into his
sitting beside brimming pools of water.

garden

13

His cheeks are like saucers of spice,
and eat the fruit of its fruit-trees.

producing perfumes.

His lips are lilies,

I have come to my garden, my sister, my
distilling wet myrrh.

5

bride;

14

His arms are chased gold,

I have gathered my myrrh with my spices;
set with tharsisd.

I have eaten my bread with my honey;

His abdomen is an ivory tablet

I have drunk my wine with my milk.

on a lapis lazuli stone.

15

His legs are marble pillars,
Eat, mates, and drink,
founded upon golden bases.
and be drunk, brothers and sisters.
His appearance is like Lebanon,
choice as cedars.

2

I am sleeping, but my heart is awake.

16

His throat is sweetnessese,
My brotherkin's voice!
and he is altogether an object of desire.
He is knocking on the door.
This is my brotherkin, and this is my mate,
"Open to me, my sister, my mate,
O daughters of Ierousalem.
my dove, my perfect one,
for my head is wet with dew
and my locks with drops of the night."

6 Wherehasyourbrotherkingone,

O fair one among women?

3

I had put off my tunic; how could I put it
Which way has your brotherkin turned his
on again?

attention?—

I had bathed my feet; how could I soil
and we shall seek him with you!
them?

4

My brotherkin extended his hand from the

2

My brotherkin has gone down to his garden,
opening,
to saucers of spice,
and my abdomen was stirred for him.

to pasture his flock in gardens

5

I arose to open to my brotherkin;
and to gather lilies.

my hands dripped with myrrh,

3

I am my brotherkin's, and my brotherkin is

my fingers with wet myrrh,

mine,

on the bolt's handles.

he who pastures his flock among the

6

I opened to my brotherkin;

lilies.

my brotherkin had passed by.

My soul went out when he spoke.

4

You are beautiful as Goodwillf, my mate,

I sought him but did not find him;

comely as Ierousalem—

I called him, but he answered me not.

as awesome a sight as womeng arrayed!

7

The sentinels who make their rounds in the

5

Turn away your eyes from me,

city found me;

for they make me fly!

they beat me; they wounded me.

Your hair is like flocks of goats

Sentinels of the walls
that have shown up from Galaad.
took away my light summer garment.

6

Your teeth are like flocks of shorn ewes

8

I have adjured you, O daughters of
that have come up from the washing;
Jerusalem,
all of them bear twins,
by the powers and by the forces of the
and not one among them is barren.

field;

7

Your lips are like scarlet thread,
if you find my brotherkin, what will you tell
and your speech is lovely.

him?

Your cheek is like a rind of pomegranate,

That I have been wounded with love.

apart from your taciturnity.

9

What is your brotherkin above a brotherkin,

8

There are sixty queens and eighty

O fair one among women?

concubines

a *trees of Lebanon* = Ra bHeb = *aloes* cHeb = *refined gold*
dHeb = a precious stone from Tarshish. ePossibly

sweetness itself fOr *goodwill*; Heb = *Tirzah* gPossibly *armies*

song of songs 6-8

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and young women without number.

11(10) I am my brotherkin's,

9

My dove, my perfect one, is the only one,

and his attention is for me.

the only one of her mother,

12(11) Come, my brotherkin;

outstanding to her that bore her.

let us go forth into the field;

Daughters saw her and will call her happy;

let us spend the night in the villages.

queens and concubines and they will

13(12)Let us go out early to the vineyards;

praise her.

let us see whether the vine has

10

Who is this peeping forth like the dawn,

bloomed;

fair as the moon, outstanding as the

the blossom has bloomed;

sun—

the pomegranates have bloomed.

as awesome a sight as women arrayed?

There I will give you my breasts.

14(13)The mandrakes have given forth fragrance,

11

I went down to a nut orchard

and at our doors are all choice fruits—

to look upon products of the wadi,

new as well as old, O my brotherkin,

to see whether the vine had blossomed,

I have laid up for you.

whether the pomegranates were in
bloom.

Who might give you as my brotherkin,
There I will give you my breasts.

8 nursingatmymother'sbreasts?

12

My soul was not aware;

If I found you outside, I would kiss you,

it made me as Aminadab's chariots.

and indeed no one would despise me.

2

I would lead you;

I would bring you

7 (6.13) Return, return, O Soulamite!

Return, return, and we shall look upon

into my mother's house

you.

and into a chamber of her who conceived

me.

Why will you look upon the Soulamite?

I would give you spiced wine to drink,

She who comes like dances of armies!

juice of my pomegranates.

3

His left hand would be under my head,

2(1) How graceful your steps in sandals have

and his right would embrace me.

become,

4

I adjure you, O daughters of Jerusalem,

O daughter of Nadab!

by the powers and the forces of the

Your thighs' shapes are like necklaces,

field—

work of a master.

Why stir up or why awaken love

3(2) Your navel is a chased bowl

until it wish?

that never lacks mixed wine.

Your belly is a heap of grain,

5

Who is this coming up, clad in white,

hedged round with lilies.

leaning upon her brotherkin?

4(3) Your two breasts are like two fawns,

twins of a gazelle.

Under an apple tree I awakened you.

5(4) Your neck is like an ivory tower.

There your mother was in labor with

Your eyes are like pools in Hesebon,

you;

by gates of a daughter of manyd.

there she who bore you was in labor with

Your nostril is like a tower of Lebanon,

you.

watching the face of Damascus.

6(5) Your head is upon you like Carmel,

6

Set me as a seal upon your heart,

and the plaited hair of your head is like

as a seal upon your arm,

purple cloth;

for love is strong as death,

a king is bound eby retinuese.

zealg harsh as Hades.

Its flashes are flashes of fire,

7(6) How fair and pleasant you have become,

its flames.

O love, in your delights!

7

Much water shall not be able to quench

8(7) This, your stature, is like the palm tree,
love,

and your breasts are like its clusters.

and rivers shall not overwhelm it.

9(8) I said I will climb in the palm tree

If a man offered for love all his

and take hold of its heights.

livelihood,

Your breasts shall surely be like clusters of

they would scorn him with scorn.

the vine,

and your nose's fragrance like apples,

8

We have a little sister,

10(9) and your larynx like good wine

and she has no breasts.

going to my brotherkin for straightness,

What should we do for our sister,

satisfying lips and teeth.

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* fl.e. *in a straight line*
gOr *jealousy*

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song of songs 8

9

12

If she is a wall,

My vineyard, my own, is before me.

let us build upon her battlements of

The thousand are afor Salomona,

silver,

and the two hundred for the keepers of

but if she is a door,

his fruit.

let us carve for her a board of cedar.

10

I am a wall,

13

O you who sit in the gardens,
and my breasts are like towers;
companions are listening to your voice;

I was in his eyes
make me hear it.
as one who finds peace.

11

Salomon had a vineyard at Beelamon;

14

Flee, my brotherkin, and be like the
he entrusted the vineyard to keepers;

gazelle

a man was to bring for its fruit a

or the fawn of the stags upon mountains

thousand pieces of silver.

of spices!

a *for you, Salomon* = Ra

[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 Job*. Departures from Ziegler are signaled in textual notes except for four of Gentry’s five corrections to the presentation of the Origenian asterisk tradition (2.1d, 13a; 9.3b; 12.21b—27.19a is retained as Old Greek in NETS).

TRANSLATION PROFILE OF THE GREEK

General Character

Though the Hebrew text of Job 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) Job 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 *yhyw* “and it happened” in the Hebrew text. This is commonly translated in the LXX by *kai\ e0ge/neto* “and it came to pass.” Most modern English translations disregard this Hebraism, as does the NRSV. The OG translator is not satisfied with it either, choosing to begin the sentence with *kai w(j* “And when.” Similarly, in the previous verse, 1.4, the Hebrew conjunction *w* (usually “and”) + verb . . . *w* + verb . . . *w* + verb . . . *w* + verb is rendered by participle + *de/* (“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 Job stands as a clear foil to the interlinear paradigm of translation.

A cursory overview of the OG text of Job 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: Job 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 Job 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 Job. It is not just free or paraphrastic, it is also something of an epitome of the longer and often difficult original. OG Job 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 Job's wife in 2.9a-d—though this may be a later addition

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(“probably,” according to Fernández Marcos, 261, citing Heater, 31–36)—and 42.17aa–ea, which is said to derive “from the Syriac book.”

Another general characteristic of the translation consists of transferring passages from elsewhere in Job 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 Job, 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 $\text{ou}\theta\ \text{mh}\lambda\text{n}\ \text{de}\ \text{a}\theta\ \text{l}\ \text{a}/$ “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 ga/r —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 *de/* “and; but,” *ou0de/* “but not; nor” (7a) or *a0lla/* “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, *lob* 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 *l* was vocalized not as *l* (“not”) but as *l* (“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 *lob* 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 *d* (daleth) and *r* (resh) can be confused because they look alike. For

example, we find r read as d at 21.22b (so “murders” instead of “those that are on high”); 40.11a (“messengers” instead of “overflowings”); d read as r at 41.14b (NRSV 22b) (“runs” instead of “dances”). Second, the consonants y (yod) and w (waw) can be confused: so we find y for w (twice) at 26.13a (“bars of” instead of “By his wind”). Third, #& (sin) and #\$ (shin) share the same consonant: so #\$ appears to have been read instead of #& at 41.22a (NRSV 30) (“sharp” rather than “potsherds”).

Sometimes the translator re-orders the Hebrew consonants: for example, bqr for qbd (19.20a—

where r is also read for d, therefore “rotted” instead of “cling”); possibly Mhkl for Mxl (39.4a[Greek 3a], “did you rear” rather than “become strong”); l#k for lk# (21.10b, “falter” instead of “miscarries”); w yrm) for wy)rm (41.1b[NRSV 9b], “what is said” instead of “the sight of it”). Indeed, the translator sometimes changes consonants: for example, wnpsy for wnpdy (32.13b, “[we] contributed it” instead of

“[God] may vanquish him”); Cr# for Cx# (41.26b[NRSV 34b], “that are in the waters” instead of “that are proud”); hn(t for hnbt (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 Job 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-

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ture 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 Job, 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 Job’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 Job 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 Job; the same holds true when Job responds using the singular: he has his immediate oppo-670

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ment 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

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Finally, it has been an experience full of insights to have had Albert Pietersma work closely with me on revising my translation of OG Job for publication. The resulting translation is vastly improved and our extended conversation always stimulated my thinking about OG Job, in connection with both its text and its message.

CLAUDE E. COX

1 There was a certain man in the land of Ausitis, for Job said, "Perhaps my sons thought bad things whose name was Job, and that man was gen-in their mind toward God." So this is what Job

is: upright, blameless, righteous, religious, staying away would always do.

from every evil thing. 2 Now there were born to

6 And when the set day came, then, look, the

him seven sons and three daughters. 3 And his live- angels of God came to present themselves before stock was: seven thousand sheep, three thousand the Lord, and the slanderer came with them. 7 And camels, five hundred yoke of oxen, five hundred the Lord said to the slanderer, "Where have you she-donkeys at pasture; as well he had very many come from?" And the slanderer answered the Lord, servants and extensive activities in the land, and "I have come, after going round the earth and that man was well-born among those of the east. walking about what lies beneath heaven." 8 And 4 Now his sons used to gather with one another the Lord said to him, "Did you give thought to

and hold a feast each day; they used take along your disposition against my servant Job—because their three sisters as well, to eat and drink with there is no one of those

on the earth like him, a them. 5And when the feast days had run their man who is blameless, genuine, religious, staying course, lob used to send and purify them, rising away from every evil thing?" 9Then the slanderer early in the morning, and he used to offer a sacri- answered and said before the Lord, "Does lob re-fice on their behalf, according to their number, ally worship the Lord for nothing? 10Have you not and one bull calf as a sin offering for their souls— put a fence around things external to him, both

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what is within his household as well as what is touch his bones and his flesh; surely he will blessa outside of all that belongs to him, all around? You you to your face!" 6Then the Lord said to the slan-blessed the works of his hands, and his livestock derer, "Very well, I am handing him over to you; you increased on the earth. 11But stretch out your only spare his life."

hand, and touch all that he has; surely he will

7 So the slanderer went out from the Lord, and

blessa you to your face!" 12Then the Lord said to he struck lob with a grievous festering sore from the slanderer, "Look, all that he has I am giving his feet to his head. 8And he took a potsherd, so into your power, but do not touch him." So the that he could scrape away the pus, and sat on the slanderer went out from the Lord.

rubbish heap outside the city.

13 So it was, when it was the set day, lob's sons

9 Then after a long time had passed, his wife

and daughters were drinking wine in their eldest said to him, "How long will you persist and say, brother's house. 14And, look, a messenger came to 9a'Look, I will hang on a little longer, while I wait Iob and said to him, "The yokes of oxen were for the hope of my deliverance?' 9bFor look, your plowing, and the she-donkeys were feeding beside legacy has vanished from the earth—sons and them, 15and marauders came and carried them off, daughters, my womb's birth pangs and labors, for and they killed the servants with daggers, but when whom I wearied myself with hardships in vain.

I alone escaped, I came to tell you." 16While he 9cAnd you? You sit in the refuse of worms as you was still speaking, a further messenger came and spend the night in the open air. 9dAs for me, I am said to Iob, "Fire fell from heaven and burned up one that wanders about and a hired servant—from the sheep, and it likewise consumed the shep- place to place and house to house, waiting for herds, and when I alone escaped, I came to tell when the sun will set, so I can rest from the dis-you." 17While he was still speaking, a further mes- tresses and griefs that now beset me. 9eNow say senger came and said to Iob, "Horsemen formed some word to the Lord and die!" 10But Iob looked three columns against us, and they encircled the up and said to her, "You have spoken like one of camels and carried them off and killed the servants the foolish women. If we received the good things with daggers, but I alone escaped, and I came to from the Lord's hand, shall we not bear the bad?"

tell you." 18While he was still speaking, another In all these things that happened to him Iob did messenger came, saying to Iob, "As your sons and not sin at all with his lips before God.

daughters were eating and drinking at their elder

11 Now when his three friends heard of all the

brother's, 19 suddenly a great wind came from the troubles that had come upon him, they came to wilderness and struck the four corners of the him, each one from his own country—Eliphaz, house, and the house fell on your children, and the king of the Thaimanites, Baldad, the tyrant of they died, but I alone escaped, and I came to tell the Sauchites, Sophar, the king of the Minites. And you.”

they came to him of one accord, to comfort and to

20 So Job arose, tore his clothes and shaved the visit with him. 12 But when they saw him from a hair of his head and fell on the ground and did

distance, they did not recognize him, and they

obeisance and said, 21 “I came naked from my

cried out with a loud voice and wept; each of them

mother's womb; naked also shall I return there; the tore his robe, and they sprinkled themselves with Lord gave; the Lord has taken away; as it seemed dust. 13 They sat with him seven days, [13* and seven good to the Lord, so it turned out; blessed be the *nights*.] and none of them spoke, for they saw that name of the Lord.”

the calamity was dire and very great.

22 In all these things that happened to him Job

did not sin at all before the Lord, and he did not

After this Job opened his mouth and cursed

charge God with folly.

3 his dayd,2saying:

3

“May the day perish in which I was born,

Now it happened, when it was the set day and

and the night in which they said,

2 the angels of God came to present themselves

‘Look, a man-child!’

before the Lord, the slanderer also came among 4

May that day be darkness!

them. [*1* to present himself before the Lordb.*] 2And

And may the Lord above not seek it,

the Lord said to the slanderer, “Where are you

or light come to it.

coming from?” Then the slanderer said before the 5

But may darkness and deathly shadow seize

Lord, “I have come, after traversing what lies be-

it.

neath heaven and walking about everything.”

May gloom come upon it.

3Then the Lord said, "So did you notice my atten-

6

May that day and night be cursed; may

dant lob—that there is no one of those on the

darkness carry it away!

earth like him, an innocent, genuine, blameless,

May it not exist among the days of the

religious man, staying away from all wrong? And

year

he still maintains his innocence, though you said
or be numbered among the days of the
to destroy his possessions for no reason.” 4Then
months.

the slanderer continued and said to the Lord, “Skin 7
Rather, may that night be anguish,
for skin; whatever a person has he will use to pay
and may gladness and joy not come upon
for his life. 5However, stretch out your hand, and
it.

aHeb = euphemism bOm = Zi c *Eliphas* = Zi dl.e. *the day of
his birth*

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8

Rather, may he who curses that day curse
and encouraged the hands of the weak
ita—
one,

he who is about to subdue the great sea-

4

lifted up the weak with your words

monster.

and wrapped feeble knees in courage—

9

May the stars of that night be dark;

5

but now distress has come upon you

may it remain so and not be lit up,

and touched you, and you acted in haste.

and may it not see the morning-star

6

Is your fear not based on a lack of sense,

rising—

so too your hope and the innocence of

10

because it did not shut the gates of my

your way?

mother's womb,

for it would have put away trouble from

7

“Think now, who, being pure, perished,
my eyes.

or when did the true perish root and all?

8

For instance, I saw those who plow wrongs,

11

“For what reason did I not die in the womb
and those who sow them reap torments
or come forth from the belly and not
for themselves.

perish at once?

9

By the command of the Lord they will

12

Why then did knees meet me?

perish,

Why then did I suck breasts?

and by the breath of his anger they will

13

Now I would have lain down quiet

disappear.

and in sleep would have been at rest,

10

The strength of the lion and the voice of the

14

with kings, counselors of the earth,

lioness

who used to act proudly thanks to rapiers,
and the pride of dragonsc was

15

or with rulers, who had much gold,
extinguished;

who had filled their houses with silver.

11

the ant lion perished for lack of food,

16

Or why was I not like a premature birth that
and lions' whelps abandoned one
comes from a mother's womb
another.

or like infants that did not see the light?

12

But if there had been anything truthful in

17

There the impious have kindled a terrible

your words,

wrath;

nothing bad in them would have met

there the very weary have found rest for

you.

the body,

18

and those of old, together,

“Will my ear not receive remarkable things

have not heard the voice of the tax-

from himd?

gatherer.

13

Now there was awe and a ringing sound in

19

Small and great are there,

the night—

and the attendant who lived in fear of his

an awe falling on mortals;

master.

14

then shuddering fell upon me, and a
trembling,

20

“Why then is light given to those in
and my bones shook mightily.

bitterness,

15

And a spirit came upon my face,
and life to souls in pain,
and my hair and flesh quivered.

21

who long for death and do not find it,

16

I stood up,
though they are digging for it as for
and I did not recognize it.

treasures?

I looked, and there was no shape before my

22

Yet they would be very joyful,

eyes,

if they were successful.

though I heard a breeze and a voice:

23

Death is rest for such a man,

17

‘What? Can a mortal be pure before the

for God shut him in.

Lord,

24

For sighing comes before my food,

or a man be blameless in his actions?’

and I cry, gripped by fear.

18

Whether he believes charges against his

25

For fear—which was my worry—came to

servants, ewho knowse,

me,

but he took note of any crookedness in
and the fear I dreaded befell me.

his angels.

26

I was neither at peace, nor did I have quiet,

19

But as for those that inhabit houses of
nor was I at rest, but anger came to me.”

clay—

being their offspring, we ourselves too are

Now Eliphazb the Thaimanite said in reply,

of the same clay—

4 2”Have you often been addressed when in

he struck them like a moth!

distress?

20

And so between morning and evening they

But who can endure the force of your

ceased to exist;

words?

they perished, because they were not able

3

So what, if you instructed many

to help themselves.

*al.e. that night b Eliphas = Zi cOr fearsome creatures dl.e.
the Lord eLacking in Gk*

job 4-6

673

21

That is, he breathed on them, and they
and in war he will free you from a blade's
withered;
power.

they perished, because they did not

21

He shall hide you from the scourge of the
possess wisdom.

tongue,

and you shall not fear harmful things

“But call, if anyone will respond to you

that come.

5 or if you will see any of the holy angels. 22 At the unjust and lawless you shall laugh, 2

To be sure, anger kills the fool,
and you shall not fear wild animals—
and jealousy slays the one misled.

23

for wild animals shall be at peace with

3

Now, I have seen fools taking root,
you.

but at once their way of living was

24

Next, you shall know that your household
devoured.

will be at peace,

4

May their children be far from safety,
and the livelihood of your tent shall not
and may they be derided at the doors of

fall short.

their inferiors,

25

And you shall know that your descendants

and there will be no one to deliver them.

will be many,

5

For what they gathered, the upright shall

and your offspring shall be as the grass of

eat,

the field.

and they will not be excepted from

26

And you shall come to your grave like ripe

harmful things;

grain,

may their strength be drained.

harvested at the right time,

6

For hardship shall not come from the

or as a heap on the threshing floor,

earth,

gathered in its season.

nor will trouble sprout from mountains,

27

Look, these things we traced to be so.

7

but a human being is born to hardship,

These are the things we have heard,

whereas the vulture's young soar on high.

but do know for yourself whether you

have done anything."

8

"Nonetheless, I will entreat the Lord,

and I will call on the Lord, the master of

all,

6 Now I said in reply:

2 "If someone really sets about to weigh

9

who does great and inscrutable things,

awhat angers me

things both glorious and extraordinary,

and to put my sorrows together in a

without number,

balance,

10

who gives rain on the earth,

3

then indeed they will be heavier than the

sending water on what is under heaven,

sand of the seashore,

11

who sets on high those that are lowly

but as it seems, my words are careless.

and lifts up those that are in ruin,

4

For the arrows of the Lord are in my body;

12

frustrating the schemes of the crafty—

their wrath drinks my blood;
and their hands shall not produce what is
when I begin to speak, they pierce me.

genuine,

5

Why, will the wild ass bray for no reason?

13

he who takes the wise in their cleverness—

Is it not rather looking for grain?

and he subverted the scheming of the

Yes, and will an ox break into lowing at its

wily.

manger when it has food?

14

Darkness will meet them in the daytime,

6

Can bread be eaten without salt?

and may they grope at noonday as in the

And is there any taste in empty words?

night.

7

So my life cannot cease,

15

And may they perish in war,

for I loathe my food like the smell of a

and may the powerless escape from the

lion.

hand of the mighty.

16

So may the powerless have hope,

8

“O that he were willing, and my request

but the mouth of the unjust be shut.

proceed,

and the Lord would grant my hope.

17

“But happy is the one whom the Lord

9

Let the Lord begin by wounding me,

reproved,

but let him not kill me outright.

and do not reject the admonition of the

10

And may my city, whose walls I used to leap

Almighty,

upon, be my grave—

18

for he makes one suffer and restores again;

I will not spare myself,

he struck, and his hands healed.

for I did not belie the holy words of my

19

Six times he will deliver you from troubles,

God.

and the seventh time no harm shall

11

For what is my strength, that I endure,

touch you.

or what is my lifespan, that my life

20

In famine he will rescue you from death,
sustains itself?

aOr *my anger*

674

job 6-8

12

Is my strength the strength of stones,
and nights of pain have been
or is my flesh bronze?
apportioned to me.

13

In truth, did I not trust in him?

4

If I lie down, I say, 'When will it be day?'
But help is far from me.

But when I get up, again I say, 'When will
it be evening?'

14

"Mercy has renounced me,

And I am full of pain from evening until

and the visitation of the Lord has
morning.

disregarded me.

5

As well, my body is defiled with the rot of

15

My nearest kin did not look at me;

worms,

like a wadi running dry
and I dissolve, scraping away lumps of
or like a wave they passed by me.
dirt with the pus.

16

Those who held me in respect have now

6

Again, my life is lighter than talk,

fallen on me like snow

and it has perished in an empty hope.

or like solid ice.

17

Just as, melted, with heat coming on,

7

“Remember then that my life is a breath,

it was not recognized for what it was,

and my eye will never come to see good

18

so I too was abandoned by all,

again—

and I perished and became homeless.

[8

* *the eye of one who beholds me will not look*

19

Look at the roads of the Thaimanites,

around for me;

the paths of the Sabeans, you who see so

** your eyes are upon me, and I am no more.]*

clearly.

9

like a cloud, cleared from the sky.

20

They also will incur shame,

For if a mortal goes down to Hades,

who put their confidence in cities and

he does not come up again,

wealth.

10

and he shall never return to his house,

21

But yet you too trod on me without

nor does his place know him any more.

mercy;

so now that you have seen my hurt, be

11

“That said, however, I will not be sparing

afraid!

with my mouth;

22

What? Did I ask anything of you?

I will speak, though I am in anguish;

Or, am I in need of your strength

I will open up the bitterness of my soul,

23

to save me from enemies
though I am in dire straits.

or to rescue me from the hand of the

12

Am I Sea or Dragon,
powerful?

that you placed a guard over me?

13

I said, 'My couch will comfort me,'

24

"Teach me, and I will shut up;

and 'I will have a word with myself

if I have gone wrong in any way, show me.

privately on my bed.'

25

Rather, it seems that the words of one who

14

You scare me with dreams
is genuine are careless,
and terrify me with visions.
so I do not seek strength from you.

15

You will release my soul from my spirit

26

Not even your reproof with words will make
and my bones from death.

me stop,

16

For I will not live forever, or I would be
nor indeed will I endure the sound of
patient.

what you say.

Let me alone, for my life is empty.

27

Fact is, you fall on an orphan

17

What then is a human being, that you made
and jump on your friend.

so much of him

or that you turn your attention to him,

28

“But now that I have looked into your faces

18

or will visit him until the morning

I will not lie.

and scrutinize him until he goes to rest?

29

Do sit down, and may no wrong be done,

19

How long are you going to restrict me

and gather again with him who is just.

and not let go of me, until I swallow my

30

For there is nothing at all unjust on my

spittle in pain?

tongue—

20

If I did sin, what can I do to you, you
or does my throat not endeavor
knower of the mind of humans?
understanding?

Why did you make me your accuser,
and why am I a burden on you?

“Is not the life of a human being on earth a

21

Why did you not assign my lawlessness to

7

trial,

oblivion

and is not his life like that of a day-

and my sin to purging?

laborer?

But now I shall depart to the ground,

2

Or like an attendant who fears his master

and early in the morning I shall be no

and finds shadow,

more.”

or like a wage-earner waiting for his

wages?

3

I too spent empty months in this way,

8 Now Baldad the Sauchitesaid in reply:

2“How long will you say these things?

job 8-9

675

They are a wordy wind of your mouth!

Now Job said in reply:

3

Will the Lord act unjustly when he judges,

9 2“Of a truth I know that it is so,

or will the maker of all things pervert

for how can a mortal be right before the

what is right?

Lord?

4

If your children sinned before him,

3

For if one wishes to go to law with him,

he sent them off by force of their

and he will not even answer him,

lawlessness.

lest he contest one charge of his out of a

5

But you, quickly approach the Lord

thousand.

Almighty in prayer.

4

For he is clever in mind, both powerful and

6

If you are pure and genuine, he will hear

big—

your entreaty

who, though being unyielding, has

and restore to you a righteous way of life.

endured against him?—

7

Then, though your first things be few,

5

he who ages mountains, and they do not

your last things will be unspeakably many.

know it,

who overturns them in anger,

8

“For inquire of an earlier generation,

6

who shakes what is under heaven from its

and trace it out through a line of

foundations,

ancestors;

and its pillars tremble,

9

for we are of yesterday and we know

7

who speaks to the sun, and it does not rise,
nothing,

and seals up the stars,

for our life is a shadow on the earth.

8

who alone stretched out the sky

10

Really, will they not teach you and declare
and walks on the sea as on dry ground,
and bring forth words from the heart?

9

who makes Pleiades and Venus
and Arcturus and the chambers of the

11

“Does papyrus grow without water,
south,
or sedge become tall without drink?

10

who does great and inscrutable things,

12

While it is still on the root, it will in no way
things both glorious and extraordinary,
be harvested;
without number.

no plant becomes dry, in preference to

11

If he passed over me, I would certainly not
drinking!

see him,

13

Such indeed will be the end of all who
and if he went by me, I would not even
forget the Lord,
know.

for the hope of the impious shall perish.

12

If he takes away, who will put back?

14

For his house will be uninhabited,

Or who will say to him, 'What did you

and his tent will prove to be a spider's

do?'

web.

15

If he props up his house, it will not stand,

13

"For he has not turned away from anger;

and when he lays hold of it, it will not

the sea-monsters under heaven were

remain,

bowed down by him.

16

for he is languid beneath the sun

14

But if he has me respond,

and his shoot will spread forth out of his

he will surely judge my words with

rotteness.

discernment.

17

He goes to sleep on a gathering of stones,

15

For if I am in the right, he will not listen to

and he will live among rubble.

me;

18

If it swallows him up, the place will deny

[15 * *I will entreat his judgment.*]

him;

16

and if I call and he responds,
you have not seen such things,
I am not going to believe that he has

19

because such is the ruin of the impious,
given ear to me.

but from the soil something else will

17

Would he really crush me with gloom?
sprout up.

But he has made my wounds many
without cause.

20

“For the Lord will not reject the blameless

18

For he does not let me get my breath,
person,

but he has filled me with bitterness.

but no gift will he accept from the

19

Because, for one thing, he really prevails by
impious.

force,

21

But he will fill the mouths of the sincere
who then can withstand his judgment?

with laughter

20

For instance, should I be right, my mouth
and their lips with confession,
will turn out impious!

22

but their enemies will clothe themselves
And should I be blameless, I will prove to
with shame,
be perverse!
and the way of life of the impious will be

21

For even if I acted impiously, I do not know
no more.”

it within myself—

aUnder *. = Zi

676

job 9-11

except that my life is being taken away.

9

Remember that you fashioned me as clay,

22

Therefore I said, 'Anger destroys the great

and you are going to return me again to

and powerful,

earth.

23

because the worthless do exceptionally well

10

Did you not pour me out like milk

in death,

and curdle me like cheese?

but those in the right are laughed to

11

You clothed me with skin and flesh

scorn—

and knitted me together with bones and

24

for they have been given over into the hands

sinews.

of the wicked.'

12

Then you granted me life and mercy,

[24 * *he covers the faces of its judges,*

and your care preserved my spirit.

* *and if it is not he, who is it.]*

13

Since you have these things in you, I know

that you can do anything,

25

"Now, my life is swifter than a runner;

and nothing is impossible for you.

theya fled away, and they saw nothing.

14

For two things: should I sin, you watch me,

26

Is any trace at all left of a way taken by ships

and you have not acquitted me of

or of an eagle flying in search of prey?

lawlessness.

27

For if in fact I say, 'I will forget about

15

For if I be impious, alas!

speaking,'

If I be righteous, I cannot lift up my

with my face bowed down, I will groan.

head,

28

I quiver in all my limbs,

for I am filled with disgrace.

for I know you will not let me be

16

To wit, I am hunted like a lion for killing,

innocent.

and again, you make an about face and

29

But since I am impious, why have I not died?

destroy me terribly.

30

For if I wash myself with snow

17

You renewed your scrutiny of me
and cleanse myself with pure hands,
and treated me with great anger

31

you have plunged me fully in filth,
and brought trials on me.
and my robe abhorred me.

32

For you are not a mortal like me, with

18

“Why then did you bring me out of the
whom I would contend,
womb?

that we should agree to come to trial.

And why did I not die and no eye see me

33

Would that there were an arbiter for us and

19

and I be as if I had not been?

an investigator

For why was I not carried from the womb
and one to hear the case between us two.
to the grave?

34

Let him remove the rod from me,

20

Is not the length of my life short?
and let not the fear of him distract me—

Let me rest a little

35

then I will not be afraid, but I will speak;

21

before I go whence I will not return,

for as it is, I am baffled.

to a land, dark and gloomy,

22

to a land of perpetual darkness, where there

” Weary within,

is no light

10 I will let loose my words upon him in

and no glimpse of human life.”

groans;

I will speak, tormented by the bitterness of

Now Sophar the Minite said in reply:

2

my soul,

11 “He who says much will also listen in

2

and I will say to the Lord, Do not teach me

turn,

to be impious,

or does he who is eloquent think he is

and why did you judge me like this?

right?

3

Does it seem good to you, if I be in the

Blessed is the short-lived offspring of

wrong,

woman.

that you despise the work of your hands

3

Do not become talkative,

but favored the advice of the impious?

for there is no one to contend with you.

4

Do you see as a mortal sees?

4

For example, do not say, 'I am pure in my

[4

* *or will you see as a human sees.*]

actions

5

Is your life human,
and blameless before him.'

or your years those of a man?

5

In that case, how could the Lord speak to

6

Because you sought out my lawlessness
you?

and tracked down my sins.

[5

* *and he will open his lips with you.*]

7

For you know that I did not act impiously,

6

Then he will disclose to you the power of
but who is there to deliver from your
wisdom,

hands?

because it will be double what you have.

8

Your hands fashioned me and made me;

And then you will know that what has come

then you did an about face and struck

upon you from the Lord is equal to

me.

your sins.

a.l.e. *the days of my life*

job 11-13

677

7

7

“Can you find the Lord’s footprint,

“But, do ask the quadrupeds, if they should

or have you reached the limits that the

speak to you,

Almighty made?

and the birds of the air, if they should

8

Heaven is high, and what will you do?

declare to you,

And there are deeper things than in

8

and tell the earth in detail, if it should

Hades; what do you know?

expound to you.

9

Or are they not more extensive than the

[8

* *and the fish of the sea will explain to you.*

measure of the earth

9

* *Who among all these did not know*

or the breadth of the sea?

* *that the hand of the Lord made these things.]*

10

And if he overturns all that is,

10

Is not the life of all living things in his

who will say to him, 'What did you do?'

hand,

11

Indeed he knows the deeds of the lawless,

and the breath of every human being?

and when he sees wrongs, he will not

11

For it is the mind that discerns words

look aside.

but the throat that tastes food.

12

On the other hand, a human keeps afloat

12

Wisdom comes with much time,

with words,

and knowledge with much living.

and a mortal, born of woman, is like a

desert ass.

13

“With hima are wisdom and power;

counsel and understanding are his.

13

“For if you have made your heart pure,

14

If he tears down, who can rebuild?

and you lift up your hands toward him—

If he shuts out people, who can open?

14

if anything lawless is in your hands, put it

15

If he withholds the water, he will dry up the
far away from you,
earth,
and let no injustice lodge in your
but if he lets it loose, he has destroyed it
dwelling.
completely.

15

For in this way your face will shine again

16

With him are strength and power;
like pure water,
knowledge and understanding are his.
and you will put away defilement, and

17

Leading counselors away captive,
you shall not fear.
he maddened earthly judges.

16

And you will forget trouble

18

Seating kings upon thrones,

like a passing wave and not be terrified.

[18 * *and he bound their loins with a belt.*]

17

And your prayer will be as the morning star,

19

sending away priests captive,

and at midday life will dawn for you.

he overthrew earth's mighty ones.

18

You will be confident, because there is hope

20

Disrupting the lips of the faithful,

for you;

he found out the understanding of

as well, out of worry and care peace will

elders

appear clearly for you,

[21 * *pouring dishonor on rulers.*]

19

21

b

for you will be at rest, and there will be no
but healed the humbleb.

one to fight you;

22

Revealing deep things out of darkness,
instead, many will do an about face and
he brought death's shadow to light.

entreat your favor.

[23* *leading nations astray and destroying them,*

20

But deliverance will fail them,

* *scattering nations and guiding them.*]

for their hope is destruction,

24

Changing the hearts of earthly rulers,
and the eyes of the impious will waste
he made them wander by a way that they
away.”

did not know:

25

'May they grope in the dark without light,

Now Iob said in reply:

and may they wander about like a

12 2" So you alone are human beings;

drunkard.'

surely wisdom will die with you.

3

For one thing, I too have a heart, just like

"Look, my eye has seen these things,

you.

13 and my ear has heard them,

4

A just and blameless man, you see, has

2

and I know what you too understand

become a laughingstock.

and am no less intelligent than you.

5

To be sure, he had been ordained to fall

3

Nonetheless, I will speak to the Lord

under others for a set time

and argue my case before him, if he

and that his houses be plundered by the

wishes.

lawless.

4

But you are injurious physicians

6

Nonetheless, let the wicked not trust that he
and healers of wrong things, all of you.

will be guiltless—

5

But oh that you would be quiet

as many as provoke the Lord—

and wisdom be yours as a result.

as if indeed there will be no scrutiny of

6

Hear the reasoning of my mouth,

them.

and give heed to the argument of my lips.

a.l.e. *the Lord* bUnder *. = Zi

678

job 13-14

7

Are you not speaking before the Lord

"For a mortal, born of woman,
and uttering deceit before him?

14 is short-lived and full of aggravation

8

Really? Will you prevaricate?

2

or, like a flower that has bloomed, drops

Go ahead; become judges yourselves!

off

9

It would indeed be good, if he traced your
and flees like a shadow and will not

footsteps;

halt.

for if, in doing everything you can, you

3

Of him did you not in fact take account

will join yourselves to him,

and make him enter into judgment

10

he will convict you nonetheless.

before you?

And even if secretly you will show

4

For who can be pure from filth? None, not

partiality,

one!

11

will not his terrors distract you

5

Even if his life on the earth be but one
and fear from him assail you?

day

12

Your arrogance, however, will turn out to be

and his months be counted out to him,

like ashes,

you have set a time, and he shall not go

and your body made of clay.

beyond it.

6

Depart from him, that he may have quiet

13

“Be quiet! so I may speak and be relieved of

and enjoy life, like a wage-earner!

rage.

14

Having taken my flesh in my teeth,

7

“For there is hope for a tree;

I will put my life in my hand.

for if it is cut down, it will sprout again,

15

Though the Mighty One overpower me—

and its branch will not fail.

inasmuch as he has begun—

8

For, if its root grow old in earth

certainly I will speak and argue my case

and the crown of its root die in a rock,

before him.

9

at the scent of water it will sprout

16

And this for me will prove to be

and produce a crop like one newly

salvation,

planted.

for deceit cannot enter before him.

10

But a man, once dead, is gone,

17

Hear, hear my words,
and a mortal, once fallen, is no more.
for I will declare, while you listen.

11

For a sea with time diminishes,

18

Look, I am near my trial;
and a river, laid waste, is dried up,
I know that I will be shown to be in the

12

but a person, once lying down, shall never
right.

rise again

19

For who is there that will find fault with
until the sky become unstitched.

me?

[12 * *and they will not be roused out of their sleep.*]

* *because now I will be quiet and expire.*]

13

[19

O that you had kept me in Hades

20

But you shall indulge me in two things:
and had concealed me until your anger

[20 * *then I will not hide myself from your face.*]

had ceased,

21

withdraw your hand from me,
and you had set me a time, when you
and let fear of you not terrify me.

would remember me.

22

Then you will call, and I will answer you,

14

For, if a person died, then would live
or you will speak, and I will give you a
again,
response.

when he has completed the days of his

23

How many are my sins and my acts of
life,
lawlessness?

I would endure until I would be born

Teach me what they are.

again.

24

Why do you hide from me

15

Presently you would call, and I would

and regard me your opponent?

answer you—

25

Will you really be wary of one that is like a

only do not reject the works of your

windblown leaf,

hands.

or do you oppose me, one like

16

But you tabulated my pursuits,

windborne grass?—

and not one of my sins will pass by you,

26

because you wrote harmful things against

17

and you have sealed up my lawless acts in a

me

pouch

and surrounded me with the sins of my
and marked down if I had somehow
youth.

transgressed inadvertently.

27

And you put my foot in a hobble

[18 * *but even a falling mountain will crumble*

and watched all my actions,

away,

and you reached to the bottoms of my

* *and a rock will be worn out of its place.*

feet.

19

* *Waters made stones smooth,*

28

A worn out thing, like a skin, al ama,

* *and roiling waters eroded the mound of earth,*

or like a moth-eaten garment.

* *and you destroyed human endurance.]*

aLacking in Gk

job 14-16

679

20

“You thrust him aside completely, and he
and no alien came upon them.

was gone;

20

The entire life of the impious is spent in
you set your face against him and sent
anxiety,
him away.

and the years given to the mighty are

21

And though his sons become many, he does
numbered.

not know,

21

And the dread of him is in his ears;

and if they become few, he is not aware.

just when he thinks he is at peace, his

22

Ah, but his flesh suffered pain,

destruction will come.

and his soul grieved.”

22

Let him not believe he will return from

darkness,

Now Eliphaza the Thaimanite said in reply:

for he has already been consigned to a

15 2”Willawisemangiveananswerof

blade’s power;

windy insight,

23

moreover, he has been allocated as food for

and did he satisfy the ache in his belly—

vultures,

3

arguing with statements that are beside the

and he knows within himself that he

point,

remains as a carcass.

with words that are of no benefit?

And a dark day will whirl him around,

4

Have you not as well set aside fear

24

and distress and anguish will take hold of

and exhausted such statements before the

him;

Lord?

he will be like a general falling in the

5

You are guilty by the statements of your

front rank.

mouth

25

Because he lifted his hands against the Lord
and did not discern statements of the
and stiffened his neck against the Lord
mighty.

Almighty

6

May your mouth refute you, and not I,

26

and ran against him with insolence,

and your lips will testify against you.

[26 * *with the thickness of the back of his shield,*

27

* *because he covered his face with his fat*

7

“What? Were you the first of the human race

* *and made it a band on his thighbones.]*

to be born?

28

then may he lodge in desolate cities

Or were you established before the

and enter uninhabited houses,

dunes?

and what they prepared, others will carry

8

Did you hear the plan of the Lord,

away.

and did wisdom reach only you?

29

Neither shall he ever become rich, nor shall

9

For what do you know that we do not

his possessions last.

know?

He shall not cast a shadow upon the

Or what do you understand that we do

ground,

not as well?

30

nor shall he escape darkness.

[10* *both the old and aged man are among us,*

May the wind dry up his bud,

* *more advanced in days than your father.*]

and may his blossom fall off.

11

You have been scourged for but few of your

31

Let him not believe that he will endure,

sins;

for emptiness will turn out to be his lot.

you have spoken wildly extravagantly.

32

His stump will perish before its time,

12

What did your heart dare,

and his branch will provide no cover.

or what did your eyes set themselves

33

But may he be picked like unripe grapes,

upon,

before his time,

13

that you burst forth in rage before the Lord

and fall off, like an olive blossom.

and brought out such remarks from your

34

For the testimony of the impious is death,

mouth?

and fire will burn the houses of bribe-

14

For who, being mortal, can be blameless,

takers.

or who can be in the right, born of

35

And he will conceive sorrows,

woman?

and his lot will turn out to be emptiness,

15

If he places no faith in his holy ones,

and his belly will carry deceit.”

then heaven is not pure before him.

16

But aha, abominable and impure,

Now Job said in reply:

a man drinking injustices like a drink!

16 2”I have heard many such things;

comforters of what’s worthless are you

17

“But I will declare to you; hear me;

all.

indeed, what I have seen I will declare to

3

What? Is there any rhyme or reason to

you—

windy words?

18

what sages will say

[3

* *or what will provoke you, that you are*

and did not hide from their ancestors;

answering.]

19

to them alone the earth was given,

4

I also would talk as you do,

a *Eliphas = Zi*

680

job 16-18

if your life were in fact in the place of

3

No, strangers have stolen my possessions,

mine;

[3

* *who is this? Let him join hands with me.*

then I would jump at you with words

4

* *Because you have hid their heart from*

and shake my head at you.

intelligence,

5

But may there be strength in my mouth—

* *therefore you shall not exalt them.*

then I shall not spare you the moving of

5

* *He will report evils to the party.]*

my lips!

5

and my eyes have dissolved over my

6

For if I speak, I shall not aggravate my

children.

wound,

but even if I remain silent, how shall I be

6

“And you have made me a byword among

wounded less?

nations,

and I have become a laughing-stock to

7

“But as it is, he has made me worn out, a

them,

fool, wasted away.

7

for my eyes have turned to stone from

[8

* *and you took hold of me, which became a*

anger;

testimony;

I am greatly besieged by all.

* *and my lie rose up against me—*

8

Wonder at this has seized the truthful,

* *it answered back to my face.]*

and may the just rise up against the

9

Acting in wrath, he has thrown me down;

transgressor,

he has gnashed his teeth at me;

9

and the faithful hold to his own way,

his brigands' arrows fell on me.

and may one with pure hands take

10

With darts from his eyes he dashed at me;

courage.

he struck me on the cheek with

10

Nonetheless, you all keep pressing hard,

something sharp,

[*10* and do come.*]

and they ran at me with one accord.

for I find nothing true in you.

11

For the Lord delivered me into the hands of

11

My days have passed in a roar,

the unjust

and my heartstrings were broken.

and cast me to the impious.

[12 * *they have made night into day;*

12

When I was at peace, he scattered me;

* *light is near afrom beforea darkness.]*

he seized me by the hair and pulled it

13

For if I last, Hades is my house,

out;

and my bed lies spread in gloom.

he set me up like a target.

14

I called on death to be my father

13

They surrounded me with spears,

and decay to be my mother and

hurling them into my kidneys, without

sister.

sparing;

15

Where then is yet my hope?

they poured out my gall on the ground.

Shall I see my goods?

14

They threw me down, fall upon fall;

16

Will they go down with me to Hades?"

they rushed at me powerfully.

[16 * *or shall we go down of one accord to the*

15

I sewed sackcloth upon my skin,

grave.]

and my strength was extinguished in dust.

16

My belly is aflame from weeping,

Now Baldad the Sauchite said in reply:

and there is a shadow on my eyelids.

18 2”How long before you stop?

17

But there was nothing unjust in my hands,

Hold back, so that we too can speak.

and my prayer was pure.

3

Why have we, like quadrupeds,

been silent before you?

18

“O earth, do not cover up the blood of my

4

Anger has used you.

flesh,

What? If you die, will what is under

nor may there be a place for my cry.

heaven be uninhabited?

19

Even now, look, my witness is above,

Or will mountains be overthrown from

and my corroborator is on high.

their foundations?

20

May my petition reach the Lord,
and before him may my eye shed a tear.

5

“Yes, the light of the impious will be put

21

And may a man have proof before the Lord!

out,

[21

* *and a son of man for his neighbor.*]

and their flame will not do well.

22

But the numbered years have come to an

6

His light is darkness in his dwelling,

end,

and his lamp will be put out on him.

and I shall go the way by which I shall

7

May those of least account chase down his
not return.

possessions,

and may his counsel trip him up.

"I perish, being carried off by the wind,

8

But his foot has been thrust into a snare;

17 and I beg for burial and do not find it.

may he be entangled in a net,

2

I pray wearily, and what have I achieved?

9

and may snares come upon him!

a Possibly *because of*

job 18-19

681

[9

* *heaven will strengthen those who thirst against*

10

He totally isolated me, and I was gone,

him;

and he has cut down my hope like a

10

** his rope is hid in the ground,*

tree.

** and the means of his capture upon paths.]*

11

And he has dealt with me terribly in anger

11

May pains destroy him on every side,

and has counted me as an enemy.

and may many beset him in severe

12

And with one accord his gangs of brigands

famine.

came against me;

12

But an extraordinary fall has been prepared

they encircled me on my paths, lying in

for him—

ambush.

13

may the digits of his feet be devoured,
and death will consume his maturity.

13

“And my brothers turned away from me;

14

And may healing be torn from his dwelling,
they recognized strangers rather than me.
and may duress take hold of him by royal
And friends of mine became merciless.
charge.

14

My nearest kin disowned me,

[15 * *it will encamp in his tent in his night;*

and those who knew my name forgot

* *his lovely things will be sown with brimstone;*

me.

16

* *his roots will be dried up beneath,*

15

As for neighbors next door and my servant

** and his crop will fall off above.]*

girls—

17

May mention of him perish from earth;

I became an alien to them.

[17 and he has no name before the face of the*

16

I called my attendant, and he did not

wider outside.]

respond;

18

may hea drive him away from light into

yet my mouth kept pleading.

darkness.

17

I also repeatedly implored my wife,

19

He will no longer be known among his

and, using flattery, I kept summoning
people,
sons of my concubines,
nor will his house be preserved on what

18

but they rejected me for all time;
is under heaven;
when I rise, they talk against me.
rather, others will live in what is his.

19

My acquaintances abhorred me,

20

The last groaned over him,
and those I had loved rose up against me.
and wonder seized the first.

20

My flesh rotted under my skin,

21

These are the houses of the unjust,
and my bones are held in my teeth.

and this is the place of those that do not

21

Pity me; pity me, O my friends,

know the Lord.”

for it is the Lord’s hand that has touched

me.

Now Job said in reply:

22

But why do you pursue me just as the Lord

19 2”How long will you make my soul

does,

weary

and why are you not satisfied with my

and destroy me with words?

flesh?

3

Know only that the Lord treated me this

way;

23

“For who would grant that my words be

you speak against me; shamelessly you

written

press upon me.

and that they be put in a book forever

4

Yes indeed, I have truly erred,

[24 * *with an iron and lead pen.*]

and error lodges with me—

24

or be carved in rock?

to have spoken a word that was not fitting,

25

To be sure, I know that he who is about to

and my words err and are inappropriate.

undo me on earth is everlasting.

5

But alas, it is because you magnify

26

May my skin, which patiently endures these

yourselves against me
things, rise up;
and jump at me with reproach.
for these things have been accomplished

6

Know then that it is the Lord who troubles
on me by the Lord—
me,

27

things I am conscious of in myself,
and he raised up his stronghold against
things my eye has seen and no other,
me.

and all of them have come to an end for

7

Look, I laugh at reproach, and I will not
me in my bosom.

speak;

28

But even if you say, 'What shall we say

I will cry out, and nowhere is there

before him?'

judgment.

[28* *and the root of the matter we will find in*

8

I am hemmed in all around and cannot get

him.]

out;

29

Do as well be afraid of a cover-up,

he has placed darkness upon my face.

for wrath will come upon the lawless,

9

And he has stripped my glory from me

and then they will find out where their

and taken the crown from my head.

substance is."

al.e. the Lord

682

job 20-21

20 Now Sophar the Minite said in reply:

22

But just when he thinks he has fully

2 "I did not suppose that you would

satisfied himself, he will be

counter these things so,

afflicted,

and surely the rest of you have gained no

and every distress will come upon him.

better understanding than I—

[23 * *if somehow he would fill his belly.*]

[3

* *I will hear instruction of my shame,*

23

May hea send on him fierce wrath;

* *and a spirit from understanding answers me.*

may he wash pains on him.

4

* *Did you not know these things before now.]*

24

And he shall not escape a blade's power;

4

not since mortals were placed on the

may a bronze bow wound him.

earth!

25

Yes, may an arrow pass through his body,

5

For the merriment of the impious ends in

and may lightning bolts strut about in his

an extraordinary fall,

dwellings.

and the enjoyment of transgressors in

[25

* *terrors upon him.*]

destruction,

26

Then may utter darkness await him;

6

even if his gifts go up to heaven
unquenchable fire will devour him—
and his sacrifices touch the clouds.
and may a stranger afflict his house.

7

For just when he thinks he is firmly

27

And may heaven uncover his acts of
established,

lawlessness

at that point he will be utterly

and earth rise up against him.

destroyed,

28

May destruction drag his house to an end;

and those who saw him will say, 'Where

may a day of anger come upon him.

is he?'

29

This is the portion of an impious person

8

Like a dream that has taken to flight, he

from the Lord,

shall not be found,

and possession of his things is from the

but he has flown away like a nocturnal

Overseer."

apparition!

[9

* *an eye caught a glimpse and will not continue,*

Now Job said in reply:

2

* *and his place will observe him no longer.]*

21 "Listen, listen to my words,

lest this be your consolation for me.

10

3

"May his inferiors do away with his sons,

Lift me up, and I will speak;

and his hands kindle pains.

then you will not laugh me to scorn.

[11

* *his bones were filled with his youth,*

4

What? My argument is not with a mortal,

* *and it will lie down with him on a burial*

is it?

mound.

Or, why should I not be angry?

12

* *If evil is sweet in his mouth,*

5

Look at me, and marvel,

* *he will hide it under his tongue;*

laying your hand on your cheek.

13

* *he will not spare it and will not leave it behind*

6

For even when I remember, I am in

* *and will hold it in the middle of his throat.]*

haste,

14

And he shall not be able to help himself.

and pains seize my flesh.

[14 * *the venom of an asp is in his belly.*]

7

Why do the impious live on

and grow old, even in wealth?

15

“Wealth being gathered unjustly will be

8

Their progeny are according to their

disgorged;

pleasure,

a messenger will drag it out of his

and their children in their sight.

house.

9

Their houses prosper without any fear,

16

And may he suck the wrath of dragons,

and no scourge from the Lord is upon

and may a snake’s tongue kill him.

them.

17

May he not see the milk of pastures

10

Their cow did not miscarry,

nor pasturage of honey and butter.

and their pregnant one came through

18

Vainly and foolishly he has toiled for wealth

safely and did not falter.

of which he will not taste;

11

And they remain as ageless sheep,

it will be like something tough,

and their children play about
unchewable, impossible to swallow.

12

when they take up the harp and lyre

19

For he has broken down the houses of many
and make merry to the sound of a
who are powerless,
melody.

and he has seized a dwelling, though he

13

And they finished their life in prosperity
did not build it.

and lay down in the repose of Hades.

14

But heb says to the Lord, 'Stay away from

20

"His possessions hold no security for him;
me;

[20 * *in his desire he will not escape.*

I do not wish to know your ways.'

21

* *There is nothing left of his provisions.]*

[15 * *what is the Sufficient One that we should be*

21

therefore his goods will not flourish.

subject to him?

al.e. *God bl.e. the impious*

job 21-22

683

3

* *and what profit is there that we should*

For what does it matter to the Lord

approach him.]

if you were blameless in your actions?

16

For their good things were in their hands,

[3

* *or is it an advantage that you will make your*

but hea does not regard the works of the
way simple.]

impious.

4

Though he makes an account of you, will he
reprove you,

17

“Nonetheless, the lamp of the impious shall
and will he go to trial with you?
also be put out,

5

Is your evil not abundant,
and destruction shall come upon them,
and are your sins not without number?
and sharp pains shall seize them, because

6

Yes, you used to take your brothers in
of anger.

pledge for no reason

18

And they shall be as chaff before the wind

and took away the clothing of the

or as dust that the whirlwind has sucked

naked.

up.

7

Nor did you give water to the thirsty to

19

May his possessions fail his sons.

drink

[19 * *he will make payment back to him, and he*
but withheld a morsel from the hungry.
will know.]

8

And you made favorites of some

20

May his eyes see his own slaughter,
and settled them on the land,
and may he not escape from the Lord.

9

but you sent away widows empty
[21 * *because what is his desire in his house after*
and mistreated orphans.

him?

10

Therefore snares have encircled you,
* *And the number of his months has been cut*
and an extraordinary conflict has hurried

off.]

you.

22

Is it not the Lord who teaches

11

The light has proved to be darkness for
understanding and knowledge?

you,

But he will discerningly judge murders.

and water has covered you while you

[23* *he shall die in the strength of his sincerity,*
slept.

* *and wholly at ease and prosperous.]*

24

And his inwards are full of fat,

12

“Does not he who dwells on high observe,
and his marrow is being dispersed.

and has he not humbled those borne

25

And he dies of bitterness of soul,
along by pride?
not eating anything good.

[13 * *and you said, 'What does the Strong One*

26

But one and all, they lay down on the
know?

ground,

* *Will he judge down through the gloom?*

and decay covered them.

14

* *Clouds are his hiding-place, and he will not be
seen,*

27

"So I know you, that you daringly attack

* *and he will pass through the circle of heaven. '*

me.

15

* *Will you keep the ageless way*

[28 * *because you will say, 'Where is the house of*

* *that unjust men trod*

the ruler?’

16

* *who were seized before their time?*

* *and ‘Where is the shelter of the coverts of the*

** Their foundations are a flooding river.]*

impious?’

17

Those who say, ‘What will the Lord do to

29

* *Ask those who pass by the way,*

us?’

* *and their signs you will not dismiss,*

or, ‘What will the Almighty bring against

30

* *that the wicked obtains relief for the day of*

us?’—

destruction;

18

yet he it was who filled their houses with

** they will be carried off to the day of his
good things,
wrath.*

though the counsel of the impious is far

31

** Who will declare his way to his face,
from him.*

** and he acted, who will repay him?*

19

Those in the right laughed when they saw it,

32

** And he has been carried away to the graves,
and the blameless mocked.*

** and he has watched over the bier.*

[20 ** except their substance vanished,*

33

** The pebbles of the wadi were sweet to him,*

** and fire will consume what of theirs is left.]*

** and every mortal will follow after him,*

** and those before him are innumerable.]*

21

“Do be unyielding, if you would endure;

34

How then will you comfort me with

then your fruit will prosper.

emptiness?

22

And accept an utterance from his mouth,

And I have no rest at all from you.”

and take up his words in your heart.

23

And if you turn and humble yourself before

Now Eliphazc the Thaimanite said in reply:

the Lord,

22 2”Is itnot the Lord who teaches

you have put what is unjust far from your

understanding and knowledge?

dwelling.

*al.e. the Lord b as for his inwards, he is full of fat = Zi c
Eliphas = Zi*

684

job 22-24

15

[24 * *you will place on a mound in a rock*

Therefore I am in haste about him,

* *and as though in a rock of a wadi of Ophir.*]

and when I was admonished, I gave heed

25

Therefore the Almighty will be your help

to him.

from enemies,

[15 * *at this let me hasten from his presence;*

and he will render you pure as silver tried

* *by fire, and I will be terrified of him.*]

by fire.

16

But the Lord enfeebled my heart,

26

Then you will speak frankly before the Lord,

and the Almighty hurried me.

looking up to heaven cheerfully.

17

For I did not know that darkness would

27

And when you pray to him, he will listen to
come upon me,

you

but gloom has fallen as a covering before

and give to you to pay your vows.

my face.

28

Yes, he will restore to you a righteous way of

life,

and there will be light on your ways.”

24 ”But why did times escape the notice of the

Lord,

[29 * *because he humbled him, and you will say,*

2

and the impious overstepped the limit,

‘He acted arrogantly. ’

when they seized flock with shepherd?

* *And he will save one bent forward with the*

3

They led away the orphans’ beast of

eyes;

burden

30

* *he will deliver the innocent*

and took the widow's ox in pledge.

* *and be preserved by your pure hands.]*

4

They turned aside the powerless from the
righteous way.

Iob said in reply:

[4

* *the meek of the earth have hidden of one*

23 2"Yes, I do know that argumentation is
accord.]

5

out of my reach,

And they proved to be like donkeys in a

and his hand has become heavy on my

field,

groaning.

because of me doing their own thing.

3

But who would then know that I might find

[5

* *the bread he had was sweet to the young.*]

him

6

They reaped a field not their own before its
and come to a resolution?

time,

4

But oh that I could state my case before
but the powerless worked vineyards of

him

the impious without pay or food.

and fill my mouth with arguments.

7

They made many go to sleep naked, without

5

Then I would know the words that he would

clothes,

say to me

and took away the covering from their
and perceive what he would declare to
person.

me.

[8

* *they are wet with the showers of the*

6

Even if he comes upon me with great
mountains.]

strength,

8

Because they had no shelter, they
then he will not treat me with a threat;
surrounded themselves with rock.

7

for truth and reproof are from him—
but oh that he would bring my case to an

9

“They snatched the orphan from the breast
end!

and humiliated one that had fallen.

10

And they had the naked sleep, unjustly,

8

“For I will go first and be no more,

and took away the morsel of the hungry.

and what do I know about things at the

11

They unjustly laid in wait in narrow places

end?

and did not know the righteous way.

[9

* *when he acted on the left, then I did not grasp*

12

Those who cast themc out of the city and

it;

their own houses,

* *on the right he will encircle me, and I will not*

though the soul of the young groaned

see it.]

loudly—

10

For he already knows my way

and he, why has he not paid these a visit?

and has discerningly judged me like gold.

11

But I will go forth when he commands,

13

“While they were on earth, they did not

for I have kept his ways and I will never

even notice them,

turn aside.

and they did not know the way of

12

Nor shall I go away from what he

righteousness,

commands,

nor did they travel its pathways.

but I have treasured his words in my

14

But when he knew their deeds, he handed
bosom.

them over to darkness.

13

But if even he has so judged, who is there to

[14 * *and at night he will be like a thief.*

contradict him?

15

* *And the eye of the adulterer watched for*

For what he has wanted he also has done.

darkness,

aOm = Zi bPerhaps *Let me cl.e. the powerless dl.e. the Lord*

job 24-27

685

* *saying, 'No eye will observe me,'*

3

With whom have you taken counsel?

* *and he placed a concealment of his face.*

Is it not with him who has all wisdom?

16

* *In the dark he dug through houses;*

Or whom will you follow?

* *by day they sealed themselves up;*

Is it not he who has the greatest

* *they did not know light,*

power?

17

* *because with one accord the morning is death's*

4

To whom did you utter words?

shadow to them,

And whose breath is it that comes forth

* *because he will recognize the troubles of*

from you?

death's shadow.

[5

* *will giants be brought forth*

18

* *He is nimble on the face of the water.]*

* *beneath the water and its neighbors?*

6

* *Hades is naked before him,*

18

“May their earthly portion be cursed,

* *and there is no covering for destruction.*

19

and may their plants on earth appear

7

* *Stretching out the north over nothing,*

withered,

* *hanging the earth upon nothing.*

for they seized the orphans' armful.

8

* *Binding water in his clouds,*

20

Then his sin was remembered,

* *and the mass of cloud is not torn open under*

and he disappeared like a dewy mist,

it.

but may what he did be paid back to him,

9

** He who holds firmly the face of the throne,*

and may every unjust person be crushed

** spreading over it his mass of cloud.*

like an incurable tree!

10

** He circumscribed a decree on the face of the
waters,*

21

“For he did not treat well the barren woman

** as far as the limit of light with darkness.*

and had no pity on the weak woman.

11

** The pillars of heaven were spread wide*

22

And in wrath he overthrew the powerless.

** and were astonished from his rebuke.]*

Therefore, when he has risen up,

12

By force he calmed the sea,
he will not feel secure about his own life.
and by knowledge he struck down the

23

When he is sickly, let him not hope to
sea-monster,
regain health;

13

and heaven's bars fear him,
rather, he will fall by disease.
and by decree he put to death the

24

For his loftiness harmed many,
rebellious dragon.
but he shriveled away like a mallow in
[14 * *look, these are parts of his way,*

the heat

* *and at a droplet of a word we will give ear to*

or as an ear of corn, fallen off the stalk of

him.]

itself.

14

And the force of his thunder—who knows

25

But if it is not so, who is there to say that I

when it will act?"

speak what is false?"

[25 * *and will he place my words as nothing.*]

27 Now Job, yet further to his preamble, said:

2 " The Lord lives, who has judged me so,

25 Now Baldad the Sauchite said in reply:

and the Almighty, who has embittered

2 " Why, what preamble or fear is there

my soul—

with him,

3

indeed, while my breath is still within me
he who on high keeps making the entire
and a divine puff of air is what remains
earth?

in my nostrils,

3

For would there be anyone who thinks there

4

my lips will not speak lawless things,
is respite for brigands?
nor will my soul ponder injustices.

And upon whom will not come

5

Far be it from me to declare that you are
ambushes from him?
right, until I die,

4

For how can a mortal be right before the
for I will not relinquish my innocence.

Lord?

6

But holding fast to righteousness, I will

Or who, born of woman, could purify

never let it go,

himself?

for I am not conscious within myself of

5

If he instructs the moon, then it does not

having done anything amiss.

shine,

and the stars are not pure before him.

7

“Nonetheless, may my enemies be like the

6

But alas, a human being is rot!”

ruin of the impious,

[6

* *and a son of man is a worm.*]

and those who rise up against me like the

destruction of the transgressors.

Now Job said in reply:

8

To be sure, what hope does the impious

26 2" To whom are you devoted, or to whom

have that he hangs on?

are you about to provide help?

When he trusts in the Lord, will he be

Is it not to him who has much strength

saved?

and a strong arm?

9

Will the Lord listen to his petition?

aOr *sin remembered him*

686

Job 27-29

Or when distress comes upon him,

9

* *He stretched out his hand with sharp rock.*]

10

does he have any confidence before him?

9

And he overturned mountains from their

Or as he calls upon him, will he listen to

roots

him?

10

and broke whirlpools of rivers—

11

Well then, I will declare to you what is in

and my eye saw every precious thing.

the Lord's hand;

11

And he uncovered rivers' depths

what is with the Almighty, I will not

and showed his own power to the light.

falsify.

12

Look here, all of you know

12

“But wisdom—where was it found?

that you are piling nothing upon

And of what sort is the place of

nothing.

knowledge?

13

No mortal knows its way,

13

“This is the portion of an impious person

nor will it ever be discovered among

from the Lord,

human beings.

and the possession of the powerful will

[14 * *the deep said, 'It is not in me,'*

come from the Almighty upon

* *and the sea said, 'It is not with me. '*

them.

15

* *He will not give a confinement in its place,*

14

Now if his sons be many, they shall be for

* *and silver cannot be weighed in exchange for*

slaughter,

it.

and if perchance they reach manhood,

16

* *And it cannot rank with the gold of Ophir,*

they shall be beggars.

* *with precious onyx and lapis lazuli.*

15

And those of his who survive will end in

17

* *Gold and glass cannot equal it,*

death,

* *nor is its exchange a gold vessel.*

and no one will pity their widows.

18

* *Celestial objects and gabisa cannot be*

16

If he gathers silver like dirt

mentioned,

and prepares gold like clay,

* *and draw wisdom above what is innermost.*

17

all these the righteous will gain,

19

* *The topaz of Ethiopia will not be equal to it;*

and his money the truthful will

* *with pure gold it cannot be compared.]*

possess.

18

And his house turned out like moths and

20

“But wisdom—where was it found?

like a spider’s web.

And of what sort is the place of

19

Though he lies down rich, he will not in fact

knowledge?

add to it.

21

It has escaped notice by any human,

[19 * *he opened his eyes, and he is not.*]

[21 * *and it was hidden from birds of the air.*

20

Pain came upon him like water,

22

* *Destruction and death said.*]

and gloom carried him off by night.

22

but we have heard of its renown.

[21 * *burning wind will take him up, and he will*

depart,

23

“God has established well its way,

* *and it will winnow him from his place.*

and he himself knows its place,

22

* *And it will hurl at him and not spare;*

24

for he observes all that is under heaven,

* *he will flee in flight from its hand.*

since he knows all the earth contains, that

23

* *It will strike their hands against them*

which he made—

* *and hiss him from his place.]*

25

the weight of winds and the measures of
water!

” For silver has a place from which it comes,

26

When he had done so, bhe looked andb

28 and gold a place from where it is sifted.

made a count;

2

For whereas iron comes out of the earth,

[26 * *and a way in the shaking, noise;*

copper is quarried like stone.

27

* *then he saw it and declared it.]*

3

He imposed order on darkness,

27

since he prepared them, he kept track of

[3

* *and he searches out every limit;*

them.

* *stone is darkness and death's shadow,*

28

And he said to humankind, 'Look, the

4

* *cleft of a wadi, away from dust.]*

worship of God is wisdom,

4

and those of mortals who kept forgetting

and to stay away from evil is

the righteous way became weak.

knowledge.' "

[5

* *as for the earth—out of it will come bread;*

* *under it, it was turned about like fire.*

Now Job, yet further to his preamble, said:

6

* *Its stones are the place of lapis lazuli,*

29 2"Whomightputmeinamonthof

* *and its mound has gold.*

former days,

7

* *The path—no bird has known it,*

when God watched over me,

* *and the vulture's eye has not glanced at it.*

3

as when his lamp would shine over my

8

* *The sons of braggarts have not trodden it;*

head,

* *the lion has not passed over it.*

when by his light I strode in darkness,

aHeb = *rock crystal* b *rain* = Zi cGk = acc.

job 29-30

687

4

when I was pressing on my ways,

[2

* *indeed, the strength of their hands—what is it*

when God would pay a visit to my house,

to me?

5

when I was very much a person of

* *Completion perished upon them.*

substance

3

* *In want and hunger, he was childless,*

and my children were around me,

* *those who yesterday were fleeing an arid place,*

6

when my roads were flowing with butter

* *dismay and misery,*

and my hills flowed with milk!—

4

* *those who break off saltwort at one making a*

7

when I would go out early in the city

sound.]

and my seat was placed in the squares.

4

Who indeed! Saltwort was their food,

8

When young men saw me, they hid,

and they were without honor and
and the aged, all of them stood,
disparaged, in want of everything

9

and prominent men stopped talking,
good,
putting a finger to their mouth.

who also chewed on tree roots out of

10

And those who heard counted me happy,
great hunger.

[10* *and their tongues stuck to their throat.*

5

Thieves have risen up against me,

11

* *Because the ear heard and pronounced me*

6

whose houses were caves in the rocks,
happy.]

[7

** among pleasant sounds they will cry out.]*

11

and the eye that saw me averted its

7

who spent their lives under wild

glance,

bushes—

12

for I delivered the poor from the hand of

8

sons of fools and of people dishonored in

the powerful,

name,

and the orphan, who had no helper, I

and a reputation quenched from earth.

helped,

[*13* may the blessing of the one perishing come*

9

“But now I am their lyre,

upon me.]

and they have me as a byword;

13

and the widow's mouth blessed me.

10

yes, they abhorred me, standing afar off,

14

Yes, I put on righteousness

and they did not spare my face their

and was clothed with justice like a cloak.

spit.

15

I was the eye of the blind

11

For he opened his quiver and harmed me,

and the foot of the lame.

[11

* *and they have cast off the restraint of my*

16

It was I that was a father to the powerless,

presence.

and a case I did not know I investigated.

12

* *On the right of offspring they rose up;*

17

And I broke the molars of the unjust

* *they stretched out their foot*

and tore prey from between their teeth.

* *and leveled out upon me paths of their*

18

And I said, 'My manhood will see old age;

destruction.

I shall live a long while, like the trunk of

13

* *My paths were erased.]*

a palm tree.'

13

for he took off my robe.

[19 * *the root has opened out upon water,*

14

He shot me down with his arrows;

** and dew will lodge on my crop.*

he has treated me as he wishes; I am a

20

** My glory is fresh with me,*

jumble of pain.

** and my bow will go in itsa hand.]*

15

My pains are returning;

my hope has gone away like a puff of

21

“When they heard me, they took heed

air,

and fell silent at my counsel.

and my safety like a cloud.

22

And they did not add to what I said

[*16* and now my soul will be poured out upon me.*]

but became overjoyed whenever I spoke

to them.

16

“And days of pain seize me,

23

As thirsty earth welcomes the rain,

17

while at night my bones are inflamed,

so these welcomed what I said.

and my sinews are dissolved.

24

If I smiled toward them, they would not

18

With great force he took hold of my robe.

believe it.

[18 * *he encircled me like the collar of my tunic.*]

[24 * *and the light of my face did not fade.*

25

* *I chose their way and sat as ruler,*

19

“And you have treated me like clay;

* *and I used to encamp like a king among light-*

my lot is in dust and ashes.

armed men,

20

But I have cried to you, and you do not

** as one comforting mourners.]*

listen to me.

[*20 * they stood and observed me.]*

21

"But now they have laughed me to scorn;

Yes, you fell upon me without mercy;

30 now the least of them reprove me in turn—

with a strong hand you have scourged

[*1*

** whose fathers I used to disdain.]* whom

me,

I did not deem worthy of my

22

and you arrayed me in pains.

shepherd dogs!

[*22 * and you cast me away from deliverance.]*

aOr *his* bl.e. *God*

688

job 30-31

23

You see, I know that death will crush me,

14

what then shall I do, if the Lord puts me
for earth is home to every mortal.

under scrutiny?

And if too he pays a visit, what answer

24

“Oh that I might be able to lay hands on
shall I give?

myself

15

Just as I was conceived in the belly, were not

or, at least, entreat another, and he will

they also?

do this for me.

Yes, we were conceived in the same cavity.

25

But I, I wept over every powerless person,

and I groaned when I saw a man in dire

16

“But as for the powerless,

straits.

what need they had—I did not miss it,

26

But I, when I was intent on good,

and the eye of the widow I did not let

look, days of evil met me all the more.

waste away.

[27* *my belly boiled, and it will not be still;*

17

And if too I ate my morsel alone

* *days of poverty outran me.]*

and did not share with the orphan,

28

I have gone about, groaning without

[18* *because from my youth I nurtured like a*

restraint,

father

and I have stood in the assembly, crying

* *and from my mother's womb I gave*

out.

guidance.]

29

I have become a brother of sirens

19

and if too I overlooked a naked person,

and a companion of ostriches.

perishing,

30

As well, my skin has blackened greatly,

and did not clothe him,

and my bones, from heat.

20

and as for the powerless, if they did not

31

Yes, my lyre has been turned into

bless me—

mourning,

yet their shoulders were warmed with the

and my melody into weeping for me.

fleece of my lambs—

21

if I raised a hand against an orphan,

[* *I made a covenant with my eyes,*

confident that I have much help at my

31 * *and I will not take note of a virgin.*

disposal,

2

* *And what has God apportioned from above,*

22

then may my shoulder separate from its

* *and is there an inheritance of the Sufficient*

socket

One from on high?

and my arm be crushed from the elbow.

3

** Does not destruction belong to the unrighteous,*

23

To be sure, fear of the Lord controlled me.

** and alienation to those who do lawlessness?*

[23 ** and because of his load I shall not endure.*

4

** Will he not see my way,*

24

** If I arrayed gold as my strength.]*

** and al my steps be counted.]*

24

“And if too I trusted in a precious stone

5

“But if I had walked with jesters

25

and if too I rejoiced when much wealth

and if too my foot hurried to deceit,

accrued to me

6

then may hea place me in a just balance—

and if too I placed my hand on things

but the Lord knows my innocence.

without number—

7

If my foot has turned aside from the way

26

indeed do I not see the shining sun setting,

and if too my heart followed my eye

and the moon waning? For they do not

and if too I touched gifts with my

have it in them.

hands,

[27* *and if my heart was secretly enticed.*]

8

then may I sow and others eat,

27

And if too I placed my hand on my mouth
and may I become without root on
and kissed it,
earth.

28

then may this too be reckoned to me as the
greatest lawlessness,

9

“If my heart followed another man’s wife,
because I played false before the Lord
if in fact I lay in wait at her doors,
Most High.

10

then may my wife too be pleasing to
another,

29

“And if too I was gratified at my enemies’
and may my children be humiliated.
fall,

11

For a fit of passion is uncontrollable,
and my heart said, 'Good!'—
namely, the defiling of a man's wife;

30

then may my ear hear a curse against me;

12

for a fire is set burning in all parts,
yes, then may I be gossiped about by my
and wherever it has gone, it has destroyed
people as one afflicted.

root and branch.

31

And if too my female attendants often said,
'Who might grant us to be filled with his

13

"And if too I have disparaged the case of my
flesh?"

male or female attendant

though I was very kind—

when they bring a complaint against me,

32

and no stranger would lodge outside,

aOr *it*, i.e. my foot

job 31-33

689

but my door stood open to everyone that

[11 * *until you put words to the test.*

came,

12

* *And I shall understand as far as you,*

33

and if too, having sinned haplessly, I hid my

* *and look, there was no one that confuted Job,*

sin—

* *that countered his words, among you.]*

34

for I was not deterred by the populous

13

lest you say, 'We discovered wisdom and

multitude from speaking out before

contributed it to the Lord,'

them—

14

but you gave a personb the occasion to utter

and if too I permitted the powerless to

such words!"

leave my door with empty pockets,

[15 * *they were terrified, they answered no more;*

[35 * *who might grant someone to hear me.*]

* *they made words from them obsolete.*

35

and if I had not feared the hand of the Lord,

16

* *I waited, for they did not speak;*

then the writ that I had against someone

* *because they stood still, they did not*

36

I would have placed on my shoulders as a

answer.]

chaplet and read it aloud,

37

and if I did not tear it up and hand it back,

17

And Elious resumed and said:

having taken nothing from the debtor—

18

“I will speak again, for I am full of

words;

38

“if at any time the land groaned over me

for my gastral spirit is killing me

and if too its furrows wept with one

19

and my belly is like a bound wineskin of

accord

new wine in ferment

39

and if too I ate its strength alone, without
or like a burst bellows of a blacksmith.

payment,

20

I will speak, that I may find relief when I
and if too I, in throwing it away, grieved
open my lips,

the soul of the land's ownera,

21

for I will not be in awe of a human being;

40

then may nettles come forth to me instead
to the contrary, I will have no regard for
of wheat,

any mortal,

and a bramble instead of barley.”

22

for I do not know how to show respect;

if that is not so, moths will also eat

And Job ceased speaking.

me!

32 Now too, his three friends gave up taking

” Nonetheless, O Job, hear my words,

issue with Job any longer, for Job was right-

33 and give ear to what I say.

teous before them. 2 But Elihu the son of Baruchiel, 2

For look, I have opened my mouth,

the Buzite, of the kindred of Ram in the region of

and my tongue has spoken.

Ausitis, became angry, but he was very angry with 3

My heart will be seen pure by my words,

Job, because he declared himself in the right before

and the thought of my lips pure by my

the Lord. 3 But he was very angry also with the three

interpretation.

friends, because they were unable to give Job count- 4

It is the divine spirit that has made me

er-argument, and they made him out to be impious.

and the Almighty's breath that teaches

4 Yet Elious waited to give an answer to Iob.

me.

[4

* *because they are older than he in days.*

5

Give me an answer to these things, if you

5

* *And Elious saw that there was no answer*

can;

* *in the mouth of the three men,*

wait, take a stand against me, and I

* *and his anger was inflamed.]*

against you.

6 Now Elious the son of Barachiel, the Bouzite,

6

You have been fashioned from clay, even as

stated in reply:

I am;

“I am rather young in age, but you are older;
we have been fashioned from the same
so I held my peace, being reticent
thing.

to declare my own learning to you.

7

No fear of me will send you spinning,

7

But I said, ‘It is not time that speaks,

nor will my hand be heavy on you.

and with many years they do not know

[8

* *however, you spoke in my ears.*]

wisdom.’

8

Rather, there is a spirit in mortals,

8

“I have heard the sound of your words,

and it is a breath of the Almighty that

9

that you say, 'I am pure, since I have done
teaches.

no wrong,

9

It is not the long-lived that are wise,
and I am blameless, for I did not act
nor do the aged know discernment.

lawlessly.

10

So I said, 'Hear me,

10

But he found a basis for complaint against
and I will declare to you what I know.'

me

and has reckoned me as an adversary,

11

“Give ear to my words,

11

and he put my foot in the stocks

for I will speak, while you hear,

and watched all my paths.’

aOr *lord bl.e. Iob*

690

job 33-34

12

“How then do you say, ‘I am righteous, and

* *speak, for I desire you to be justified.*

he has paid no heed to me?’

33

* *If not, you hear me;*

for he that is above mortals is everlasting.

* *be quiet! and I will teach you wisdom.]*

13

But you say, 'Why has he not heeded one
word of my case?'

Now Elious resumed and said:

14

For may the Lord speak just this once,
34 2" Hear me, you wise men;
and the second time, through a dream
O you who know, give ear to what is

15

or during reflection by night—
goodb—
as when a fearful dread falls on people,

[3

* *because the ear tries words*

while they slumber on their bed.

* *and the throat tastes food.*

16

Then he lays bare the human mind;

4

* *Let us choose judgment for ourselves;*

he frightened them with such scary

* *let us know among ourselves what is good.]*

apparitions,

5

because Job has said, 'I am righteous;

17

to turn a person from injustice,

the Lord dismissed my case
and he saved his body from a fall.

6

and played false in my judgment,

18

And he has spared his soul from death

[6

* *my arrow is violent, though I am without*

and from his falling in battle.

injustice.

19

Then again, he reproved him with sickness

7

* *What man is like Job,*

upon his bed,

* *drinking mockery like water.]*

[19* *and a great many of his bones grew stiff.]*

8

seeing that I have not sinned or acted

20

and he shall not be able to take any edible

impiously

bit of food

or shared a way with doers of lawless

[*20* and his soul will long for food.*]

acts,

21

until his flesh rots
to walk with the impious.’
and he shows his bones to be bare.

9

For do not say, ‘There will be no visitation

22

Yes, his soul drew near to death,
of a man’—
and his life was in Hades.

when there is visitation to him from the

23

If there be a thousand death-bearing angels,
Lord!

not one of them shall wound him;
if he purpose with his heart to turn to the

10

“Therefore, you intelligent of heart, hear me:

Lord

far be it from me to act impiously before
and declare to a person his own fault

the Lord

and reveal his folly,

and before the Almighty, to pervert what

24

he will provide support so that he does not

is right.

fall into death

11

Rather, he repays a person according to what
and renew his body like paint does a wall
each of them does.

and fill his bones with marrow

[11

* *and in a man's path he will find him.*]

25

and will make his flesh soft like an infant's

12

Now, do you think the Lord will do what is
and restore him full-grown among
amiss?

people.

Or will the Almighty pervert justice,

26

And when he makes vows to the Lord,

13

he who created the earth?

they will also be acceptable to him,

And who is it that sustains what is under
and he will enter with a pure look, with a
heaven and all it contains?

declaration,

14

For if he should wish to confine
and he will repay people with
and to keep his spirit with himself,
righteousness.

15

all flesh will die together,

27

After that, the same person will chastise
and every mortal return to dust, whence
himself, saying:

too he was formed.

'Given the kinds of things I was doing,
he has not even tried me commensurate

16

“But lest he rebuke you, hear these

with my sin!

things;

[28 * *deliver my soul so that it may not go to*

give ear to the sound of my words.

corruption,

17

Look then at him that hates lawless acts

* *and my life shall see the light.*

and destroys the wicked,

29

* *Look, the Strong One works all these things,*

since he is forever just.

* *three ways with a man.]*

18

Impious is he who says to a king, ‘You are

30

Rather, he delivered my soul from death,

acting lawlessly,’—

that my life may praise him in the

[18* *to rulers, 'O most impious'.*]

light.'

19

he who felt no reticence before a person of

31

Give ear, O Iob, and keep hearing me."

worth

[31 * *be quiet! and I am he that will do the talking.*

nor knows how to accord honor to the

32

* *If there are words, answer me;*

prominent

al.e. *the Lord* bOm = Zi

job 34-36

691

so that their persons be respected.

Who are you that you said, 'I am in the

20

But crying out and begging, a man will
right before the Lord?'

prove to be of no use to them,

3

Or will you say, 'What am I to do, if I
for they used people lawlessly,
sinned?'

when the powerless were being turned

4

I will give an answer to you,
aside.

as well as to your three friends.

5

Look up to the sky, and see,

21

“For he is one that views human deeds,
and take a close look at the clouds, how
and nothing of what they do has escaped
high they are beyond you.

him,

6

If you sinned, what will you do?

22

nor will there be a place to hide for those
And if too you broke the law many times,
that do lawless acts.

what can you do?

[23* *because he will not put upon a man any*

Now then, inasmuch as you are righteous,
longer.]

what will you concede to him

23

For the Lord observes all people—

[7

* *or what will he receive from your hand?*

24

he who comprehends inscrutable things,

8

* *Your impiety belongs to a man the likes of*

things both glorious and extraordinary,

you,

without number,

* *and your righteousness to a son of man.*

25

he who reveals their deeds

[25 * *and he will turn night about, and theya will be*

9

* *Because of a multitude, the falsely accused will*

brought low.]

cry out;

26

and has extinguished the impious—

* *they will call for help because of the arm of*

yes, they were in plain view before him,

many.

27

because they turned aside from God's law

10

* *And he did not say, 'Where is the God that*

and did not recognize his requirements.

made me'.]

[28 * *to bring upon him the cry of the needy,*

10

He it is that appoints the watches of the

* *and he will listen to the cry of the poor.*

night;

29

* *And he will furnish quiet, and who can*

11

he it is that sets me apart from earth's four-

condemn?

footed animals

** And he will hide his face, and who can behold*

and from the birds of the air

him?

[*12 * there they will cry out, and he will not*

** Both against a nation and against a person*

listen.]

together,

12

and from the insolence of the wicked.

30

** making king a person, a pretender,*

13

For the Lord does not wish to see

** due to the people's discontent.*

wrongs,

for he, the Almighty, is one that views

31

** Because he that is saying to the Strong One,*

14

those who perform lawless acts, and he will

* *'I have seized; I will not take a pledge;*

save me!

32

* *I will look apart from myself; do show me!*

But submit to judgment before him,

* *If I have practiced injustice, I will not add. '*

if you can approve of him as he is."

33

* *Will he exact it from you?*

[15 * *and now, because there is none that observes*

* *Because you will reject, because you will*

his anger

choose, and not I,

** and he did not know very well by transgression*

** and what you knew, speak.]*

16

** and Job opens his mouth vainly,*

** in ignorance he makes words weighty.]*

34

“So, the intelligent of heart will say these things,

Now Elious added still more and said:

and a wise man will have grasped what I

36 2”Wait for me a little longer so that I may said.

teach you,

35

But Job did not speak with intelligence,

for there is still more speech in me.

and his words were without

3

Having fetched my knowledge from afar,
knowledge.

yes, in my efforts I will speak what is

36

Nonetheless, learn O Iob!

just,

No longer give a response as fools do,

4

in truth, and not unjust words;

37

lest we add to our sins

you understand wrongly!

and lawlessness be reckoned against us,

while speaking many words before the

5

“But know that the Lord will not reject the
Lord.”

innocent;

[5

* *powerful in strength of heart,*

6

Now Elious resumed and said:

* *he will never make alive the impious*

35 2"Whatishtisyouthoughttobein

* *and will grant the judgment of the poor.*

dispute?

7

* *He will not remove his eyes from the righteous,*

a *he = Zi*

692

job 36-37

* *and with kings on the throne,*

[26 * *see, the Strong One is abundant, and we will*

* *and he will seat them in victory, and they will*

not know him;

be exalted.

* *the number of his years is also boundless.]*

8

** And if, having been bound with handcuffs,*

27

But to him raindrops are numbered,

** they will be held in the cords of poverty,*

[*27* and they will be poured out by rain into a*

9

** then he will declare to them their works
cloud.*

** and their transgressions, that they will*

28

** Things grown old will flow.]*

prevail.]

28

and clouds cast a shadow on untold

10

rather, he will listen to the righteous.

mortals.

[*10* and he said that they should turn from*

He appointed a time for cattle,

injustice.

and they know their schedule for rest.

11

** If they hear and are subject,*

Is your mind not amazed at all these

** they will complete their days in good things*
things,

** and their years in splendor.]*

and does your heart not take leave of

12

But the impious he does not deliver,

your body?

because they do not wish to know the

[*29 * even if he understands the spreading out of a*

Lord

cloud,

and because, when they were being

* *the proportions of his tent,*

admonished,

30

* *look, he stretches out edoc against him*

they were unreceptive.

* *and has covered the root-masses of the sea,*

[13* *and hypocrites in heart will marshal wrath;*

31

* *for by them he will judge peoples;*

* *they will not shout, because he has bound*

* *he will give food to him that has strength.*

them.]

32

* *He has covered light on his hands*

* *and commanded concerning herd in one that*

14

“Well then, may their soul die in youth,
meets.

and their life, being wounded by

33

* *He will report his friend concerning it;*

messenger,

* *there is acquisition too concerning injustice.*

15

because they afflicted the weak and

powerless,

* *And at this my heart was troubled*

but he will expose judgment against the

37 * *and dropped from its place.*

meek.

2

* *Hear a report in the anger of the Lord's*

[16 * *and besides, he enticed you out of the enemy's*

wrath,

mouth,

* *and a discourse will come out of his mouth.*

* *a deep, an affusion beneath it,*

3

* *Under all of heaven is his rule,*

* *and your table came down, full of fatness.]*

* *and his light is upon the wings of the earth.*

4

* *Behind him a voice will cry out;*

17

“Yes, justice will not be wanting for those in

* *he will thunder with a voice of his*

the right,

insolence,

18

but wrath will fall on the impious

* *and he will not exchange them, because he*

on account of the impiety of gifts they

will hear his voice.

would receive for injustices.

5

* *The Strong One will thunder wondrous things*

19

Let not your mind purposely turn you
with his voice.]

aside

5

For he did great things that we did not
from the petition of the powerless when
know,
they are in distress.

6

instructing the snow, 'Come upon the
[19 * *and all that strengthen might.*
earth!'

20

* *Do not draw out the night*

[6

* *eand winter, raine and winter of rains of his*

* *so that peoples may go up in place of them.]*

dominance.

21

Rather, be careful that you do no wrongs;

7

** In the hand of every human he seals up.]*

[21

** for you chose for this one because of poverty.*

7

so that every human being may know his

22

** See, the Strong One will prevail by his*

own weakness.

power.]

8

But the wild animals came in under

22

for who is a mighty one like him?

shelter

23

And who is it that examines his works,
and were quiet upon their lair.

or who is it that states, 'He has done

9

From their chambers whirlwinds come,
injustice'?

and cold from the peaks.

[10 * *and from the breath of the Strong One frost*

24

"Remember that his works are great,
will give.]

[24 * *over which men ruled.*

10

And he steers the water as he wishes—

25

* *Every human saw in himself.*]

[11

* *and a cloud plasters over a choice*

25

however many mortals are being

thing;

wounded.

* *his light will scatter the cloud.*

aOr *angels* bl.e. *the Lord* cHeb = *his mist* dAntecedent
unclear eOm = Zi

job 37-38

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12

* *And he will twist round the discs*

all my angels praised me with a loud

* *by theebulathoa to their works—*

voice.

* *everything, whatsoever he command them.]*

12

these things have been instructed by him on

8

“Again, I shut up the sea with gates,

the earth.

when it quivered with eagerness, as it

[13 * *if for correction, if for his land,*

issued from its mother's womb,

* *if for mercy, he will find him.*]

9

and I made the cloud its clothing,

and with mist I swaddled it;

14

"Give ear to these things, O Iob;

10

yes, I prescribed bounds for it,

stand still, be warned of the Lord's

setting bars and gates around it.

power.

11

And I said to it, 'Thus far you shall come,

15

We know that God ordained his works,

and you shall not go beyond;

when he made light out of darkness.

rather, your waves shall be broken up

16

And he understands the division of the
within you!

clouds

and the extraordinary falls of the

12

“Indeed, was it in your time that I instructed
wicked.

the morning light

17

But your cloak is hot;

and that the morning star saw its post,

yet there is quiet on the earth.

13

to take hold of earth's wings,

[18 * *solidifications are with him for things grown*

to shake the impious off it?

old,

14

Indeed, was it you that took clay soil and

* *strong like an appearance of outpouring.*]

formed a living creature,

19

Why? Teach me what we shall say to him,

and, able to talk, set him on earth?

and let us cease talking so much.

15

Again, did you remove the light from the

20

Is book or scribe in attendance on me,

impious

that I stand and put a person to silence?

and crush the arm of the proud?

21

But the light is not visible to all,

[21 * *radiant it is among things grown old.*]

16

“And did you go to the source of the sea

just as the light from him is upon the

and walk in the tracks of the deep?

clouds.

17

Again, do the gates of death open to you out

22

From the north are clouds shining like

of fear,

gold;

and did the porters of Hades cower when

on these is great the glory and honor of

they saw you?

the Almighty.

18

Again, have you been advised of the breadth

23

And we do not find another like him in

of what is under heaven?

strength.

Do tell me how much it is.

As for him that judges rightly, do you not

think he pays heed?

19

“As well, in what kind of land does the light

24

Therefore humans will fear him;

dwell,

yes, the wise in heart too will fear him.”

and of what kind is the place of

darkness?

Now after Elious stopped his speech, the

20

Might you perhaps lead me to their borders?

38 Lord said to Job through a whirlwind and

And perhaps too you know their paths?

clouds:

21

Thereby I know that you were born then,

2

“Who is this that hides counsel from me

and the number of your years is great!

but confines words in his heart and

thinks to hide them from me?

22

“And have you gone to the storehouses of

3

Gird up your loins like a man,

the snow,

and I will question you, but as for you,

and have you seen the storehouses of the

just answer me!

hail?

23

But it is at your disposal for a time of

4

“Where were you when I was laying the

enemies,

earth’s foundation?

for a day of war and battle.

Now tell me, if you are endowed with

24

And from where does the hoarfrost come,

understanding.

or from where is the south wind

5

Who determined its measures, if you know?

dispersed to what is under heaven?

Or who was it that stretched a line upon

it?

25

“And who prepared a course for the driving

6

On what have its rings been fastened?

rain

And who is he that cast a cornerstone

and a way for the tumults?

upon it?

[26 * *to bring rain on land, where there is no*

7

When the stars were born,

man,

aHeb = *his guidance*

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job 38-39

* *wilderness, where there is no human in it,*

5

“And who is he that let the wild ass go

27

* *to feed the untrodden and uninhabited*

free,

* *and to cause it to grow an effusion of*

and its bonds—who loosed them?

greenery.]

6

Yes, I made its home the wilderness,

[6

** and its coverts are the salt land.]*

28

“Who is the rain’s father?

7

while it laughs to scorn the city’s crowds

And who is it that has given birth to the

and hears not the chiding of the tax-

dew’s nuggets?

gatherer.

29

And from whose womb does the ice come

[8

** it will survey mountains as its pasture,*

forth?

** and it searches after every green thing.]*

And who has given birth to freezing rain

in the sky

9

“And will the unicorn be willing to be your

30

that descends like flowing water?

slave

And who froze the face of the deep?

or to lie down at your manger?

10

And will you bind its yoke with straps,

31

“And did you understand the bond of

or will it draw your furrows in the

Pleiades,

plain?

and did you open the barrier of Orion?

11

Again, do you trust it, because its strength is

[32

* *truly, will you open Mazouroth in its season,*

great,

* *and the Evening Star with its luminous tail—*

and will you discharge to it your work?

will you lead them.]

12

And will you believe that it will return your

33

And do you know heaven's changes

seed to you

or the corresponding events under
and bring it to your threshing floor?
heaven?

[13* *the wing of those that take delight neelasaa,*
* *if it conceives asidab and nessac.*

34

“And will you summon a cloud by voice,

14

* *Because it will leave its eggs to the ground*

and will it obey you with a violent burst

* *and warm them on the soil,*

of water?

15

* *and it forgot that a foot will scatter them*

35

And will you send out thunderbolts—and

* *and that wild animals of the field will trample*

will they go?

them.

And will they say to you, 'What is it?'

16

* *It hardened its young so as not to be her*

36

And who gave to women skill in weaving

own;

or knowledge of embroidery?

* *in vain it labored without fear,*

37

And who is he that numbers the clouds in

17

* *because God caused wisdom to be silent to*

wisdom

her

and inclined the sky to the earth?

* *and did not give her a portion in*

38

And dust has been poured out like soil,
understanding.

but I have cemented it, like a block to a

18

* *At the right time it will lift up on high;*

stone.

* *it will laugh to scorn the horse and its rider.]*

39

“And will you hunt prey for the lions

19

“Indeed, was it you that endowed the horse
and satisfy the appetite of dragons?

with power

40

For they are in a state of fear in their lairs,
and clothed its neck with terror?

and they crouch in the woods, lying in

20

And did you endow it with full armor
wait.

and the majesty of its breast with

41

And who prepared food for the raven?
courage?

For its young have cried to the Lord

21

Pawing at the plain, it bears itself proudly,
as they wander about, searching for

and it goes forth into the plain in

food.

strength.

22

Meeting up with an arrow, it laughs in scorn

[* *if you knew the birthing season of the wild*

and will never turn back from a blade.

39 *goatsoftherock.*]

23

Upon it exult the bow and dagger,

1

24

“And did you protect the birth pangs of the

and in rage it will stamp out the ground

deer?

and will not steady itself until the

2

And did you check off their months full of

trumpet sounds.

pregnancy,

25

But when the trumpet sounds, it says,

and did you relieve their birth pangs?

'Good!'

3

And did you rear their young without fear?

and from afar it scents battle with leap

[3

* *will you send away their birth pangs?*

and cry.

4

* *Their young will break forth;*

* *they will be multiplied with offspring;*

26

"And is it by your understanding that the

* *they will go forth and never return to them.]*

hawk stops still,

aHeb = *appears glad* bHeb = *stork* cHeb = *plumage*

job 39-41

695

having spread its wings, motionless,

20

But when it went up on a steep mountain,

eyeing what lies to the south?

it brought gladness to the quadrupeds in

27

And is it at your decree that the eagle rises

Tartarusa.

up

21

Under trees of every kind it lies down,
and the vulture lodges, sitting on its
by the papyrus and reed and sedge.

brood?

22

And tall trees find themselves in its shade,
[*28* on the crag of a rock and in secret.*]

with limbs, as do the chaste-tree's

29

From there it searches for food,
branches.

[*29* from afar its eyes watch keenly.*]

23

If there is a flood, it will never notice.

30

and its young are drenched in blood,

[*23* it trusts that the Jordan will tumble into its*

and, wherever there are carcasses, at once
mouth.

they are found.”

24

* *Will he catch it in his eye;*

* *while bent back, will he pierce its nose.]*

40 [* *and the Lord God answered Job and said:*

2* *“Will he turn away judgment with the*

25(41.1)“And will you catch a dragon with a fish hook

Sufficient One?

and put a halter around its nose?

* *While reproving God will he answer it.]*

[26 * *if you will fasten a ring in its nostril.]*

3

Now Job said in reply to the Lord:

26

And will you pierce its lip with a ring?

4

“Why do I yet contend—being rebuked even

27

And will it address you with a petition,
while confuting the Lord,
with a supplication, softly?
hearing such things—when I am nothing?

28

And will it make a covenant with you,
And I, what answer shall I give to these
and will you take it as your perpetual
things?
slave?

I will lay my hand on my mouth.

29

And will you play with it as with a bird,

5

I have spoken once, but I will not add to a
or tie it up like a sparrow for a child?
second time.”

30

And do nations feed on it,
and do the Phoenician races divvy it up?

6 Now yet again the Lord said in reply to Job

31

And a whole fleet, gathered, cannot carry
from the mass of cloud:
the mere skin of its tail.

7

“No, but gird up your loins like a man,
[31 * *and its head in fishermen’s boats.*]
and I will question you, but as for you,

32

But you will lay a hand on it,
just answer me!
though you remember the battle that is

8

Do not shrug off my judgment.
waging in its body,
And do you think I have dealt with you
and let it happen no more!

in any other way

than that you might appear to be right?

(9)“Have you not seen it,

9

Do you have an arm like the Lord,

41 and have you not marveled at what is said?

or do you thunder with a voice like his?

2

Do you not fear because it has been

prepared for me?

10

“Go ahead take on loftiness and power,

For who is it that withstands me?

and put on glory and honor.

3

Or who will withstand me and survive,

11

And send forth messengers in wrath

if the entire earth beneath the sky is

and every insolent person humble.

mine?

12

Yes, extinguish the proud,

[4

* *I will not be silent because of it,*

and at once make putrid the impious.

* *and a word of power, it will show mercy to its*

13

And hide them outside together in the earth,

equal.]

and fill their faces with dishonor;

14

then I will acknowledge that your right

5

“Who will uncover the front of what it is

hand can save.

wearing?

And who could enter the plate of its

15

“But look now, you are familiar with
cuirass?

‘monsters’;

6

Who will open the gates of its face?

they eat grass like cows.

Fear is all around its teeth.

16

Look now, its strength is in its loins,

7

Its inwards are bronze shields,

and its power in its belly’s navel.

and its ligament is like emery stone—

17

It stood up its tail like a cypress,

[8

* *they cling, one to one.*]

and its sinews have been interwoven.

8

and no puff of air will ever pass through

18

Its flanks are flanks of copper,

it!

and its spine is cast iron.

[9

* *a man will cleave to his brother,*

* *they are bound and will never be drawn*

19

“This is the chief of what the Lord created,
apart.]

made to be mocked at by his angels.

10

Light shines forth at its sneezing,

al.e. *the nether world*

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job 41-42

and its eyes have the look of the morning

7 Now it happened, after the Lord spoke all
star.

these words to Iob, that the Lord said to Eliphazb

11

From its mouth proceed flaming torches,
the Thaimanite: "You have sinned, and your two
and fiery braziers are being cast forth.
friends, for you have spoken nothing true in my

12

From its nostrils proceeds smoke
presence, as has my attendant Job. 8 Now then, take
of a furnace burning with the fire of
seven calves and seven rams, and go to my attendant
coals.

Job, and he will make offerings for you, and Job, my
13

Its soul is coals,
attendant, will pray for you, [8* *because only his face*
and a flame proceeds from its mouth.

will I accept.] for, if not for him, I would have de-
14

And in its neck lodges power;
destroyed you; for what you spoke against my atten-
destruction runs before it.

Job is not true." 9 Then Eliphaz the Thaiman-
15

And the flesh of its body cleaves together.

It went, and Baldad the Sauchite and Sophar the

[15 * *it will flow down on it; it will not be*

Minite, and they did as the Lord instructed them,
shaken.]

and he absolved them of their sin on Job's account.

16

Its heart is solid like stone,

10 And the Lord gave Job increase, and when
and it stands like an unyielding anvil.

he also prayed for the friends, he forgave them

17

And when it turns, fear takes hold of the
their sin, and the Lord gave Job twice as much as

quadrupeds jumping upon the
he had before so that he had double.
earth.

11 Now all his brothers and his sisters heard

18

If spears meet it, they will do nothing,
about all that had happened to him, and they came
[*18* raised spear and breastplate.*]

to him, and all, as many as had known him from the

19

for it regards iron as chaff
first. Now when they ate and drank with him, they
and bronze as rotten wood.

comforted him and wondered at all that the Lord

20

A bronze bow will never wound it;
had brought upon him, and each gave him a lamb
it regards a catapult as grass
and a four-drachma weight of gold bullion. 12Yes,

[21

* *mallets were reckoned as stubble.*]

the Lord blessed the last years of Job more than the

21

and laughs to scorn the waving of a

ones before, and his livestock was: fourteen thousand
firebrand.

sand sheep, six thousand camels, a thousand yoke of

22

Its bed is sharp points,

oxen, a thousand female donkeys at pasture. 13And

and all the sea's gold under it is like

there were born to him seven sons and three daughters,
untold clay.

14and he called the first Day and the second

23

It makes the deep boil like a caldron

Cassia and the third Horn of Amaltheia. 15And there

and regards the sea as a pot of ointment

were not found women more excellent than Job's

24

and Tartarusa of the deep as a captive.

daughters beneath heaven, and their father gave

[*24 * it reckoned the deep for a promenade.*]

them an inheritance along with their brothers.

25

There is nothing on earth like it,

16aNow Iob lived after his calamity one hundred and

made to be mocked at by my angels.

seventy years, 16band all the years he lived were two

26

Everything high it sees,

hundred and forty-eight years. [*16* and Iob saw his*

and it is king over all that are in the

*sons * and the sons of his sons, a fourth generation,*

waters.”

17 and Iob died, old and full of days.*] 17aaAnd it is

written that he will rise again with those the Lord

Now Iob said in reply to the Lord:

raises up. 17baThis man is interpreted from the Syri-

42 2 "I know that you can do anything,

as if you were living in the land of Assur, on the bor-

ders of Idumea and Arabia, and previously his name

was Jobab; 17 can now he took an Arabian wife and fa-

3

and being sparing with words thinks to

there had a son, whose name was Ennon, and he in

hide them from you as well?

turn had as father Zare, a son of the sons of Esau, and

But who will tell me what I did not know,

as mother Bosorra, so that he was the fifth from

great and marvelous things that I did not

Abraam. 17 da And these are the kings who reigned in

understand?

Edom, which country he too ruled: first Balak the

4

Now hear me, Lord, that I too may speak;

son of Beor, and the name of his city was Dennaba,

then I will question you, and you, teach
and after Balak, Iobab, who is called Iob, and after
me!

him Hasom, who was a leader from the Thaimanite
5

Whereas before I would hear an aural report
country, and after him Hadad son of Barad, who cut
of you,

down Madiam in the plain of Moab, and the name
now, however, my eye has seen you;

of his city was Geththaim. 17eaNow the friends who
6

therefore I disparaged myself and wasted
came to him were: Eliphazb, of the sons of Esau, king
away,

of the Thaimanites, Baldad, the tyrant of the
and I regard myself as dust and ashes.”

Sauchites, Sophar, the king of the Minites.

al.e. *the nether world* b *Eliphaz* = Zi

[WISDOM OF SALOMON](#)

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the Wisdom of Salomon (WisSal) is based on the edition of Joseph Ziegler, *Sapientia Salomonis* (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XII.1, 2* [Göttingen: Vandenhoeck & Ruprecht, 1962 (durchgesehene Auflage, 1962)]). This fully-fledged critical edition is based primarily on the evidence of the major Greek witnesses, Codex Vaticanus (B) and Codex Sinaiticus (S), which Ziegler believed to be related, and Codex Alexandrinus (A), but it also draws on the evidence of all the other Greek witnesses and of the versions, particularly the Old Latin. This (the Old Latin) dates from the second half of the second century and is of particular importance because it is based on Greek manuscripts earlier than any still extant. In addition to Ziegler's edition, I have consulted the manual edition of the Septuagint edited by Alfred Rahlfs (*Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols.* [Stuttgart: Württembergische Bibelanstalt, 1935]), which was used as the basis of the NRSV of the Wisdom of Salomon (Solomon).

I have diverged from the critical text established by Ziegler in only six cases. In two of these, Ziegler adopted into his text readings based on the evidence of the Old Latin: in 2.9 I read h9mw~n, which is attested by most of the Greek witnesses, and not leimw&n (= *pratum* of the Old Latin), and in 18.23 I read th\n o0rgh/n, attested by all the Greek witnesses, and not th\n o9rmh/n (= Old Latin *impetum*). In 12.5 I follow an old conjecture and read fona/j in place of fone/aj. In 7.1 I read qnhto/j with B*-S, not qnhto\j a1nqrwpoj, and in 15.14 I read oi9 katadunasteu/santej, which is attested by many Greek manuscripts and seems to

be required by the sense, not *katadunasteu/santej*. Finally, in 15.17 I read *αὐτῶν* with S

and other Greek witnesses, not *αὐτῶν*. In all six cases the reading I have adopted corresponds to that followed by the NRSV.

CHARACTER OF THE GREEK

There is widespread recognition that the *WisSal* was composed in Greek, and the few suggestions that have been made for composition in Hebrew or Aramaic and for translation into Greek have found little support. The book is an example of a protreptic work (protreptiko\j lo/goj), 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 (su/gkrisij, 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., parou=sa/n te mimou=ntai au0th/n (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.

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to the reader of wisdom of salomon

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/ἄνη 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 *apau/gasma* (“reflection,” 7.26) and *pa/redroj* (“sitting by,” hence “throne-partner,” 9.4, cf. 6.14), both used to describe wisdom, or *anw&numa* (“nameless,” 14.27) and *ayuxoj* (“lifeless,” 13.17; 14.29), both used in the description of idols, or *stefanhforou=sa* (“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 *akw&lutoj* (“unhindered”) and *eu0ergetiko/j* (“beneficent”), or by the words that describe Salomon’s relationship with wisdom, *nu/mfh* (“bride,” 8.2) and *e0rasth/j* (“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 *anecikaki/a* (“longsuffering, forbearance,” 2.19) or *e0piorki/a* (“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 *i0nda/lmata7* (“apparitions,” 17.3) or *dei/mata* (“terrors,” 17.8), or in such terms as *apo/tomoj* (“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 ἀνθρώπου 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 *iōnda/lmata* also occurs in *Ier 27(50).39* with the meaning “phantoms.”

8 See the preface in the NRSV by B. M. Metzger addressed “To the Reader.”

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.

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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 Loverighteousness,youwhojudgetheearth;

because no word uttered in secret will go

think about the Lord in goodness,

without effect,

and seek him with sincerity of heart;

and a mouth uttering falsehood destroys the

2

because he is found by those who do not

soul.

test him,

he reveals himself to those who do not

12

Do not zealously seek death by the error of
distrust him.

your life

3

For crooked thoughts separate from God,
or bring destruction on yourselves by the
and his power, when it is tested, convicts the
deeds of your hands,
foolish,

13

because God did not make death

4

because wisdom will not enter a soul that
nor does he delight in the destruction of the

plots evil

living.

or reside in a body involved in sin.

14

For he created all things that they might

5

For a holy and disciplined spirit will flee

exist,

from deceit

and the generative forces of the world are

and depart from senseless thoughts
wholesome,

and be ashamed when unrighteousness
and there is no destructive poison in them,
approaches.

nor is the kingdom of Hades on earth.

15

For righteousness is immortal.

6

For wisdom is a kindly spirit,
but it will not hold blasphemers free of the

16

But the impious by their deeds and words
guilt of their words,

summoned it;

because God is a witness of their inner
considering it to be a friend, they wasted

feelings

away

and a true overseer of their hearts and a

and made a covenant with it,

hearer of their tongues.

because they are worthy to belong to its

7

Because the spirit of the Lord fills the

party.

world

and that which holds all things together has
knowledge of what is said,

2 For they did not reason rightly and said

among themselves:

8

therefore those who utter unrighteous things

"Short and sorrowful is our life,

will not escape detection,

and there is no remedy when a human

and justice, when it convicts, will not pass

being died,

them by.

and no one is known who has returned

9

For there will be an inquiry into the

from Hades.

intrigues of the impious,

2

Because we came into being by chance
and a report of their words will come to the
and hereafter we shall be as though we had

Lord

never existed,

to convict them of their lawless deeds,

because the breath in our nostrils is smoke

10

because a zealous ear hears all things

and reason is a spark within the beating of

and the noise of grumbling is not hidden.

our hearts,

11

Beware then unprofitable grumbling,

3

when it is extinguished, the body will turn

and keep your tongue from slander,

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*

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WISDOM OF SALOMON 2-3

and the spirit will be dispersed as thin air.

20

Let us condemn him to a shameful death,

4

And our name will be forgotten in time,

for, according to his words, he will be

and no one will remember our deeds;

watched over."

our life will pass away as the traces of a

cloud

21

Thus they reasoned, but they were led astray,

and will be scattered as mist

for their wickedness blinded them,

that is chased by the rays of the sun

22

and they did not know divine mysteries

and weighed down by its heat.

nor hoped for the wages of holiness

5

For our allotted time is the passing of a

nor recognized the reward for blameless

shadow,

souls.

and there is no putting back of our death,

23

Because God created human beings for

because it has been sealed and no one turns

incorruption

itb back.

and made them the image of his own

nature,

6

“Come, therefore, let us enjoy the good

24

but through the envy of the devil death

things that exist,

entered the world,

and let us make good use of the creation as

and those who belong to his party

in youth;

experience it.

7

let us take our fill of costly wine and

perfumes,

But the souls of the righteous are in the hand

and let no flower of spring pass us by.

3

of God,

8

Let us crown ourselves with rosebuds before
and no torment will ever touch them.

they are withered.

2

In the eyes of the foolish they seemed to

9

Let none of us be without share in our
have died,

revelry;

and their departure was considered to be
everywhere let us leave signs of enjoyment,
suffering,

because this is our portion and this our lot.

3

and their going from us to be destruction,

10

Let us oppress the righteous poor man;

but they are at peace.

let us not spare the widow

4

For even if in the sight of human beings
nor have any regard for the hairs, gray with
they were punished,
long years, of the old man.

their hope is full of immortality,

11

But let our strength be the standard of what

5

and having been disciplined a little, they
righteousness is,
will be greatly benefited,
for what is weak is proved to be useless.

because God tested them and found them
worthy of himself;

12

“Let us lie in wait for the righteous man,

6

as gold in the furnace, he tested them,
because he is inconvenient to us,
and as a sacrificial whole burnt offering, he

and he opposes our actions

accepted them.

and reproaches us for sins against the law

7

And in the time of their visitation they will

and ascribes to us sins against our training.

shine out,

13

He professes to have divine knowledge

and as sparks through the stubble, they will

and calls himself a child of the Lord;

run about.

14

he has become a reproof to us of our

8

They will judge nations and rule over

thoughts;

peoples,

(15) he is a burden to us even to see,

and the Lord will be king over them for ever.

15

because his life is unlike that of others

9

Those who trust in him will understand
and his behavior is different.

truth,

16

We are considered by him to be base,
and the faithful will remain with him in
and he keeps distant from our ways as from
love,
uncleanness.

because grace and mercy are upon his holy
He calls the last end of the righteous happy
ones,

and boasts that God is his father.

and he watches over his chosen ones.

17

Let us see if his words are true,

and let us test what will happen at the end

10

But the impious will receive punishment in
of his life;

accordance with the way they

18

for if the righteous man is a divine son, he
reasoned,

will help him

those who neglected the righteous person
and will rescue him from the hand of those
and revolted from the Lord—
who oppose him.

11

for the one who disdains wisdom and

19

Let us afflict him with insult and torture,
instruction is wretched—

that we may learn how reasonable he is
and their hope is vain, and their labors are
and may put his forbearance to the test.
unprofitable,

aOr *end* bLacking in Gk c *meadow* = Zi dOr *servant* eOr *test*

WISDOM OF SALOMON 4-5

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and their deeds useless;

8

For an honored old age does not consist in

12

their wives are foolish, and their children

length of time,

evil;

nor is it measured by number of years,

(13) their offspring accursed.

9

but understanding is gray hair for human

13

Because blessed is the barren woman who is

beings,

undefiled,

and a spotless life is ripe old age.

she who has not known a intercourse that

involved transgression,

10

One who became well-pleasing to God was

for she will have fruit at the visitation of

beloved,

souls.

and, while living amongst sinners, was

14

And blessed isb the eunuch who has done

taken;

no lawless deed with his hands

11

he was seized in order that wickedness

nor thought evil things against the Lord,

should not affect his understanding
for special favor will be given him for his
or guile deceive his soul.

faithfulness,

12

For the fascination of wickednessg obscures
and a very delightful lot in the shrine of the
the things that are good,

Lord.

and roving desire undermines an innocent

15

For the fruit of good labors is renowned,
mind.

and the root of understanding does not fail.

13

But being perfected in a short time, he

16

But the children of adulterers will not reach
fulfilled long years;

maturity,

14

for his soul was pleasing to the Lord,
and the offspring of unlawful intercourse
therefore he hastenedh from the midst of
will perish.

evil.

17

Even if they live long, they will be held of
(15) But the peoples saw and did not understand
no account,
nor take such a thing to heart,
and finally their old age will be without

15

[that grace and mercy are upon his chosen
honor;

ones

18

if they die early, they will have no hope
and he watches over his holy ones.]

nor comfort on the day of decision,

19

for the end of an unrighteous generation is

16

But the righteous who are dead will
grievous.

condemn the impious who are

living,

Better is childlessness with virtue,

and youth that is quickly made perfect, the

4 forinthememoryofitdisimmortality,

prolonged old age of the
because it is recognized both by God and by
unrighteous,
human beings.

17

for they will see the end of the wise

2

When it is present, they imitate it,
and will not understand what the Lord
and they long for it when it has gone,

planned for them

and through all time it marches wearing the

and for what he kept them safe.

crown,

18

They will see and will be contemptuous,

having won the victory in the contest for the

but the Lord will laugh them to scorn.

prizes that are undefiled.

19

And after this they will become dishonored

3

But the prolific brood of the impious will be

corpses

of no use,

and an object of outrage amongst the dead

and illegitimate seedlings from them will

for ever,

not strike deep root

(19) because he will dash them speechless to the

or take firm hold;

ground

4

for even if for a time they sprout and
and shake them from the foundations,
produce branches,
and they will be left utterly dry and barren
growing unstable, they will be shaken by the
and will be in anguish,
wind,
and the memory of them will perish.
and by the force of the winds uprooted.

5

The branches will be broken off before they

20

And they will come with dread at the
come to maturity,
reckoning of their sins,
and their fruit will be useless,
and their lawless deeds will convict them to

too unripe to eat and fit for nothing.

their face.

6

For children born of unlawful intercourse

are witness of evil against their parents

Then the righteous will stand with great

confidence when they are examined.

5

confidence

7

But the righteous, even if they die
in the presence of those who have afflicted
prematurely, will be at rest.

them

aOr *had* bLacking in Gk cOr *shown* dl.e. *virtue* eOr *with* fOr
at their examination gOr *worthlessness* hOr *hastened him*
iOr *death*

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WISDOM OF SALOMON 5-6

and those who make light of their labors.

and the care of them with the Most High.

2

When they see them, they will be troubled

16

Therefore they will receive a glorious crown

with terrible fear

and a beautiful diadem from the hand of

and will be amazed at the unexpected

the Lord,

salvation of the righteous.

because with his right hand he will protect

3

Repenting, they will say amongst

them

themselves

and with his arm he will shield them.

(and through distress of spirit will groan):

17

He will take his zeal as his whole armor

4

"These are they whom we once held in

and make creation his weapons efor

derision

vengeance one hisa enemies;

and as a byword of reproach—we fools!

18

he will put on righteousness as a

We thought their life to be folly

breastplate

and their end to be without honor.

and wear impartial justice as a helmet;

5

How have they been counted amongst

19

he will take holiness as an invincible shield

divine sons,

20

and will sharpen stern anger for a sword,

and how is their lot amongst the holy

and creation will fight with him against

ones?

those without sense.

6

Surely we strayed from the way of truth,

21

Well-aimed shafts of lightning will fly out

and the light of righteousness did not shine

and from the clouds, as from a well-drawn
on us,
bow, will leap to the target,
and the sun did not rise on us.

22

and hailstones full of wrath will be hurled

7

We were entangled in the thorns of
as from a catapult;

lawlessness and destruction

the water of the sea will rage against them,

and journeyed through trackless wastes,

and rivers will overwhelm them relentlessly;

but the way of the Lord we did not know.

23

a mighty wind will rise against them

8

What has our arrogance profited us?

and like a hurricane will winnow them

And what good has our boasted wealth

away.

brought us?

And lawlessness will make the whole earth a

desert,

9

“All those things have passed away like a

and evil-doing will overturn the thrones of

shadow

rulers.

and like a rumor that runs by,

10

like a ship that passes through the billowy

Hear therefore, you kings, and understand;

water,

6 learn, you judges of the ends of the earth;

of which, when it is has gone by, no trace

2

give ear, you that have dominion over

can be found,

multitudes

no track of its keel in the billows,

and boast of many nations,

11

or, as when a bird flies through the air,

3

because your dominion was given you from

no evidence of its passage is found,

the Lord

but the light air, lashed by the beat of its
and your dominance from the Most High.

pinions

He will examine your deeds and inquire

and pierced by its violent rush,

into your counsels,

is traversed cby the movement of its wingsc,

4

because, being servants of his kingdom, you

and afterwards no sign of its coming is

did not judge rightly

found there,

or keep the law

12

or as, when an arrow is shot at a target,

or walk according to the counsel of God.

the air, thus cut through, immediately

5

Terribly and swiftly he will come upon

comes together

you,

so that no one knows its pathway,

because a severe judgment falls on those in

13

so we, as soon as we were born, ceased to be,
high places.

and we had no sign of virtue to show

6

For the least may be pardoned in mercy,

but were consumed in our wickedness."

but the mighty will be mightily tested,

14

Because the hope of the impious is as dust

7

for the Sovereign Lord of all will not give

that is carried by the wind

way to anyone

and as light frost that is driven away by a

or have regard for greatness,

hurricane,

because he himself made small and great

and it is scattered like smoke by the wind

and takes thought for all alike,

and passes like the remembrance of a guest

8

but a strict inquiry awaits the powerful.

who stays for only one day.

9

To you therefore, you princes, my words are

addressed,

15

But the righteous live for ever,

that you may learn wisdom and not fall into

and in the Lord is their reward,

error.

aLacking in Gk bOr *death* cOr *as its wings move* dOr *chaff* or
thistledown eOr *to repel* fOr *will come upon*

WISDOM OF SALOMON 6-7

703

10

For those who have observed holy things in
and in the womb of a mother I was molded
holiness will be made holy,
into flesh,

and those who have been taught them will

2

within the period of ten months being
find a defense.

compacted of blood,

11

Set your desire therefore on my words;
from the seed of man and the pleasure that
long for them, and you will be instructed.
accompanies intercourse.

3

And I myself, when I was born, drew in the

12

Wisdom is radiant and unfading

common air

and is easily discerned by those who love

and fell upon the kindred earth,

her

with the same first sound crying like

and found by those who seek her;

everyone.

13

she anticipates those who set their desire on

4

In swaddling clothes I was nursed, and with

her to make herself known in

care.

advance.

5

For no king has had a different beginning of

14

Those who rise early for her will not have to

existence,

labor,

6

but there is for all one entrance into life and

for they will find her sitting at their gates.

the same way out.

15

For to fix one's thought on her is perfect

7

Therefore I prayed, and understanding was
understanding,

given to me;

and those who lie awake on her account

I called on God, and a spirit of wisdom

will quickly be free from care,

came to me.

16

because she goes about seeking those

8

I preferred her to scepters and thrones,

worthy of her

and wealth I considered nothing in

and graciously appears to them in their

comparison with her.

paths

9

Neither did I compare any priceless gem to
and meets them in every thought.

her,

because all gold in her sight is a little sand,

17

For aher true beginning is the desire for
and silver will be counted as clay before her.

instructiona,

10

I loved her more than health and beauty

18

and concern for instruction is love bof herb,

and chose to have her rather than light,

(18) and love bof herb is keeping her laws,

because the radiance from her never rests.

and paying attention to herb laws is

11

But all good things came to me together
confirmation of incorruption,

with her

19

and incorruption brings one near to God;
and in her hands uncounted wealth.

20

so the desire for wisdom leads to a

12

I rejoiced in them all because wisdom leads
kingdom.

them,

but I did not know that she was their

21

If therefore you take delight in thrones and
mother.

scepters, you princes of peoples,

13

I learned without guile, and I impart
honor wisdom that you may reign for ever.
without grudging;

22

What wisdom is and how she came into

I do not hide her wealth,

being I will declare,

14

for it is an unfailing treasure for human

and I will hide no mysteries from you,

beings;

but I will trace her out from her first

those who get it obtain friendship with

beginningc

God,

and bring knowledge of her into the open,

commended for the gifts that come from

and I shall not pass by the truth.

instruction.

23

Nor indeed will I travel in the company of

consumptive envy,

15

May God grant to me to speak with

because this can have no fellowship with

judgment

wisdom.

and to think thoughts worthy of what has

24

A multitude of wise people is the salvation

been given bto meb,

of the world,

because he himself is the guide even of

and a sensible king is the stability of a

wisdom

people.

and the corrector of the wise.

25

Therefore be instructed by my words, and

16

For both we and our words are in his hand,
you will profit.

both all understanding and skill in crafts.

17

For he himself gave me an unerring
I myself also am mortald like everyone,
knowledge of the things that exist,
and a descendant of the first-formed

7

to know the constitution of the world and
individual born on earth,
the activity of the elements,

aOr *her beginning is the true desire for instruction* bLacking
in Gk cOr *from the beginning of creation* d *a mortal man =*

Zi

704

WISDOM OF SALOMON 7-8

18

the beginning and end and middle of times,

and I became enamored of her beauty.

the alterations of the solstices and the

3

She glorifies her noble birth by having a

changes of the seasons,

shared life with God,

19

the cycles of the year and the constellations

and the Sovereign Lord of all loves her,

of the stars,

4

for she is an initiate in the knowledge of

20

the natures of animals and the tempers of

God

wild animals,

and chooses his works.

the violent forces of spiritsa and the

5

If riches are a desirable possession in life,

thoughts of human beings,

what is richer than wisdom which makes all

the varieties of plants and the powers of

things?

roots,

6

And if understanding is productive,

21

and all things, both what is secret and what

who more than she is the fashioner of the

is manifest, I learned,

things that exist?

22

for she that is the fashioner of all things

7

And if anyone loves righteousness,

taught me, namely wisdom.

the fruits of her labors are virtues,

for she teaches self-control and

For there is in her a spirit that is intelligent,

understanding,

holy,

righteousness and courage;

unique, of many parts, subtle,

nothing is more useful in life than these for

free-moving, lucid, unpolluted,

human beings.

distinct, invulnerable, loving the good,

8

And if anyone longs for wide experience,

sharp,

she knows the things of old and infers the

23

unhindered, beneficent, loving towards
things to come;
humanity,
she understands the subtleties of speech and
firm, unfailing, free from care,
the solutions of riddles;
all-powerful, all-surveying
she has foreknowledge of signs and wonders

and penetrating all spirits

and the outcomes of seasons and times.

that are intelligent, pure, most subtle.

9

I determined then to take her to live with

24

For wisdom moves more freely than any

me,

movement;

knowing that she would be a good

she pervades and penetrates all things

counselor for me

because of her pureness.

and a comfort in cares and grief.

25

For she is a breath of the power of God

10

Because of her, I will have glory among the

and an emanation of the pure glory of the

multitudes

Almighty;

and honor in the presence of elders,

therefore nothing defiled gains entrance into

although I am young.

her.

11

I will be found quick in judgment

26

For she is a reflection of eternal light

and in the sight of rulers will be admired.

and a spotless mirror of the activity of God

12

When I am silent, they will wait,

and an image of his goodness.

and when I speak, they will pay attention,

27

Although she is one, she can do all things,

and if I talk at greater length,

and while remaining in herself, she renews

they will place a hand on their mouth.

all things,

13

Because of her, I will have immortality

and in every generation she passes into holy

and will leave behind an everlasting

souls

memorial for those who come after
and makes them friends of God and
me.

prophets;

14

I will govern peoples,

28

for God loves nothing except the person
and nations will be subject to me;
who lives with wisdom,

15

dread princes will fear me when they hear

29

for she is more beautiful than the sun
of me;

and above every constellation of stars.

among the multitude I will show myself

Compared with the light, she is found to be

noble, and in war courageous.

more radiant;

16

When I enter my house, I will find rest with

30

for this is succeeded by the night,

her;

but against wisdom wickedness does not

for companionship with her has no

prevail.

bitterness,

and living with her no grief, rather gladness

She reaches with might from one end of the

and joy.

worldb to the other

17

When I considered these things in myself

8 andordersallthingswell.

and pondered in my heart

2

Her I loved and sought out from my youth,

that in kinship with wisdom is immortality

and I sought to take her as my bride,

18

and in friendship with her pure delight

aOr *winds* bLacking in Gk

WISDOM OF SALOMON 8-10

705

and in the labors of her hands unailing

and that I may learn what is well-pleasing

wealth

before you,

and in training in intimate companionship

11

for she knows all things and understands

with her understanding

them

and great renown in conversing with her,

and will guide me prudently in my actions

I went about seeking how I might take her

and guard me with her glory.

to myself.

12

Then my deeds will be acceptable,

19

I was a naturally clever child,

and I will judge your people justly

and I obtained a good soul as my lot,

and be worthy of the throne of my father.

20

or rather, being good, I entered an undefiled

13

For what human being can learn divine

body.

counsel?

21

But knowing that I would not otherwise
Or who can conceive what the Lord wills?
gain possession of herb unless God

14

For the thoughts of mortals are worthless,
gave herb to me—
and our inventions liable to fail.
and it was a mark of understanding to know

15

For a corruptible body burdens the soul,
in whose gift it was—
and the earthly tent weighs down a mind
I made supplication to the Lord and
full of cares.
besought him,

16

With difficulty we make inferences about
and with my whole heart I said,
what is on earth,

and what is at hand we find with labor,
but who has traced out what is in the
9 “God of the fathers and Lord of mercy,
who made all things by your word
heavens?

2

and by your wisdom formed human

17

Who has learned your counsel

beings

unless you gave wisdom
to rule over the creatures that were made by
and sent your holy spirit from on high?

you

18

And thus the ways of those on earth were set

3

and to manage the world in holiness and
right,

righteousness

and human beings were taught what is

and to pronounce judgment in uprightness

pleasing to you
of soul,
and were saved by wisdom.”

4

give me wisdom that sits by you on your
throne,

and do not reject me from amongst your

10 She carefully guarded the first-formed

father of the world, when he alone

children,

was created,

5

because I am your servant and the son of

and delivered him from his own

your handmaid,

transgression;

a weak and short-lived man,

2

she gave him strength to rule over all things.

with limited understanding of judgment

3

But when an unrighteous man departed
and laws;

from her in his anger,

6

for even if someone is perfect amongst
he perished through his fratricidal rage.

human beings,

4

When because of him the earth was flooded,

if the wisdom that comes from you is

wisdom again saved it,

absent, they will be considered to

piloting the righteous man by a worthless

be nothing.

piece of wood.

7

You preferred me as king of your people

and judge of your sons and daughters;

5

She also, when nations, collaborating

8

you said that I should build a shrine on

together in wickedness, were put to

your holy mountain,

confusion,

an altar in the city of your encamping,

recognized the righteous man and preserved

a copy of the holy tent that you prepared

him blameless with God
beforehand from the beginning.
and kept him strong in the face of

9

With you is wisdom, which knows your
compassion for his child.

works

and was present when you made the world

6

She rescued a righteous man, when the

and understands what is pleasing in your

impious were perishing,

eyes

as he fled from the fire descending on the

and what is right according to your

Five Cities.

commandments.

7

As testimony of their evil

10

Send her out from the holy heavens,
a smoking waste still remains,
and from your glorious throne send her,
and plants bearing fruit that does not ripen,
that, being present with me, she may labor
and a stele of salt standing as a monument

bwith meb

to an unbelieving soul.

aOr *sharing her words* bLacking in Gk cOr *servants* dOr
thoughts eOr *before it is ripe*

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WISDOM OF SALOMON 10-11

8

For, having passed wisdom by,

and praised with one accord your hand that

they not only were hindered from

vindicated them,

recognizing the things that are

21

because wisdom opened the mouth of the
good,

dumb

but also left behind for human life a

and made the tongues of infants articulate.

reminder of their folly

in order that in the things in which they

failed they would not be able to

11 She prospered their actions by the hand of a

holy prophet.

escape detection.

2

They journeyed through an uninhabited

wilderness

9

But wisdom rescued from troubles those
and in trackless places pitched their tents;
who served her.

3

they withstood their adversaries and

10

When a righteous man fled from his

defended themselves against their
brother's anger,
enemies.

she guided him on straight paths;

4

They thirsted and called upon you,
she showed him a divine kingdom
and water was given them out of flinty rock,
and gave him knowledge of holy things;
and a remedy for their thirst out of hard
she prospered him in his toils
stone.

and increased the fruits of his labor.

5

For through the very things by which their

11

When in their greed men were trying to
enemies were punished,
prevail over him,

they themselves were benefited in their
she stood by him and made him rich;
need.

12

she carefully guarded him from his enemies,

6

Instead of the perennial spring of a river,
and from those who lay in wait for him she

stirred up with defiled blood

kept him safe;

7

in rebuke for the decree to kill the infants,

and in his arduous contest she decided in

you unexpectedly gave them abundant water,

his favor,

8

having shown by their thirst at that time

that he might learn that piety is more

how you punished their opponents.

powerful than everything.

9

For when they were tested, although they

were being disciplined in mercy,

13

She did not abandon a righteous man who

they learned how the impious, being judged

had been sold

in anger, were tormented.

but rescued him from sin;

10

For these you put to the test like a father

14

she went down with him into the dungeon,

giving a warning,

(14) and when he was in chains, she did not

but the others you examined like a stern

leave him

king passing sentence.

until she had brought him the scepter of a

11

Whether far away or near, they were alike

kingdom

distressed,

and authority over those who ruled over

12

for a double grief took hold of them,

him.

and a groaning at the memory of what had

Those who had found fault with him she

occurred.

showed to be false

13

For when they heard that through their own
and gave him everlasting glory.

punishments

the others were being benefited, they took

15

A holy people and a blameless race

notice of the Lord.

she rescued from a nation of oppressors;

14

For they mockingly disowned the one who

16

she entered into the soul of the Lord's

long before had been cast out and

attendant

exposed,

and withstood terrible kings with wonders

but at the end of events they marveled at

and signs.

him,

17

She paid to holy people a reward for their

having thirsted in a way not like the

labors;

righteous.

she guided them on a marvelous way

and became a covering for them by day

15

In return for their senseless and wicked

and a blaze of stars by night.

thoughts

18

She led them across the Red Sea
through which they were led astray to
and brought them through deep water,

worship irrational reptiles and

19

but their enemies she drowned,

worthless vermin,

and from the bottom of the deep she cast

you sent on them a multitude of irrational

them up.

creatures to take vengeance

20

Therefore the righteous spoiled the

16

in order that they might learn that a person

impious;

is punished by the very things by

they sang hymns, O Lord, to your holy

which the person sins.

name

17

For your all-powerful hand,

WISDOM OF SALOMON 11-12

707

which created the world out of formless

sacrificial feasting on human flesh and

matter,

blood—

was not at a loss to send out on them a

thosea initiates from the midst of a pagana

multitude of bears or bold lions

ceremony

18

or newly-created unknown monsters, full of

6

and parents who murder helpless lives,

fury,

you willed to destroy by the hands of our

either breathing out blasts of fiery breath

fathers

or belching forth smoke

7

in order that the land that is the most
or flashing terrible sparks from their eyes,

precious of all before you

19

which were able not only to wipe them out
might receive a worthy colony of servants

by the harm they did

of God.

but even to destroy them by their terrifying

8

But even these you spared as being human
appearance alone.

beings,

20

Even without these they could have fallen
and you sent wasps as forerunners of your
by a single breath,

army

being pursued by justice

in order to destroy them little by little.

and scattered by the breath of your power,

9

It was not that you were unable to give the

but by measure and number and weight you

impious into the hands of the

ordered all things.

righteous in battle

or to wipe them out at a stroke by terrible

21

For it is always in your power to show great

beasts or by your stern word,

strength,

10

but judging them little by little you gave

and who can withstand the might of your

them an opportunity to repent,

arm?

though you were not unaware that their

22

Because the whole world before you is like a

origin was evil

speck that tips the scales

and their wickedness inborn
and like a drop of dew that falls on the
and that their way of thinking would never
ground in the morning.
change.

23

You have mercy on all, because you can do

11

For they were an accursed race from the
all things,
beginning,
and you overlook the sins of human beings
and it was not through fear of anyone that
that they may repent.
you granted them pardon for the

24

For you love all things that exist
things in which they sinned.
and detest none of the things that you have

made,

12

For who will say, "What have you done?"

for you would not have formed anything if

Or who will withstand your judgment?

you had hated it.

Who will accuse you for the destruction of

25

How would anything have endured if you

nations that you made?

had not willed it?

Or who will come before you to plead as an

Or how would anything not called ainto

advocate for unrighteous human

existence by you have been

beings?

preserved?

13

For neither is there any god beside you,

26

You spare all things, because they are yours,

whose care is for all,

O Sovereign Lord, you who love

to whom you must prove that you did not

human beings.

act unjustly,

14

nor can any king or prince look you in the

face concerning those whom you

12 For your incorruptible spirit is in all
things.

have punished.

2

Therefore you reprove little by little

15

But being righteous, you manage all things

those who fall into error,

righteously,

and by reminding them of the things

considering it alien to your power

through which they sin you warn

to condemn anyone who does not deserve

them

to be punished.

in order that, being freed from wickedness,

16

For your strength is the beginning of

they may believe in you, O Lord.

righteousness,

and your sovereignty over all causes you to

3

For even the ancient inhabitants of your

spare all.

holy land,

17

For you show your strength when people

4

because you hated them for practicing the

doubt the completeness of your
most detestable things—
power,
deeds of sorcery and unholy rites,
and you rebuke any insolence among those

5

merciless slaughters^b of children,
who know it.

^aLacking in Gk ^b *slaughterers* = Zi cOr *children*

708

WISDOM OF SALOMON 12-13

18

Although you are sovereign in strength, you
nor, though paying attention to his works,
judge with fairness,
did they recognize the craftsman,
and with great forbearance you govern us,

2

but either fire or wind or swift air

for you have the power to prevail whenever
or the circle of the stars or turbulent water
you choose.

or the luminaries of heaven they thought
to be gods that rule the world.

19

You taught your people by such acts as these

3

If it was through delight in their beauty that
that the righteous ought to be loving
they took these things to be gods,
towards human beings,
let them know how much better than these
and you have made your sons hopeful,
is their Sovereign Lord,
because you give repentance for sins.
for the first author of beauty created them.

20

For if you punished with such great care and

4

And if they were amazed at their power and

indulgence

working,

the enemies of your servantsa and those

let them perceive from them
deserving of death,
how much more powerful is the one who
giving them time and opportunity in which
formed them.

to free themselves from their

5

For from the greatness and beauty of created
wickedness,

things

21

with how great carefulness have you judged
is their Creator correspondingly discerned.

your sons

6

But nevertheless little blame attaches to

to whose fathers you gave oaths and

these,

covenants of good promises!

for perhaps they go astray

22

While therefore you chastise us, you scourge
while seeking God and wishing to find him.

our enemies ten thousand times

7

For being conversant with his works, they

more

make their search

in order that, when we judge, we may think

and are persuaded by the sight, because the

about your goodness

things that are seen are beautiful.

and, when we are judged, we may look for

8

But again, not even they are to be pardoned;

mercy.

9

for if they had the power to know so much

that they could investigate the world,

23

Hence those who lived unrighteously in a

how is it that they did not more quickly

life of folly

find the Sovereign Lord of these

you tormented through their own
things.

abominations.

24

For they went far astray on the paths of

10

But wretched, with their hopes set on dead
error,

things,

taking as gods the most despised and

are those who designated as gods the work

loathsome of animalsb

of human hands,

being deceived like foolish infants.

gold and silver fashioned with skill,

25

Therefore, as though to unreasoning

and representations of animals
children,
or useless stone, the work of an ancient
you sent your judgment as a mockery.
hand.

26

But they, not taking warning from a playful

11

If some carpenter saws down a tree that is
rebuke,
easy to handle,

will experience the deserved divine

skillfully strips off all its bark

judgment.

and, working it in an attractive way,

27

For cthrough those animalsc at which in

forms a useful vessel that serves life's needs

their suffering they became

12

and uses up the cast-off pieces of his work

incensed,

for the preparation of his food and has his

which they had thought to be gods, being

fill

punished by means of them,

13

and, taking a cast-off piece of wood from
they saw and recognized as the true God the
them,

one whom before they denied
a stick crooked and full of knots,
knowing;
carves it with care in his idle moments

therefore the utmost condemnation came
and shapes it with skill gained in leisure,
upon them.

it is this he forms into the image of a

human being

or makes like some worthless animal,

13 For all human beings who were ignorant 14

of God were foolish by nature,

smearing it with vermilion and coloring it

and from the good things that are seen they

red with paint

were unable to know the one who is,

and smearing over every blemish in it,

*aOr children bOr living creatures cLacking in Gk dOr the
luminaries of heaven, rulers of the world, they thought to be
gods e.l.e. people fOr living creatures*

WISDOM OF SALOMON 13-14

709

15

and having made for it a niche worthy of it,

a stumbling-block for the lives of human

he sets it in a wall and secures it with iron.

beings

16

Thus he takes thought for it that it may not
and a trap for the feet of the foolish.

fall down,

knowing that it is unable to help itself,

12

For the invention of idols was the beginning
for it is an image and has need of help.

of fornication,

17

But when he prays about his possessions,
and the discovery of them the corruption of
his marriage and his children,

life.

he is not ashamed to address a lifeless

13

For they did not exist from the beginning,
object,

nor will they last forever.

(18) and for health he calls upon that which is

14

For through human conceit they entered the

weak;

world,

18

for life he prays to that which is dead;

and because of this a speedy end was

for aid he supplicates that which is utterly

planned for them.

inexperienced;

for a gooda journey that which cannot take

15

For a father, tormented by untimely grief,

a step;

having made an image of the child who had

19

for means of livelihood and work and

been quickly taken away,

success with his hands,
now honored as a god what was once a
he asks strength of that which has no

dead human being

strength at all in its hands.

and handed on to his dependants mysteries
and sacred rites.

Then, when the impious custom had grown

14 Again, one preparing for a voyage and

16

about to travel over raging waves

strong with time, it was kept as a

calls upon a piece of wood more fragile

law,

than the ship that carries him.

and at the command of princes carved

2

For it was longing for gain that planned it,

images were worshipped.

and wisdom the craftsman that built it,

17

When people could not honor them in

3

but it is your providence, Father, that pilots it,
their presence because they lived far
because you have made a way in the sea
off,
and a safe path in the waves,
they imagined their appearance from afar

4

showing that you can save from everything
and made a visible image of the king whom
so that even a person who lacks skill may
they honored,
put to sea.

that through diligence they might flatter the

5

It is your will that the works of your wisdom
absent one as though present.
should not be without effect;
therefore human beings trust their lives even

18

But the ambition of the craftsman impelled
to the smallest piece of wood
even those who did not know at the king's to
and passing through the billows on a raft
a higher pitch of worship.

come safely through.

19

For he, perhaps wishing to please his ruler,

6

For even in the beginning, when arrogant
skillfully forced the likeness into a more
giants were perishing,

beautiful form,

the hope of the world fled for refuge on a

20

but the multitude, drawn by the charm of

raft

his work,

and, piloted by your hand, left to the world

now counted as an object of worship the

the seed of a newa generation.

one whom a little before had been

7

For blessed is the wood through which

honored as a human being.

righteousness comes,

21

And this became a trap for human life,

because people, enslaved either by

8

but the handmade idola is accursed, and the

misfortune or tyranny,

one who made it,

bestowed on aobjects ofa stone and wood

because he worked it, and the corruptible

the incommunicable name.

thing was named a god.

9

For equally hateful to God are the impious

22

Then it was not enough to go astray

and their impiety,

concerning the knowledge of God,

10

for what was done will be punished together

but though living in great strife through

with the one who did it.

ignorance,

11

Therefore there will be a visitation also

they call such great evils peace.

upon the idols of the nations,

23

For whether performing ritual murders of

because, though part of the divine creation,

children or secret mysteries

they have become an
or frenzied revels connected with strange
abomination,
laws,

aLacking in Gk bl.e. *the ship* cl.e. *princes*

710

WISDOM OF SALOMON 14-15

24

they no longer keep either their lives or their
both the vessels that serve clean uses
marriages pure,
and the contrary ones, all alike,
but they either kill one another by treachery
but what shall be the use of each of them of
or grieve one another by adultery.

either sorta

25

And all things are an overwhelming
the worker in clay decides.

confusion of blood and murder,

8

And, toiling perversely, he molds a futile
theft and deceit, corruption,

god out of the same clay,

unfaithfulness, tumult, perjury,

he who a little before came into being out

26

turmoil of those who are good, forgetfulness

of the earth
of favors,
and after a short while returns whence he
defilement of souls, sexual perversion,
was taken,
disorder in marriages, adultery and
when the soul, which was lent him is
debauchery.
demanded back.

27

For the worship of idols that may not be

9

But his concern is not that his health is

named

likely to fail

is the beginning and cause and end of every

or that his life is brief,

evil.

but he sets himself up against goldsmiths

28

For they either rave in a state of euphoria or

and silversmiths

prophecy lies

and imitates molders of bronze
or live unrighteously or readily commit
and considers it a glorious thing that he
perjury,
molds counterfeits.

29

for because they trust in lifeless idols,

10

His heart is ashes, his hope cheaper than
when they swear wicked oaths, they expect
earth,
to suffer no harm.

his life more ignoble than clay,

30

But on both accounts justice will pursue

11

because he did not know the one who
them:

molded him

because they thought wrongly about God

and infused him with an active soul

through devoting themselves to
and breathed into him a life-giving spirit,

idols

12

but he considered our life to be a game,
and in deceit swore unrighteously through
and our existence a festival held for profit,
despising holiness.

for, he says, one must make money

31

For it is not the power of those by whom
wherever one can, even by evil.

they swear,

13

For this man more than any knows that he
but justice for those who sin

sins

that always pursues the transgression of the
when, from earthly material, he makes
unrighteous.

fragile vessels and carved images.

15 But you, our God, are kind and true,

14

But most foolish, and with lives more
longsuffering and ordering all things with
miserable than that of an infant,
mercy.

are all the enemies of your people who

2

For even if we sin, we are yours, knowing
oppressed them,
your might,

15

because they even thought all the idols of
but knowing we are considered yours, we

the nations were gods,

will not sin;

although they have neither the use of eyes

3

for to know you is perfect righteousness,

for seeing

and to recognize your might is the root of

nor nostrils for drawing breath
immortality.

nor ears to hear

4

For neither has the artful inventiveness of
nor fingers for feeling,

human beings led us astray,

and their feet are of no use for walking.

nor the fruitless toil of painters,

16

For a human being made them,

a figure stained with varied colors,

and one whose spirit is borrowed molded

5

whose appearance arouses yearning in fools
them;

so that they long for the unbreathing form

for no human has the power to mold a god

of a dead image.

like himself,

6

Lovers of evil things and worthy of such

17

but, being mortal, he makes a dead thing

objects of hope

with lawless hands,

are those who make or long for or worship

for he is better than the objects of his

thema.

worship

and that he had life, but they never.

7

For a potter, laboriously kneading soft earth,

molds each single article for our service,

18

And they worship the most detestable

but out of the same clay he fashions

animals;

aLacking in Gk bOr *living* cOm = Zi d *of which* or *of whom* =
Zi eOr *living creatures*

WISDOM OF SALOMON 15-16

711

for, when compared for lack of intelligence,

but your word, O Lord, that heals all things.

they are worse than all others,

13

For you have authority over life and death

19

nor, viewed as animals, are they beautiful

and you lead down to the gates of Hades
so that one would desire them,
and bring back up again.

but they have escaped both the approval of

14

A person kills in his wickedness

God and his blessing.

but cannot bring back the departed spirit

or set free the soul that has been taken.

16 Therefore they were deservedly punished

through similar creaturesb

15

To escape from your hand is impossible;
and were tormented by swarms of vermin.

16

for the impious, denying that they knew you,

2

Instead of which punishment you benefited
were scourged by the strength of your arm,

your people

pursued by unusual rains and hail and

and prepared quails for food,

relentless storms,

a delicacy to satisfy the desire of appetite,

and utterly consumed by fire.

3

in order that those people, when they

17

For, what was most unexpected, in water

desired food,

that quenches all things
might reject even the demands of appetite
the fire had still greater effect,
because of the hideousness of the creatures
for the world fights on behalf of the
sent among them,
righteous;
but these, by our people, having suffered

18

for at one time the flame was restrained,
want for a short time,
that it might not consume the creatures sent
might partake of delicacies.
against the impious,

4

For it was necessary that upon those who
but that seeing this they might know

ruled as tyrants inescapable want
that they were being pursued by divine

should come

judgment;

and that to these it should only be shown

19

at another time, even in the midst of water,

how their enemies were tormented.

it burned beyond the power of fire,

that it might destroy the produce of an

5

For even when the terrible rage of wild

unrighteous land.

animals came upon them

20

Instead of which you fed your people with
and they were perishing through the bites of

the food of angels
twisted snakes,
and untiringly supplied them from heaven
your anger did not continue to the end;
with bread ready to eat,

6

for a short while they were troubled as a
able to meet every pleasure and suited to
warning,
every task.

possessing a symbol of salvation to remind

21

For your sustenance manifested your
them of the command of your law.

sweetness towards your children
and, serving the desire of the one who

7

For the one who turned was not saved
took it,

c

because of what was beheld,
was transformed to what anyone wished.
but because of you, the savior of all.

22

But snow and ice survived the fire and did

8

And in this also you convinced our enemies
not melt,
that you are the one who rescues from every
that they might know that fire destroyed the
evil.

fruits of their enemies,

9

For the bites of grasshoppers and flies killed

blazing in the hail

them,

and flashing in the rains,

and no remedy was found for their life,

23

and again this fireb, in order that the

because they deserved to be punished by

righteous might be fed,

such animalsb,

forgot even its own power.

10

but not even the teeth of venomous dragons

conquered your sons,

24

For creation, serving you who made it,

for your mercy came to their help and

strains itself for punishment against the

healed them.

unrighteous

11

For they were stung to remind them of your
and relaxes in kindness on behalf of those

oracles

who trust in you.

and were quickly delivered

25

Therefore at that time also, changed into all
in order that they might not fall into deep
formsb,

forgetfulness

it served your all-nourishing bounty

and might not be distracted from your

according to the wish of those who dwere in

kindness.

needd

12

For it was neither herb nor poultice that

26

in order that your sons, whom you loved,
cured them,

O Lord, might learn

aOr *living creatures* bLacking in Gk cOr *transformed itself*
dOr *made supplication*

712

WISDOM OF SALOMON 16-18

that it is not the varieties of fruits that
and when afflicted by conscience, it always
nourish human beings,
exaggerates the difficulties.

but your word preserves those who trust in

12

For fear is nothing but a giving up of the
you.

help that comes from reason,

27

For what was not destroyed by fire

13

and inner expectation, being weaker,
melted away when simply warmed by a faint
prefers ignorance of what causes the

ray of the sun

torment.

28

in order that it might be known that one

14

But they, throughout the night that was in

must rise before the sun to give you

reality powerless

thanks

and came upon them from the recesses of
and make petition to you at the dawning of
powerless Hades,

the light;

sleeping the same sleep,

29

for the hope of an ungrateful person will

15

now were plagued by monstrous phantoms,

melt away like the winter's frost

now were paralyzed by their souls'

and will flow away like waste water.

surrender,

for sudden and unexpected fear poured over

them.

17 For great are your judgments and hard to

explain;

16

So then whoever was there fell down

therefore uninstructed souls have gone
and was held bound, shut up in a prison
astray.

without bars;

2

For when lawless people thought to oppress

17

for whether they were farmers or shepherds

a holy nation,

or workers whose toils were in the

they themselves lay as captives of darkness

wilderness,

and prisoners of long night,

they were overtaken and awaited the

shut in under their roofs, fugitives from

inescapable fate;

eternal providence.

18

for with one chain of darkness they were all

3

For thinking that in their secret sins they
bound.

were unobserved

(18) Whether it was a whistling wind
behind a dark veil of forgetfulness,
or the melodious sound of birds in wide-
they were scattered, terribly alarmed

spreading branches

and greatly troubled by apparitions.

or the rhythmic movement of violently

4

For not even the deep recess that held them

rushing water

protected them from fear,

19

or the harsh crash of rocks hurled down

but sounds rushing down crashed all

or the unseen running of leaping animals

around them,

or the sound of the most savage roaring

and dismal phantoms with gloomy faces

beasts

appeared.

or an echo reverberating from a hollow of

5

And no fire had force enough to give light,

the mountains,

nor did the brilliant flames of the stars

it paralyzed them with terror.

avail to illumine that horrible night.

20

For the whole world shone with brilliant

6

Only a terrifying self-kindled burning mass

light

glowed through to them,

and went about its work unhindered;

and becoming terrified, they considered the

21

only over them heavy night was spread,

things that were seen
an image of the darkness that was destined
to be worse than that sight that was not
to receive them,
visible.

but still heavier than darkness were they to
7

The delusions of their magic art were
themselves.
ineffective,
a contemptuous rebuke of their boasted
intelligence.

18 But for your holy one there was very great
light.

8
For those who promised to drive away
Theyd, hearing their voices but not seeing
terrors and troubles from a sick soul
their form,

were sick themselves with ridiculous fear.

counted them happy, because they had not

9

For even if nothing disturbing frightened

suffered,

them,

2

and were thankful that they did not harm

yet scared by the passing of vermin and the

theme though having previously

hissing of reptiles

been wronged,

10

they perished in trembling fear,

and they begged their forgiveness for having

refusing to look even at the dark haze,

been at variance with them.

which nowhere could be avoided.

3

In contrast you provided a burning pillar of

11

For wickedness, condemning itself, testifies

fire

to its innate cowardice,

as a guide for an unknown journey,

aOr *production* bOr *describe* cOr *being condemned* dI.e.
their enemies eLacking in Gk

WISDOM OF SALOMON 18-19

713

a harmless sun for a glorious residence

16

bearing your irrevocable command as a
abroad.

sharp rapier;

4

But those deserved to be deprived of light
standing, it filled all things with death,

and imprisoned in darkness

and while it touched heaven, it stood on the

who had kept your sons shut up,

earth.

through whom the incorruptible light of the

17

Then at once apparitions in terrible dreams

law was to be given to the world.

greatly troubled them,

and unexpected fears came upon them,

5

When they had resolved to kill the infants

18

and one here and another there, hurled

of the holy ones
down half-dead,
and one child had been exposed and saved,
revealed why they were dying;
in punishment you took away a multitude

19

for the dreams that disturbed them

of their children
forewarned them of this,
and destroyed them all together by a mighty
flood.
that they might not perish without knowing
why they suffered terribly.

6

That night was made known in advance to

our fathers

20

But the experience of death touched the
in order that, having sure knowledge, they
righteous also,
might rejoice in the oaths in which
and a plague came upon the multitude in
they had trusted.

the wilderness,

7

The salvation of the righteous and the
but the divine anger did not long continue.

destruction of their enemies

21

For a blameless man hastened to act as their
were expected by your people;

champion,

8

for by the same means by which you
bringing the weapon of his own ministry,

punished our opponents

prayer and propitiation by incense;

you called us to yourself and glorified us.

he withstood the wrath and set an end to

9

For in secret holy children of good people

the disaster,

offered sacrifices

showing that he was your attendant.

and with one accord established the divine

22

He overcame the bitter anger, not by bodily

law

strength,

that the holy ones should share alike

nor by force of arms,

the same blessings and dangers,

but by hisa word he subdued the chastiser,

while already singing the praises of the

calling to mind the oaths and covenants

fathers.

given to the fathers.

10

But the discordant cry of their enemies

23

For when the dead had already fallen on

echoed back,

one another in heaps,

and the pitiable sound of lamentation for

he intervened, held back the angerb

their children was spread abroad.

and cut off its way to the living.

11

Slave with master were together punished

24

For on his full-length robe the whole world

with the same penalty,

was depicteda,

and commoner suffered the same as king,

and the glories of the fathers were engraved

12

and together, from the same form of death,

on the four rows of stones,

they all

and your majesty was represented on the

had corpses too many to count.

diadem on his head.

For the living were not sufficient even to

25

From these the destroyer withdrew; these he

bury them,

feared,

since in a single moment their most precious

for merely the experience of anger was

offspring had been destroyed.

enough.

13

For although they disbelieved everything
because of their magical practices,
at the destruction of their firstborn, they
19 But merciless wrath assailed the impious
until the end;
acknowledged your people to be a
for he knew in advance what was to happen
divine son.

in respect of them,

14

For while peaceful silence enveloped all

2

how, having given permission to be away

things

and having eagerly sent them on their way,
and night was in the middle of its own swift
they would change their minds and pursue
course,
them.

15

from heaven, from the royal throne, your

3

For while they were still engaged in
all-powerful word

mourning

leapt as a stern warrior
and were lamenting at the graves of the
into the midst of the land marked for
dead,
destruction,

they adopted another foolish plan

aLacking in Gk b *attack* or *onrush* = Zi

714

WISDOM OF SALOMON 19

and pursued as fugitives those whom, with
for they suffered justly for their wicked acts,
urgent request, they had driven out.

for they practiced a more bitter hatred of

4

For the fate they deserved drew them on to
strangers.

this end

14

For otherse refused to welcome those who
and made them forget the things that had
did not know themb when they

happened

visited,

in order that they might fill up the

but these made slaves of guests who were

punishment that their torments still
their benefactors.

lacked

15

And not only so—but while there will be a

5

and that your people might experience an
visitation of some sort on the

incredible journey,

former,

but they themselves might find a strange

since they received foreigners with hostility,

death.

16

the latter afflicted with terrible hard labor

those whom they had received with feasting

6

For the whole creation was fashioned again

and who had already shared the same rights.

in its original nature,

17

They were stricken also with loss of sight—

serving your commands

just as were those at the doors of the

in order that your childrena might be kept

righteous man—

unharmmed.

when, surrounded by thick darkness,

7

The cloud was seen overshadowing the

each tried to find the way through their own

camp,

doors.

and dry land emerging out of what before

was water,

18

For as on a harp the notes vary the nature of

and an unhindered way out of the Red Sea,

the rhythm,

and a grassy plain out of the violent surge,

while beach noteb always keeps to its sound,

8

through which those protected by your
so the elements changed places with one
hand passed as one nation,
another,
after gazing on marvelous wonders.
as may be accurately inferred from the sight

9

For like horses they grazed but large,
of the things that happened.
and like lambs they skipped about,

19

For land animals were transformed into
praising you, O Lord, who rescued them.
watery creatures,

10

For they still remembered the events of their
and creatures that swim moved over to the
sojourn in a foreign land,
land;

how instead of producing animalsc the earth
brought forth gnats,

20

fire even in water retained its normal
and instead of fish the river vomited up a
power,
mass of frogs.

and water forgot its fire-quenching nature;

11

But later they also saw a new kindd of birds,

21

flames, on the contrary, did not consume
when, driven by desire, they asked for
the flesh of perishable creatures that walked
luxurious delicacies,
among them,

12

for, to comfort them, quails came up from
nor did they melt the ice-like kind of
the sea for them.

heavenly food that melted easily.

13

But the punishments did not come upon

22

For in all things, O Lord, you magnified

the sinners

your people and glorified them
without signs being given beforehand in the
and did not disregard them, standing by
violence of the thunders,
them in every time and place.

aOr *servants* bLacking in Gk cOr *living creatures* dOr
production e.l.e. *the Sodomites*

[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, $\text{u9pe\r a1nqrwpon do/thn}$, instead of the majority of the Greek tradition, which reads $\text{u9po a0nqrw\&pou dektou}$ = "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 11QPsa 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 716

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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), $\text{twrtsnb qs(Kl Ny)w}$ "You have no business with hidden things." Rather than take the clause as a whole and render the Hebrew idiom for possession, Kl, by using some standard Greek verb such as e1xw , the translator simply follows the Hebrew word-for-word, $\text{ou) ga/r e0sti/n soi xrei/a tw\sim n krupt\sim}$

wn. While one might be tempted to translate this Greek with some-

thing 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. u(pe/r , for example, often renders the Hebrew preposition Nm 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 ὑπερβαίνει τὸ χρυσίον “her grace is beyond gold” renders מִנְיַן מִפְּנֵי נֶחֶם “grace more than pearls.” Other than the lexical shift from “pearls” to “gold,” the translator has employed ὑπερ in a context for which it is not normally used outside of the LXX/OG corpus.

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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 *a)gal i/ama* “joy, exultation” renders three different Hebrew terms—*hxm#* (31.26), *hr)pt* (6.31) and *lyg* (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 *(nm*, “withhold, hold back,” which is never rendered twice with the same word. The various Greek equivalents are: *a0ntilamba/nw* (12.7), *a0pokwlu/w* (7.33), *a0fustere/w* (14.14), *e0mpodi/zw* (32.3), *kwlu/w* (4.23), *pare/lkw* (4.3), *stere/w* (7.21) and *sune/xw* (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 Iosias (Josiah), the grandson apparently did not understand the clause *wnytbw#m l(lxn yk* “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 *bw#* in the word *wnytbw#m* as coming from the Hebrew verb meaning “return, turn back.” He thus interpreted the entire clause, probably on the basis of his identification of *bw#*, as *au)to)j kateuqu/nqh e0n*

επιστροφῆς 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 καύ/xhma

- ἡρῶν. The Greek translates the Hebrew five times (9.16; 10.22; 44.7; 45.8; 50.11) and the related noun καύ/xhsij translates the Hebrew term once (31.10). Both Greek words indicate some kind of “boasting.” Yet, the primary lexical meaning of ἡρῶν 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 הָפְנוּ present a more difficult case, particularly when it is used in Hebrew with a personal pronoun to mean “him/her/itself”—so, for instance, וְהָפְנוּ “himself.” The Greek translator usually prefers to give a rather awkward and wooden rendering into Greek, ψυχῆ 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, εἰς αὐτὸν, which he, in fact, uses in 37.8c, where εἰς αὐτὸν|~

translates ἑαυτοῦ. There are quite a number of in-

dividual 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 נִי(ב)וּ "with generosity" becomes quite woodenly in Greek ἐ(ν) 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 קְוֵץ (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, 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," קְוֵץ בְּדָמַי. The Greek στήθεσι ἐν διαθήκη? 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, diaqh/kh as a translation of qwx 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 qwxw Nwyl(trwt l(“of the law of the Most High and of the statute.” The Greek, peri\ no/mou u(yi/stou kai\ diaqh/khj “of the law of the Most High and covenant,” broadens the focus considerably—from some unspecified statute to the entirety of 718

to the reader of sirach

God's covenant with Israel. Finally, 44.20, in the section on Abraam (Abraham), diaqh/kh renders both tyrb and qwx, thus, at the least, masking the intention of the Hebrew original.

Hebrew (Ms B and Masada): qwx wl trk wr#bb wm(tyrbb)bw

Translation: "And he [God] entered into a covenant with him; in his flesh he made for him a statute."¹

Greek: kai\ e0ge/neto e0n diaqh/kh| met' au0tou= e0n sarki\ au0tou= e1sthsen diaqh/khn 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.

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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, *plousi/ou sfale/ntoj pol oi\ a0ntilh/mtorej* “when a rich person staggers, many are his helpers.” Yet, the second switches to the aorist, rendered into the past tense in English, *e0la/lhsen a0po/rrhta kai\ e0dikai/wsan au0to/n* “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 *kai\ au0to\j e9stw_j par’ e0sxa/ra| bwmou=* “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, *Mishnah Sirach* (Jerusalem: Bialik Foundation, 1958) also provided numerous insights into the different textual traditions in which Sirach survives.

BENJAMIN G. WRIGHT

PROLOGUE

wisdom in order that lovers of learning, when they

(1) Seeing that many and great things have come under their sway as well, might gain much been given to us through the Law and the Prophets more in living by the law.

ets and the others that followed them, for which

(15) You are invited, therefore, to a reading

reason it is necessary to commend Israel for education with goodwill and attention, and to exercise forbearance and wisdom, and whereas it is necessary in cases where we may be thought (20) that not only those who read them gain understanding but also that those who love learning have been the object of great care in rendering; for be capable of service to outsiders, both when they what was originally expressed in Hebrew does not speak and when they write, Jesus, my grandfather, have the same force when it is in fact rendered in since he had given himself increasingly both to the another language. And not only in this case, but reading of the Law and the Prophets (10) and the also in the case of the Law itself and the Prophets other ancestral books and since he had acquired (25) and the rest of the books the difference is not considerable proficiency in them, he too was led to small when these are expressed in their own language-composed something pertaining to education and gauge.

aAntecedent unclear, referring either to his grandfather's book or to *education and wisdom*

720

sirach 1

For in the thirty-eighth year, in the reign of Eu-
and among their offspring she will be
ergetes the king, when I had arrived in Egypt and
trusted.

stayed a while, when I had discovered an exemplar 16

Wisdom's fullness is to fear the Lord,

of no little education, (30)I myself too made it a

and she inebriates them with her fruits.

most compulsory task to bring some speed and in- 17

Their every house she will fill with desirable

dustry to the translating of this tome, meanwhile

things,

having contributed much sleeplessness and skill,

and the areception hallsa from her

with the aim of bringing the book to completion

produce.

and to publish it also for those living abroad if 18

Wisdom's garland is fear of the Lord,

they wish to become learned, preparing their char-
sprouting peace and well-being for
acter to live by the law.

healing.

[*And both are gifts of God for peace,]*

[*and boasting creates space for those that love*

1 AllwisdomisfromtheLord,

and with him it exists forever.

him.]

2

Sand of seas and drops of rain

19

[*And he saw and enumerated her.]*

and days of eternity—who shall

Skill and knowledge of understanding
enumerate?

she rained down,

3

The sky's height and earth's breadth
and the reputation of people who hold
and abyss and wisdom—who will
her fast she exalted.

track?

20

Wisdom's root is to fear the Lord,

4

Before all things wisdom has been created,
and her branches are length of days.

and understanding of prudence is from

[*21 The fear of the Lord repels sins,*]

eternity.

[*and when it endures, it will turn away all*

[5

Wisdom's spring is God's word in the highest,]
wrath.]

[and her journeys are everlasting
commandments.]

22

Unjust anger can never be justified,

6

Wisdom's root—to whom was it
for the weight of hisb anger is hisb
revealed?
downfall.

And her wondrous feats—who knew?

23

Until the right time a patient person will

[7

Wisdom's skill—to whom was it manifested?]

restrain himself,

[And her great experience—who has

and afterwards gladness will pay him

understood it?]

back.

8

One who is wise, greatly feared,

24

Until the right time he will hide his words,
seated upon his throne.

and the lips of many will tell of his

9

The Lord, he created her,
discernment.

and he saw and enumerated her

and poured her out upon all his works,

25

Among wisdom's treasures there is

10

among all flesh according to his giving,
illustration of intelligence,

and he furnished her abundantly to those

but godliness is an abomination to a

who love him.

sinner.

[*Loving the Lord is esteemed wisdom,]*

26

If you desire wisdom, keep the

[*but to whomever he appears, he apportions*

commandments,

her as a vision of himself.]

and the Lord will furnish her abundantly

to you.

11

Fear of the Lord is reputation and

27

For wisdom and education are the fear of

boasting

the Lord,

and gladness and a garland of rejoicing.

and his delight is fidelity and gentleness.

12

Fear of the Lord will delight the heart,

and it will give gladness and joy and

28

Do not disobey the fear of the Lord,

length of days.

and do not approach him with a double

[*Fear of the Lord is a gift from the Lord,*]

heart.

[*for he also establishes paths for love.*]

29

Do not be a hypocrite in the mouths of

13

For the one who fears the Lord, it will be

humankind,

well at the end,
and with your lips pay heed.
and in the day of his death he will be

30

Do not exalt yourself, lest you fall
blessed.

and bring dishonor to your soul,
and the Lord will reveal your secrets,

14

Wisdom's beginning is to fear the Lord,
and in the midst of a gathering he will
and with the faithful in the womb—she
overthrow you,

was created together with them.

because you did not approach in the fear of

15

Among human beings she built her nest as

the Lord

an eternal foundation,

and your heart was full of deceit.

aPerhaps *storehouses* bl.e. *the person who suffers from it*

cOr *it*

sirach 2-3

721

2 Child, if you come to be subject to the Lord,

For as his majesty is,

prepare your soul for testing.

so also is his mercy.

2

Set straight your heart, and be steadfast,

and do not be hasty in a time of distress.

Listen to a father's reproof, children,

3

Cling to him, and do not stand aloof

3 and act accordingly so that you may be

so that you may be strengthened at your

safe.

end.

2

For the Lord has glorified father over

4

Anything that might happen to you accept,
children,

and in the vicissitudes of your

and he has confirmed a mother's

humiliation be patient,

judgment over sons.

5

because with fire gold is tested,

3

He who honors father will atone for sins,

and acceptable people in the furnace of

4

and like one who lays up treasure is he
humiliation.

who glorifies his mother.

[*In sickness and in poverty have trust in*

5

He who honors father will be gladdened by
him.]

children,

6

Have faith in him, and he will support you,
and in the day of his prayer he will be
and make straight your ways, and hope in
heard.

him.

6

He who glorifies father will prolong his
days,

7

You who fear the Lord, wait for his mercy,
and he who listens to the Lord will give
and do not turn away, lest you fall.

rest to his mother.

8

You who fear the Lord, have faith in him,

7

[*He who fears the Lord will honor his father,*]

and your wage will not be forfeited.

and among those who begot him he will

9

You who fear the Lord, hope for good

act as a slave to mastersb.

things

8

By deed and word honor your father
and for everlasting gladness and mercy,
so that a blessing from him might come
[*because his repayment is an everlasting gift*
upon you.
with joy.]

9

For a father's blessing supports children's

10

Look to ancient generations, and see;
houses,
who had faith in the Lord and was put to
but a mother's curse uproots foundations.
shame?

10

Do not glorify yourself by your father's
Or who has held fast to fear of him and was

disgrace,

forsaken?

for you have no glory in a father's

Or who called upon him, and hea

disgrace.

despised him?

11

For a person's repute comes from his father's

11

For compassionate and merciful is the Lord,

honor,

and he forgives sins and saves in a time

and a mother in ill repute is a reproach to

of affliction.

children.

12

Woe to timid hearts and to slack hands

12

Child, support your father in old age,

and to a sinner when he treads on two

and do not grieve him during his life.

paths.

13

But if he fails in comprehension, excuse

13

Woe to a faint heart, because it does not

him,

have faith;

and do not dishonor him in the fullness

therefore it will not be sheltered.

of your strength.

14

Woe to you who have lost endurance.

14

For charity for a father will not be

And what will you do when the Lord

forgotten,

makes his reckoning?

and it will be credited to you against sins.

15

In a day of affliction it will be remembered

15

Those who fear the Lord will not disobey

of you;

his words,

as fair weather upon frost, so will your

and those who love him will preserve his

sins be dissolved.

ways.

16

Like a blasphemer is the one who neglects a

16

Those who fear the Lord will seek his favor,

father,

and those who love him will be filled

and cursed by the Lord is the one who

with the law.

angers his mother.

17

Those who fear the Lord will prepare their

hearts,

17

Child, in gentleness conduct your affairs,
and before him they will humble their
and you will be loved more than a person
souls.

who gives.

18

We shall fall into the hands of the Lord

18

The greater you are, the more you should
and not into the hands of human beings!
humble yourself,

al.e. *the Lord* bGk uncertain

722

sirach 3-4

and before the Lord you will find favor.

8

Incline your ear to the poor,

[*19 Many are lofty and of repute,]*

and answer him peaceably with

[*but to the meek he reveals his mysteries,*]

gentleness.

20

because great is the dominance of the Lord

9

Deliver the wronged from the hand of the

and by the humble he is glorified.

wrongdoer,

21

Things too difficult for you do not seek,

and do not be faint-hearted when you

and things too strong for you do not

render judgment.

scrutinize.

10

Be like a father to orphans

22

The things that have been prescribed for

and instead of a husband to their
you, think about these,
mother,
for you have no need of hidden matters.
and you will be like a son of the Most

23

With matters greater than your affairs do not
High,
meddle,
and he will love you more than does your

for things beyond human understanding
mother.

have been shown to you.

24

For their presumption has led many astray,

11

Wisdom will exalt her sons
and their evil fancy has diminished their
and lays hold of those who seek her.
understanding.

12

He who loves her loves life,
[*25 If you have no pupils, you will be at a loss for*
and those who turn to her early will be
light,]
filled with gladness.

[*and when you want for knowledge, do not*

13

He who holds her fast will inherit a
profess it.]
reputation,
and where he enters, the Lord blesses.

26

A hard heart will fare badly at the end,

14

Those who serve her will minister to one
and he who loves danger will perish in it.

holy,

27

A hard heart will be weighed down by
and those who love her the Lord loves.
troubles,

15

He who obeys her will judge nations,
and the sinner will add sin to sins.
and the one who gives heed to her will

28

For the misery of the arrogant there is no
dwell in confidence.

healing,

16

If he has faith, he will inherit her,
because a plant of wickedness has taken
and his descendants will be in possession

a

root in him.

of hera.

29

The heart of the intelligent will think of an

17

Because at first she will travel with him

illustration,

though he twist and turn,

and a hearer's ear is the desire of the wise.

fear and dread she will bring upon him,

and she will torment him with her training

30

A blazing fire water will extinguish,

until she has faith in his soul,

and charity will atone for sins.

and she will test him with her statutes.

31

He who repays favors gives thought to what

18

And again she will return straight back to
comes after,
him and will make him glad
and at the moment of a fall he will find
and will reveal to him her secrets.
support.

19

If he goes astray, she will abandon him
and hand him over to the grip of his
fall.

4 Child, the life of the poor do not defraud,
and do not put off needy eyes.

2

A hungry soul do not grieve,

20

Watch for an opportune time, and beware of
and do not anger a man in his difficulty.
evil,

3

An angry heart do not trouble,
and about your soul do not be ashamed.
and do not delay giving to one in need.

21

For there is a shame that brings on sin,

4

A suppliant in distress do not keep rejecting,
and there is a shame that is glory and
and do not turn your face away from the
favor.

poor.

22

Do not receive a person against your soul,

5

From one who begs do not turn away an
and do not feel embarrassment to your
eye,
fall.

and do not give him occasion to curse

23

Do not hinder speech in a time of need,
you.

[*and do not hide your wisdom in comeliness.*]

6

For if one curses you in bitterness of his soul,

24

For by speech will wisdom be known,
the one who made him will hear his
and education through a word of the
petition.

tongue.

25

Do not speak against the truth,

7

Make yourself beloved to a gathering,
and concerning your lack of education
and for a nobleman bow your head.

feel shame.

aLacking in Gk

sirach 4-6

723

26

Do not be ashamed to acknowledge your
for upon the thief is shame
sins,

and grievous condemnation upon the
and do not try to force a river's flow.
double-tongued.

27

Do not be subject to a foolish person,

15

In a great and a small matter do not remain
and do not accept the person of a ruler.
ignorant.

28

Exert yourself to the death for the truth,
and the Lord God will do battle for you.

6 And do not become an enemy instead of a
friend,

29

Do not become rash with your tongue
for a bad name will inherit shame and
or sluggish and remiss in your deeds.
reproach;

30

Do not be like a lion in your home,

thus is the double-tongued sinner.

even conceiving vain fancies among your

domestics.

2

Do not raise yourself up in your soul's

31

Do not let your hand be extended to receive

deliberation,

and withdrawn when paying back.

lest your strength be seized as a bull is

seized.

Do not be occupied with your money,

Your leaves you will devour, and your fruit

5

3

and do not say, "I am self-sufficient."

you will destroy,

2

Do not follow your soul and your strength,
and you will leave yourself like a
to walk in your heart's desires.
withered tree.

3

And do not say, "Who shall hold power over

4

An evil soul will destroy him who possesses it,
me?"

and it will make him a laughingstock of

For the Lord, when he punishes, will
enemies.

punish.

5

A bsweet throatb will multiply its friends,

4

Do not say, "I sinned, and what has

and a well-speaking tongue will multiply
happened to me?"

courtesies.

For the Lord is longsuffering.

6

Let those who are at peace with you be

5

Do not become fearless concerning
many,
atonement,
but let your advisors be one in a
to add sin upon sins.
thousand.

6

And do not say, "His compassion is great;

7

If you acquire a friend, acquire him through
it will atone for the multitude of my
testing,
sins";
and do not have faith in him hastily.

for mercy and wrath are with him,

8

For there is a friend when it suits him,
and upon sinners will his anger rest.
and he will not remain in a day of

7

Do not wait to turn back to the Lord,
affliction.

and do not postpone it day after day;

9

And there is a friend who turns to enmity,
for suddenly the wrath of the Lord will go
and he will disclose strife to your
forth,
disgrace.

and in the time of punishment you will

10

And there is a friend who is a table
perish.

companion,

8

Do not be occupied with ill-gotten money,
and he will not remain in a day of
for it will not be of benefit in a day of
affliction.

distress.

11

And among your goods he will be as you
are,

9

Do not winnow in every wind,
and he will speak boldly to your
and do not go on every short cut;
domestics.

thus is the double-tongued sinner.

12

If you are brought low, he will be against

10

Be firm in your understanding,

you,

and let your speech be one.

and he will hide himself from your face.

11

Be quick in your hearing,

13

From your enemies, keep your distance,
and with longsuffering utter a reply.
and with your friends pay heed.

12

If you have understanding, answer your
fellow,

14

A loyal friend is a sturdy shelter,
but if not, let your hand be upon your
and he who finds him has found a
mouth.

treasure.

15

A loyal friend is priceless,

13

Repute and dishonor are in speaking,
and no one can weigh his worth.
and a person's tongue is his downfall.

16

A loyal friend is life's drug,

14

Do not be called a slanderer,
and those who fear the Lord will find
and do not ambush with your tongue;
him.

aLacking in Gk bPerhaps *pleasant speech*

724

sirach 6-7

17

He who fears the Lord directs his friendship

37

Exercise your thought in the Lord's

aright,

ordinances,

because like him, so also is his fellow.

and on his commandments continually
meditate.

18

Child, from your youth welcome education,
It is he who will make your heart firm,
and until gray hairs you will find
and the desire for wisdom will be given
wisdom.
to you.

19

Like him who plows and him who sows
approach her,
Do not do evil things, and an evil will not
and wait for her good fruits;

7

overtake you.
for in cultivation of her you will toil little,

2

Stay away from wrong, and it will turn away

and you will soon eat of her produce.

from you.

20

How harsh is wisdom to the uneducated,

3

Do not sow in the furrows of injustice,

and the cowardly will not remain with

and you will not reap them sevenfold.

her.

21

Like a formidable stone of testing she will

4

Do not seek from the Lord authority

be upon him,

or from a king a seat of honor.

and he will not delay to cast her aside.

5

Do not assert righteousness before the Lord,

22

For wisdom is like her name,

and with a king do not display wisdom.

and she is not conspicuous to many.

6

Do not seek to become a judge;

you might not have the strength to get rid

23

Listen, child, and accept my opinion,

of injustice,

and do not reject my counsel.

lest you have trepidation in the presence of

24

Put your feet into her fetters,

one powerful,

and into her collar, your neck.

and you shall erect an obstacle to your

25

Offer your shoulder, and carry her,

uprightness.

and do not be offended at her bonds.

7

Do not sin against a city's multitude,

26

With all your soul approach her,

and do not throw yourself down in a

and with all your might keep her ways.

crowd.

27

Trace, and seek, and she will become known

to you,

8

Do not bind up a sin twice,

and when you get a firm hold, do not let

for in one you will not be innocent.

her go.

9

Do not say, "He will have regard for the

28

For in the end you will find her repose,

multitude of my gifts,

and she will be changed into gladness for

and when I bring a gift to the Most High
you.

God, he will accept it.”

29

And her fetters will be a shelter of strength

10

Do not be fainthearted in your prayer,
for you,

and do not neglect to practice charity.

and her collars a robe of glory.

11

Do not deride a person when he is

30

For a golden ornament is upon her,

embittered in spirit,

and her bonds are a blue thread.

for there is one who humbles and exalts.

31

You will wear her as a robe of glory,

12

Do not cultivate a lie against your brother
and you will put her on like a garland of
or do the same to a friend.

joy.

13

Do not consent to concoct any lie,
for the continuation of it results in no

32

If you are willing, child, you will be
good.

instructed,

14

Do not babble in a great number of elders,
and if you surrender your soul, you will
and do not repeat a word in your prayer.

be clever.

33

If you love to listen, you will receive,

15

Do not hate toilsome labor
and if you incline your ear, you will be
and tillage created by the Most High.
wise.

16

Do not reckon yourself among the

34

Stand in a crowd of elders,
multitude of sinners;
and cling to their wisdom.
remember that wrath will not delay.

35

Be willing to listen to every godly

17

Humble your soul greatly,
discourse,
because the punishment of the impious is
and do not let proverbs of understanding
fire and worm.

escape you.

36

If you see an intelligent person, turn to him

18

Do not exchange a friend for cash

early,

or a real brother for gold of Souphir.

and let your foot wear out the thresholds

19

Do not fail a wise and good wife,

of his doors.

for her grace is beyond gold.

aProbable antecedent, *evil things* (7.1)

sirach 7-8

725

20

Do not abuse a domestic when he truly

for gold has ruined many

works

and has perverted hearts of kings.

or a laborer when he gives his soul.

3

Do not contend with a garrulous person,

21

Let your soul love an intelligent domestic;

and do not heap wood on his fire.

do not deprive him of freedom.

4

Do not make fun of the uneducated,

22

Do you have cattle? Look after them,

lest your ancestors be insulted.

and if they are useful to you, let them

5

Do not reproach a person when he is

remain with you.

turning away from sin;

23

Do you have children? Educate them,
remember that we all are subject to
and bend their neck from youth.
rebuke.

24

Do you have daughters? Give heed to their

6

Do not disdain a person in his old age,
body,
for some of us, too, are growing old.
and do not brighten your face towards

7

Do not rejoice over a corpse;
them.

remember that we all pass away.

25

Give a daughter in marriage, and you will
have completed a great task,

8

Do not disregard a discourse of the wise,
and present her to an understanding
and turn to their proverbs,
man.

because from them you will learn

26

Do you have a wife like your soul? Do not

instruction

divorce her,

and how to minister to noblemen.

and do not entrust yourself to her when

9

Do not miss out on the discourse of the
she is hated.

aged,

for even they themselves learned from

27

With your whole heart honor your father,
their fathers,

and a mother's birth pangs do not forget.

because from them you will learn

28

Remember that you were born through

understanding

them—

and how to give an answer in time of
and how will you repay them what they
need.

have done for you?

10

Do not stoke a sinner's coals;

29

With your whole soul, revere the Lord,
do not be set afire by the fire of his flame.
and admire his priests.

11

Do not vacate your seat before an insolent

30

With your whole might, love him who
person,
made you,
lest he sit down as an ambush to your

and his ministers do not neglect.

mouth.

31

Fear the Lord, and honor a priest,

12

Do not lend to a person stronger than you,

and give him his portion, as it has been

and if you do lend, be as one who has

commanded of you:

lost.

first fruits and a concerning errora and gift of

13

Do not give surety beyond your ability,

forearms

and if you do give surety, regard it as a
and sacrifice of sanctification and first
paying back.

fruits of holy things.

14

Do not go to law with a judge,

32

And stretch out your hand to a poor person
for according to his status will they judge
in order that your blessing may be
in his favor.

complete.

15

With a reckless person do not travel on the

33

The kindness of something given is before
road,
everyone alive,

lest your troubles weigh you down;
and do not hinder kindness for a corpse.
for he will travel as he wants to,

34

Do not lag behind those who weep,
and by his folly you will perish as well.
but mourn with those who mourn.

16

With a quick-tempered person do not pick a

35

Do not hesitate to visit a sick person,
fight,
for because of such deeds you will be
and do not traverse the desert with him,
loved.

because bloodshed is as nothing in his

36

In all your words, remember the end,
eyes,
and you will not ever sin.

and where there is no help, he will cast
you down.

Do not contend with a powerful person,
With a foolish one do not consult,
lest you fall into his hands.

8

17

for he cannot cover up a secret.

2

Do not quarrel with a rich person,

18

In the presence of a stranger do not do
lest he counter your weight;

something secret,

al.e. a sin offering

726

sirach 8-10

for you do not know what he will bring

15

Let your discussion be with intelligent

forth.

people,

19

Do not expose your heart to any person,
and all your exposition in the law of the
and do not let him return a favor to you.

Most High.

16

Let righteous men be your dinner
companions,

9 Do not be jealous of the wife of your bosom,
nor teach an evil lesson against yourself.
and let your boast be in the fear of the

2

Do not give your soul to a woman,
Lord.

to let her trample upon your strength.

3

Do not meet with a female escort,

17

In the hand of artisans a work will be
lest you fall into her snares.

praised,

4

With a female strummer do not dally,
and the people's leader is wise by his
lest you become caught in her endeavors.

word.

5

Do not ogle a maiden,

18

Feared in his city is a garrulous man,
lest you be made to stumble in her
and he who is reckless in his speech will
rebukes.

be hated.

6

Do not give your soul to whores,
lest you lose your inheritance.

A wise judge will educate his people,

7

Do not look around in city alleyways,
10 and the rule of an intelligent person will
and in its deserted places do not wander.
be orderly.

8

Turn an eye from a shapely woman,

2

As the people's judge is, so also are his
and do not ogle beauty belonging to
officials,
another;
and as the ruler of the city is, are all its
by a woman's beauty many have gone astray,
inhabitants.

and from it fondness flares up like a fire.

3

An uneducated king will destroy his

9

With a married woman do not sit down at

people,

all,

and a city will be populated by the

and do not feast with her at wine,

intelligence of its rulers.

lest your soul incline to her

4

In the Lord's hand is the governance of the

and by your blood you slip into

earth,

destruction.

and he will raise up over it the person

useful for the time.

10

Do not abandon an old friend,

5

In the Lord's hand is a man's success,

for the recent one is not his equal;

and to a scribe's face he will add his

a new friend is like new wine;

reputation.

if it ages, you will drink it with

merriment.

6

For every wrong do not be angry with your

neighbor,

11

Do not envy a sinner's good repute,

and do not do anything with acts of

for you do not know what his undoing

insolence.

will be.

7

Hateful before the Lord and humans is

12

Do not delight in the success of the

pride,

impious;

and to both injustice is wrong.

remember that they will not be deemed

8

Dominion is transferred from nation to
righteous until Hadesa.

nation

on account of injustice and insolence and

13

Keep far from a person who has authority to

money.

kill,

[*For there is nothing more lawless than love of*

and you will not be apprehensive of the

money;]

fear of death,

[*for this person even makes his own soul a*

and if you approach him, do not make a

commodity.]

mistake,

lest he take your life.

9

How can earth and ashes behave

Recognize that you are treading in the midst

arrogantly?—

d

of snares,

because in life I hurled his entrailsd.

and you are walking about on a city's

10

A long illness mocks a physician;

battlements.

today a king, and tomorrow he will die.

11

For when a person dies,

14

According to your strength take stock of

he inherits creeping things and beasts

your fellow,

and worms.

and consult with the wise.

12

Pride's beginning for a human is to rebel

against the Lord,

al.e. *the grave* bLacking in Gk cl.e. *a human being*

dGk uncertain

sirach 10-11

727

and against him who made him his heart

29

Him who errs against his own soul—who

rebels,

will vindicate?

13

because pride's beginning is sin,

And who will give repute to him who

and he who clings to it will pour out

devalues his own life?

abomination.

30

A poor person has repute because of his

Therefore the Lord brought on incredible

knowledge,

attacks

and a rich person has repute because of
and ruined him completely.

his wealth.

14

Thrones of rulers the Lord brought down,

31

He who has repute in poverty, how much
and he seated the gentle in their place.

more also in wealth?

15

Roots of nations the Lord plucked up,

And he who is held in disrepute in

and he planted the humble in their

wealth, how much more also in

place.

poverty?

16

Lands of nations the Lord ruined,

and he destroyed them as far as earth's

A humble person's wisdom will raise up his
foundations.

11

head,

17

He removed some people and destroyed
and it will seat him in the midst of
them,
nobles.

and he erased their memorial from

2

Do not praise a man for his good looks,
earth.

and do not loathe a man for his

18

Pride was not created for human beings,
appearance.

nor violent anger for what is born of

3

Small among flying creatures is a bee,
women.

and the origin of sweet things is its
produce.

19

What kind of offspring is honorable?

4

Do not boast about the putting-on of
Human offspring.

clothes,

What kind of offspring is honorable?

and do not exalt yourself in a day of

Those who fear the Lord.

glory,

What kind of offspring is dishonorable?

because the works of the Lord are

Human offspring.

wonderful,

What kind of offspring is dishonorable?

and his works are hidden among

Those who transgress the
humans.

commandments.

5

Many tyrants have sat on the ground,

20

In the midst of kin their leader is honorable,

but one not expected to was wearing a

and those who, in his eyes, fear the Lord.

diadem.

[*21 The beginning of acceptance is fear of the Lord,]*

6

Many dynasts have been utterly dishonored,

[*but the beginning of rejection is obduracy*

and people of high repute have been

and arrogance.]

given over into the hands of others.

22

Guest and stranger and poor person—

their boast is fear of the Lord.

7

Before you investigate, do not find fault;

23

It is not right to dishonor an intelligent
reflect first, and then rebuke.

poor person,

8

Before listening, do not answer,
and it is not proper to glorify a sinful
and in the middle of speaking, do not
man.

interrupt.

24

Noble and judge and ruler will be glorified,

9

About a matter that is of no use to you, do
but none of them is greater than he who
not quarrel,
fears the Lord.

and in a trial of sinners, do not

25

Free persons will attend to a wise domestic,
deliberate.

and a knowledgeable man will not
grumble.

10

Child, let not your actions entail many
things;

26

Do not craftily perform your task,
if you multiply them, you will not be
and do not extol yourself in your time of
held blameless,
difficulty.

and if you pursue, you will not overtake,

27

Superior is a person who works and excels
and you will not escape when you flee.

in all things

11

There exists one who toils and struggles and
to one who struts about extolling himself

hurries

and lacks bread.

but is so much the more in want.

12

There exists one who is sluggish and in need

28

Child, in meekness give repute to your

of assistance,

soul,

lacking strength and abounding in
and give it value according to its worth.
poverty,

aLacking in Gk

728

sirach 11-12

and the eyes of the Lord looked upon him

29

Do not bring every person into your home,
for good,

for many are the ambushes of the

and he restored him from his low estate

deceitful.

13

and raised up his head,

30

A decoy partridge in a cage, so is the heart of

and many marveled at him.

an arrogant person,

and like a spy he observes a downfall.

14

Good things and bad, life and death,

31

For he lies in ambush turning good things

poverty and wealth are from the Lord.

into bad,

[*15 Wisdom and skill and knowledge of the law are*

and damong choice things he adds

from the Lord,]

disgraced.

[*affection and the ways of good works are*

32

From a spark of fire coals are multiplied,

from him.]

and a sinful person lies in ambush for

[*16 Error and darkness have been created with*

blood.

sinner,]

33

Beware of a scoundrel—for he devises

[*and evil things grow old along with those*

wicked things—

who take pride in evil.]

lest he deliver to you disgrace forever.

17

The Lord's gift remains with the pious,

34

Welcome a stranger, and he will twist you
and his favor will bring success forever.

around in confusion

18

There exists one who becomes rich from his
and alienate you from your own.

diligence and miserliness,

and this is the portion of his

If you do good, know for whom you do it,
recompense.

12 andtherewillbegratitudeforyourgood

19

When he says, "I have found rest,
deeds.

and now I will eat of my good things,"

2

Do good to a pious person, and you will
even he does not know how time will pass

find repayment,

by,

and if not from him, then from the Most

and he will leave them to others and will

High.

die.

3

There is no good for him who persists in

evil

20

Stand by your covenanta, and attend to it,
and for him who does not willingly offer
and in your work grow old.

charity.

21

Do not wonder at the works of a sinner,

4

Give to the pious person, but do not assist
but have faith in the Lord, and continue
the sinner.

your labor,

5

Treat the humble well, and do not give to
because it is easy in the eyes of the Lord
an impious person;

quickly, suddenly, to make a needy

hold back loaves of bread, and do not give

person rich.

to him,

22

The Lord's blessing is in the wage of a pious

lest by them he prevail over you;

person,

for you will get twice as many bad things

and in a short time his good pleasure

for all the good things that you might do

flourishes.

for him,

23

Do not say, "What is my need?

6

because also the Most High hated sinners,

And what will be my good things from

and on the impious he will render

now on?"

punishment.

24

Do not say, "I have enough,

[*And he is keeping them for the day of their*

and what distress will I suffer from now

punishment.]

on?"

7

Give to the good person, and do not assist

25

In a day of bprosperity, adversityb is

the sinner.

forgotten,

8

The friend will not be punished in good

and in a day of cadversity, prosperityc will

things,

not be remembered,

and the enemy will not be hidden in evil

26

because it is easy with the Lord in a day of

things.

death

9

In a man's good things, his enemies are in
to give back to a person according to his
pain,
ways.

and in his evil things, a friend also will

27

An hour's misery engenders forgetfulness of
be separated.

luxury,

10

Never trust your enemy;
and a person's end is a disclosure of his
for just as copper corrodes, so does his
deeds.

wickedness.

28

Before death call no one happy,

11

And if he is brought low and walks
and in his children a man will be known.

stooped,

aOr *agreement* bOr *good things, bad things* cOr *bad things, good things* dPerhaps *among chosen ones he sets disgrace*
eLacking in Gk

sirach 12-13

729

trust your soul, and be on guard against

and at last he will mock you;

him,

after these things, he will see you and leave

and you shall be to him as one who wipes a

you

mirror,

and will shake his head at you.

and you shall know that it was not

completely tarnished.

8

Take care that you are not led astray,

12

Do not stand him next to you,

and do not be humiliated by your folly.

lest, having overthrown you, he stand in

9

When a powerful person invites you, be

your place;

reserved,

do not seat him at your right,

and he will invite you so much more.

lest he seek your seat,

10

Do not be forward, lest you be rejected,
and at last you will understand my words
and do not stand far off, lest you be
and be pricked by my sayings.
forgotten.

11

Do not aim to speak as an equal with

13

Who will pity a charmer bitten by a snake,
him,
or all who approach wild beasts?—
and do not put faith in his rather many

14

so the one who goes near a man who sins
words;
and one who gets mixed up in his sins.
for with much talk he will test you,

15

For a time he will remain with you,
and as though smiling he will be

and if you falter, he will not be steadfast.

examining you.

16

With his lips the enemy will speak sweetly,

12

Merciless is he who does not guard words,

and in his heart he will plan to throw you

and he will not spare you from doing bad

into a trench.

and imprisonment.

With his eyes the enemy will weep,

13

Be on guard, and pay attention,

and if he finds an opportunity, he will

because you are walking about with your

not be sated with blood.

own downfall.

17

If harm meets you, you will find him there

[*14 When you hear them in your sleep, wake up.*]

ahead of you,

[*In your entire life, love the Lord,]*

and pretending to help, he will trip your

[*and call upon him for your deliverance.]*

heel.

18

He will shake his head and clap his hands

15

Every living thing loves what is like to it,

and whisper many things and alter his

and every person his fellow.

face.

16

All flesh congregates according to kind,

and with one like himself will a man

He who touches pitch will become dirty,

cleave.

13 and he who associates with a proud

17

What will a wolf have in common with a

person will become like him.

lamb?—

2

Do not lift what is too heavy for you,

so is a sinner to a pious person.

and do not associate with one stronger

18

What peace is there between a hyena and a

and richer than you.

dog?

How will a clay pot associate with a

And what peace between a rich person

cauldron?

and a needy person?

The former will strike against, and the

19

The prey of lions is onagers in the desert;

former will be smashed.

thus the poor are the fodder of the rich.

3

A rich person did wrong, and he was angry

20

An abomination to a proud person is

to boot;

humility;

a poor person has been wronged, and he

thus an abomination to a rich person is a

will plead.

poor person.

4

If you are useful, he will work with you,

and if you are in want, he will abandon

21

When a rich person totters, he is supported

you.

by friends,

5

If you have somethinga, he will live with

but when a humble person falls, he is

you,

pushed away by friends.

and he will clean you out, and he will

22

When a rich person staggers, many are his
not suffer.

helpers;

6

He has need of you and will deceive you
he spoke things not to be spoken, and
and will smile at you and will give you
they justified him.

hope;

A humble person staggered, and in addition
he will speak nice things to you and say,
they rebuked him;

“What do you need?”

he uttered sense, and no place was given

7

He will shame you with his foods
to him.

until he cleans you out two or three times,

23

A rich person spoke, and all kept silent,

aLacking in Gk

730

sirach 13-15

and they exalted his word up to the

15

Will you not leave behind your toils to
clouds.

another

A poor person spoke, and they said, “Who is
and your toils to division by lot?
this?”

16

Give, and take, and deceive your soul,
And if he should stumble, they will even
because in Hades there is no seeking of
overturn him.

luxury.

24

Wealth in which there is no sin is good,

17

All flesh becomes old like a garment,
but in the mouths of an impious person
for the covenant of old is, “By death you
poverty is wicked.

shall die!”

18

Like a sprouting leaf on a thickly leaved tree,

25

A person's heart changes his face,

some it sheds, but others it puts forth;

whether for good things or bad.

so is a generation of flesh and blood,

26

A heart's footstep in good things is a

the one dies and the other is born.

cheerful face,

19

Every decaying deed ceases,

and the invention of illustrations is

and the one who does it will pass away

conversations along with toils.

with it.

20

Happy is the man who will meditate on

14 Happyisthemanwhodidnotslipwithhis

mouth

wisdom

and was not stabbed with the pain of sins.

and who will converse with his

2

Happy the one whose soul has not
understanding.

condemned him

21

He who considers her ways in his heart
and who has not lost his hope.

also will reflect on her obscurities.

22

Go out after her like a tracker,

3

For a petty man wealth is not good,
and in her entranceways lie in wait!

and to a begrudging person—why is there

23

He who peers through her windows
money?

also will listen at her doorways.

4

He who constrains his appetite collects for

24

He who lodges near her house

others,

also will pitch a peg in her walls.

and with his goods others will live

25

He will set his tent according to her hand,

luxuriously.

and he will lodge in a lodging place of

5

He who is evil to himself, to whom will he

good things.

be good?

26

He will place his children in her shelter,

And he will never be gladdened by his

and under her boughs he will encamp.

money.

27

He will be sheltered by her from heat,

6

There is none worse than he who begrudges

and in her glory he will lodge.

himself,

and this is repayment for his evil.

He who fears the Lord will do it,

7

Even if he acts well, he does it with

15 and he who has a hold on the law will lay

forgetting,

hold of her.

and in the end he reveals his evil.

2

And she will come to meet him like a

8

Wicked is the one who is grudging with the

mother,

eye,

and like a woman of maidenhood, she

when he turns away his face and

will welcome him.

overlooks souls.

3

She will feed him bread of understanding,

9

The eye of the greedy is not satisfied with a
and water of wisdom she will give him to
portion,
drink.

and wicked injustice withers the soul.

4

He will be propped up on her and will not

10

An evil eye is envious over bread,
elie downe,
and it is lacking on hisb table.

and he will attend to her, and he will not
be put to shame.

11

Child, even as you have, treat yourself well,

5

And she will exalt him above his fellows,

and bring offerings to the Lord worthily.

and in the midst of an assembly she will

12

Remember that death will not tarry,

open his mouth.

and the covenant of Hades has not been

6

Gladness and a garland of rejoicing

shown to you.

and an everlasting name will he inherit.

13

Before you die, treat a friend well,

7

Witless people will never lay hold of her,

and, according to your strength, reach

and sinful men will never see her.

out, and give to him.

8

She is far from arrogance,

14

Do not withdraw from a good day,
and lying men will never remember her.
and do not let a share of a good desire

9

A song of praise is not proper in the mouth
pass you by.
of a sinner,

aLacking in Gk bOr *its* cl.e. *as she directs* dAntecedent
unclear eOr *fall*

sirach 15-16

731

because it has not been apportioned by

7

He did not propitiate for the ancient giants,
the Lord.

those who revolted in their strength.

10

For in wisdom a song of praise will be

8

He did not spare the neighbors of Lot

uttered,
whom he loathed on account of their
and the Lord will make it prosper.
arrogance.

9

He did not have mercy on a nation of

11

Do not say, "On account of the Lord I fell
destruction,
away,"

those carried away by their sins.

for what he hates, he will not do.

[*All these things he did to hard-hearted*

12

Do not say, "It was he who led me astray,"
nations,]

for he has no need of a sinful man.

[*and by the multitude of his holy ones he was*

13

Every abomination the Lord hated,

not entreated]

and it is not beloved to those who fear

10

even so six hundred thousand foot soldiers,

him.

those assembled in their hardness of

14

It was he who from the beginning made

heart.

humankind,

[*In flogging, showing mercy, striking, healing,]*

and he left him in the hand of his

[*the Lord watched closely with compassion*

deliberation.

and instruction.]

15

If you want to, you shall preserve the

11

Even if there might be one stiff-necked

commandments,

person,

and to keep faith is a matter of good

it would be a wonder if he would go

pleasure.

unpunished;

16

He has set aside for you fire and water;

for mercy and wrath are with him,

to whichever you want, you shall stretch

a dynasty of propitiations and pouring out

out your hand.

wrath.

17

Before humans are life and death,

12

According to his great mercy, so also is his

and whichever one he desires will be

reproof;

given to him,

he will judge a man according to his

18

because great is the wisdom of the Lord;
deeds.

he is mighty in dominance and one who

13

A sinner will not escape with booty,
sees everything.

and the endurance of the pious will never

19

And his eyes are on those who fear him,
fail.

and he will know every human deed.

14

He will make a place for every act of

20

He did not command anyone to be
charity;

impious,

each will get according to his deeds.

and he did not give anyone leave to sin.

[15 *The Lord hardened Pharaoh so that he did not know him*]

[*so that his actions might be known to what*

16 *Do not desire a multitude of useless*

children,

lies beneath the sky.]

and do not be glad over impious sons.

[16 *To all creation is his mercy manifest,]*

2

If they multiply, do not be glad over them

[*and his light and darkness he apportioned to*

unless the fear of the Lord is with them.

Adam.]

3

Do not have faith in their life,

and do not be intent on the multitude of

17

Do not say, "I will be hidden from the

them.

Lord—

[*For you will groan in untimely mourning,]*

and from on high who will remember

[*and suddenly you will know of their end.]*

me?"

For better is one than a thousand,

Among a great many people I will not be

and to die childless rather than to have

known;

impious children.

for what is my soul in an immeasurable

4

For by one intelligent person a city will be

creation?

peopled,

18

Look, the sky and the sky of the sky,

but a tribe of lawless people will be left

abyss and earth will totter at his

withoutb.

visitation.

[*The entire world, past and present, is in his*

5

Many such things has my eye seen,

will.]

and more mighty things than these has

19

At once the mountains and the foundations

my ear heard.

of the earth

6

In a gathering of sinners a fire will blaze
are being shaken together with trembling

out,

when he looks at them.

and in a disobedient nation wrath has

20

And to them the heart will give no

blazed out.

thought—

al.e. abomination bl.e. without a city

732

sirach 16-17

and his ways who has pondered?

and good things and bad he showed to

21

And a tempest there is, which person shall
them.

not see—

8

He put the fear of him upon their hearts,
and most of his deeds are in secret.

to show them the majesty of his works.

22

Acts of justice who will announce,

[*He allowed that they boast of his wonders*

or who will await? For the covenant is far
through ages.]

off.

10

And they shall praise a name of holiness

[*And an examination for all is at the end.*]

9

in order to recount the majesties of his

23

One who is lacking in heart thinks these
works.

things,

11

He set before them knowledge,
and a foolish and misled man thinks
and a law of life he allotted to them
foolish things.

[*in order to be mindful that those who exist
now are mortal.*]

24

Listen to me, child, and learn knowledge,

12

A perpetual covenant he established with
and to my words apply your heart.

them,

25

I will disclose instruction by fixed standard,
and his judgments he showed to them.

and with accuracy I will declare

13

Majesty of glory their eyes saw,
knowledge.

and the glory of his voice their ear heard.

14

And he said to them, "Be on guard against

26

In the Lord's creation are his works from the
all wrong,"

beginning,

and he commanded each of them

and from the making of them he defined

concerning his fellow.

their portions.

15

Their ways are before him always;

27

He put in order their tasks forever

they will not be hidden from his eyes.

and their rule for their generations;

[*16 Their ways from youth are upon evil things,]*

they neither hungered, nor did they grow

[*and they were not strong enough to make*

weary,

their hearts of flesh]

and they did not abandon their tasks.

[*rather than of stone.]*

28

Each one did not crowd its fellow,

17

[*For in the division of the nations of the entire*

and they will not ever disobey his

earth,]

dictum.

for each nation he appointed a leader,

29

And after these things, the Lord looked

and the Lord's portion is Israel,

upon the earth,

[*18 whom, being the firstborn, he nurtures with*

and he filled it with his good things.

instruction,]

30

With the soul of every living thing he
[*and allotting the light of love, he does not*
covered its face,
neglect him.]

and into it is their return.

19

All of their works are before him like the
sun,

and his eyes are continually upon their

17 The Lord created a human being out of
earth,

ways.

and he returned him into it again.

20

Their injustices were not hidden from him,

2

He gave them days in number and a fixed

and all their sins are before the Lord.

time,

[*21 But the Lord, being kind and knowing his*

and he gave them authority over the

formation,]

things upon it.

[*neither neglected them nor forsook sparing*

3

He clothed them in a strength like

them.]

himself,

22

A man's charity is like a signet with him,

and in his image he made them.

and a person's kindness he will preserve

4

He placed the fear of him upon all flesh,

like the apple of his eye,

even to have dominion over beasts and

[*apportioning repentance to his sons and*

birds.

daughters.]

[5

They received use of the five faculties of the

23

After these things he will arise and repay

Lord,]

them,

[*but, apportioning a sixth, he gave to them*

and their repayment he will deliver upon

the gift of mind,]

their head.

[*and the seventh, reason, the interpreter of*

24

Except to those who repented he granted a

his faculties.]

return,

6

Deliberation and a tongue and eyes,

and he exhorted those who were

ears and a heart for thinking he gave

abandoning hope.

them.

7

With knowledge of understanding he filled

25

Turn back to the Lord, and leave sins

them,

behind;

al.e. the first human

sirach 17-18

733

petition in person, and minimize the

so are a few years in a day of eternity.

offense.

11

For this reason the Lord was longsuffering

26

Return to the Most High, and turn away

with them,

from injustice,

and he poured out his mercy upon them.

[*for he will guide out of darkness into the*

12

He saw and knew their end, that it is

light of health,]

grievous;

and intensely hate abomination.

for this reason he multiplied his

27

Who will sing praises to the Most High in

propitiation.

Hades

13

A person's mercy is upon his fellow,
instead of the living and those who give
but the mercy of the Lord is upon all
thanks?

flesh,

28

From a corpse, since it does not exist,
when he corrects and instructs and teaches
acknowledgement has perished;
and turns as a shepherd does his flock.
a living and healthy person will praise

14

He shows mercy to those who accept
the Lord.

discipline

29

How great is the charity of the Lord

and who hasten to his judgments.

and his propitiation to those who turn

back to him.

15

Child, do not allow reproach among good

30

For not all things are able to be among

deeds

humans,

nor pain of words with every giving.

because a son of man is not immortal.

16

Does not dew mitigate scorching heat?

31

What is brighter than the sun? Even this

So better a word than a gift.

thing fails.

17

Look! Does not a word exceed a good gift?

And flesh and blood will ponder evil.

And both are with a man who has been

32

It is he who reviews the power of the sky's

favoured.

height,

18

A foolish person will upbraid ungraciously,
and all human beings are earth and
and the giving of a grudging person melts
ashes.

eyes.

18 Hewholivesforevercreatedeverythingin
Before speaking, learn,

19

common.

and before illness, take care of yourself.

2

The Lord alone will be justified,

20

Before judgment, examine yourself,

[*and there is no other beside him,]*

and in the hour of scrutiny you will find

[3

he who steers the world with the span of his

propitiation.

hand,]

21

Before you fall ill, humble yourself,

[*and all things obey his will,]*

and in a time of sinful actions

[*for he is king of all things by his power,]*

demonstrate repentance.

[*separating among them holy things from*

22

Do not be hindered from repaying a vow

profane.]

appropriately,

4

He has permitted no one to announce his

and do not wait until death to be

works—

vindicated.

and who can search out his majestic

23

Before making a vow, prepare yourself,

deeds?

and do not be like a person who tempts

5

The power of his greatness who will
the Lord.

enumerate?

24

Be mindful of wrath in days of death
And who will add to recount his mercies?
and of a time of vengeance bin the

6

It is impossible to diminish or to increase
turning away of a faceb.

thema,

25

Be mindful of a time of hunger in a time of
and it is impossible to search out the
plenty,

wonders of the Lord.

of poverty and want in days of wealth.

7

When a person finishes, then he is

From morning until evening opportunity
beginning,
changes,
and when he stops, then he will be at a
and all things are swift before the Lord.
loss.

8

What is a human being, and what is his use?

27

A wise person will be cautious in everything,

What is his good, and what is his evil?

and in days of sins he will take heed

9

The number of a person's days is as many as
against error.

a hundred years,

28

Every intelligent person recognized wisdom,

[*but indeterminable by all is the sleep of each*

and to him who finds her shed will give

one.]

acknowledgment.

10

Like a drop of water from the sea and a

29

Persons who are intelligent with words also

grain of sand,

became wise themselves,

aLacking in Gk bOr *when he turns away (his) face* cPerhaps
fleeting dPossibly *he*

734

sirach 18-19

and they poured forth apt proverbs.

14

Question your fellow; perhaps he didn't

[*Better is confidence in a single master*]

say,

[*than clinging with a dead heart to a dead*

and if he has said, lest he repeat.

one.]

15

Question a friend, for oftentimes it becomes
slander,

SELF CONTROL

and do not believe every word.

30

After your desires do not go,

16

There exists one who slips, and it is not
and from your appetites restrain yourself.

from the soul—

31

If you furnish your soul with consent for
and who has not sinned with his
desire,

tongue?

it will make you a laughingstock of your

17

Question your fellow before threatening,
enemies.

and give a place to the law of the Most

32

Do not be glad in great luxury;

High.

do not be made needy by its contact.

[*18 Fear of the Lord is the beginning of acquisition,]*

33

Do not become poor by feasting out of

[*and wisdom secures affection from him.]*

borrowing,

[*19 Knowledge of the Lord's commandments is*

and you have nothing in your pocket.

education for life,]

[*For you will be plotting against your own life.]*

[*and those who do things pleasing to him*

will enjoy the fruits of the tree of

A drunken worker will not become rich,

immortality.]

19 and he who despises few things will fall

little by little.

20

All wisdom is fear of the Lord,

2

Wine and women will mislead intelligent
and in all wisdom there is doing of the
men,

law

and he who joins himself to prostitutes

[*and knowledge of his omnipotence.*]

will be more reckless.

[*21 When a domestic says to a master, "I will not*

3

Decay and worms will take possession of

do what pleases you,"]

him,

[*if after these things he does, he angers him*

and a reckless soul will be carried off.

who supports him.]

22

There is no wisdom that is knowledge of

4

He who trusts quickly is light in heart,

wickedness,

and he who sins will do wrong to his soul.

and there is no prudence in advice of

5

He who is gladdened by wickedness will be
sinners.

condemned,

23

There is cleverness that is also an

[*but he who withstands pleasures crowns his
abomination,*

life.]

and there is a fool lacking in wisdom.

6

[*He who controls the tongue will live without*

24

Better is a fearful person inferior in

strife,]

intelligence

and he who hates discussion will be
than one superior in prudence and
lacking in heart.

transgressing the law.

7

Never repeat a word,

25

There exists exact cleverness that is also
and nothing will be lacking to you.

unjust,

8

Among friend and foe do not describe,
and there is one who perverts a favor in
and unless it is a sin for you, do not
order to produce a judgment,
disclose.

[*and he who deems righteous is wise in*

9

Suppose hea has heard you and kept watch
judgment.]

on you

26

There is one who acts wickedly, bent down
and in time will hate you.

with blackness,

10

Have you heard a word? Let it perish along
and what is inside him is full of
with you.

treachery.

Be brave! It will never make you burst.

27

As he lowers face and feigns deafness,

11

From a word, a foolish person will go into
when no one observes, he will outrun you.

labor pains,

28

And if by lack of strength he is prevented

as does she who is giving birth from a
from sinning,
babe to be born.

if he finds opportunity, he will do evil.

12

An arrow stuck in a thigh of flesh,

29

From appearance a man will be
so is a word in the gut of a foolish
recognized,
person.

and from a meeting in person a rational
person will be recognized.

13

Question a friend; perhaps he didn't,

30

A man's clothing and a claugther of teethc
and if he did something, lest perchance
and a person's gait will announce things
he add.

about him.

al.e. *friend or foe* bl.e. *intentional* cl.e. *toothy laugh*

sirach 20-21

735

20 There is questioning that is not timely,

[*For he has not received what he has with true*

and there is one who keeps silent, and he

feeling,]

is prudent.

[*and what he does not have similarly is*

2

How good it is to question rather than to be

indifferent to him.]

angry.

3

And he who admits freely will be kept from

18

A slip on the ground rather than of the

disparagement.

tongue;

4

A eunuch's desire to violate a girl—
so the downfall of evil persons will come
thus is he who makes judgments by
speedily.

force.

19

An ungracious person, an untimely story,

5

There exists a person who keeps silent, who
it will persist in the mouth of the
is found to be wise,
uneducated.

and there is one who is hated from much

20

An illustration from the mouth of a foolish
talk.

person will be rejected,

6

There exists one who keeps silent, for he

for he will not tell it at its proper time.
does not have an answer,
and there is one who keeps silent, since

21

There exists a person who is prevented from
he knows the proper time.
sinning by indigence,

7

A wise person will be silent until a proper
and in his rest he will not be
time,
bewildered.

but the swaggerer and fool overstep a

22

There exists a person who destroys his life
proper time.
through shame,

8

He who is excessive with speech will be
and he will destroy it due to a fool.

loathed,

23

There exists a person who promises to a
and he who pretends to authority will be
friend a favor out of shame
hated.

and made him an enemy to no purpose.

[*How good that when one is rebuked, one
shows repentance,]*

24

A lie is an evil blemish on a person;

[*for thus shall you escape willful sinning.]*

it will persist in the mouth of the
uneducated.

9

A man has success in evil things,

25

Preferable is a thief over one who persists in
and there is a windfall resulting in loss.

a lie,

10

There exists giving that will not profit you,
but both will inherit destruction.

and there exists giving of which the

26

A lying person's character is dishonor,
repayment is double.

and his shame is constantly with him.

11

There exists loss for the sake of reputation,
and there exists a person who from a low

ILLUSTRATIVE SAYINGS

estate raised his head.

27

The wise person will apply himself in few

12

There exists a person who buys much for a
things,

little

and a prudent person will please nobles.

and pays for it seven times.

28

He who tills the soil will raise up his heap,

13

The wise person will make himself beloved

and he who pleases nobles will atone for

in a few things,

injustice.

but favors of foolish ones will be poured

29

Friendly gift and presents blind the eyes of

out.

wise persons,

14

A gift of a fool will not profit you,

and like a muzzle on a mouth they turn

[*and likewise also that of a grudging person*

away reproofs.

on account of his compulsion,]

30

Hidden wisdom and unseen treasure,
for his eyes are many instead of one.

what profit is there in both?

15

He will seldom give and reproach often,

31

Better is a person who hides his
and he will open his mouth like a

foolishness

herald;

than a person who hides his wisdom.

today he will lend and ask back

[*32 Better is implacable endurance in seeking the
tomorrow;*

Lord]

such a person is hateful.

[*than a spurious charioteer of one's own life.]*

16

A foolish person says, "I do not have a
friend,

and there is no gratitude for my good

21 Child, you sinned; do not add any longer,

and concerning your former ones petition.
deeds."

2

As from before a snake, flee from sin,

Those who eat his bread are mean in

for if you approach, it will bite you;

tongue.

it's teeth are lion's teeth,

17

How often and how many will ridicule him?

destroying people's lives.

aLacking in Gk bOr *bribes*

736

sirach 21-22

3

All lawlessness is like a two-edged sword;

and like manacles on one's right hand.

for its wound there is no healing.

20

A foolish person raises his voice in

4

Consternation and insolence will desolate
laughter,
wealth;
but a clever man will scarcely smile in
so an arrogant person's house will be
silence.
uprooted.

21

Like a golden ornament is instruction to a
5
A poor person's petition is from the mouth
prudent person,
to his ears,
and like a bracelet on the right arm.
and his judgment comes speedily.

6

One who hates reproof is in the footstep of
22

A foolish person's foot is quick into a house,

a sinner,
but an experienced person will feel
and he who fears the Lord will turn with
restraint in front.
the heart.

23

A fool peeks into a house from a door,

7

Known from afar is he who is mighty in
but an educated man will stand outside.
tongue,

24

It is lack of education for a person to listen
but he who is sensible knows when he
at a door,
makes a slip.

but a prudent person will be weighed
down by dishonor.

8

He who builds his house with others'

money

25

Lips of strangers will tell tales with these

is like one who gathers his stones for a

things,

burial mound.

but the words of prudent persons will be

9

A gathering of the lawless is bundled flax,

placed on a scale.

and a flame of fire is their end.

26

In the mouth of foolish persons is their

10

A way of sinners is leveled out of stones,

heart,

and at its end is a hole of Hades.

but in the heart of wise persons is their

mouth.

11

He who keeps the law gains mastery over

27

When an impious person curses the satan,
the object of his thought,

he curses his own soul.

and consummation of the fear of the

28

He who whispers defiles his own soul,

Lord is wisdom.

and he will be hated in a

12

He who is not clever shall not be instructed,
neighborhood.

but there is a cleverness that increases

bitterness.

13

A wise person's knowledge will increase like

22 A sluggard has been compared to a filthy
stone,

a flood,
and everyone will hiss at his dishonor.
and his counsel is like a spring of life.

2

A sluggard has been compared to cow dung

14

The inward parts of a foolish person are
of dunghills;
like a broken vessel,
everyone who picks it up will shake off
and he will not master any knowledge.
his hand.

15

A wise word—if one who understands hears

3

A father's shame is in engendering an
it,
ineducable son,
he will praise it and will add to it.
but a daughter is born at a loss.

He who lives luxuriously heard and was

4

A prudent daughter will obtain a husband

displeased with it,

of her own,

and he turned it aside behind his back.

and she who is put to shame is as a grief

16

A foolish person's explanation is like a

for a begetter.

burden on a journey,

5

The impudent woman shames father and

but upon the lips of an intelligent person

husband,

grace will be found.

and she will be held in dishonor by both

17

The mouth of a prudent person will be

of them.

sought in an assembly,

6

Untimely narration is music during
and his words they will ponder in their
mourning,
heart.

but whips and instructions are wisdom at
any time.

18

Like a house that has been razed, so is

[7

Children who have a rearing in a good life]

wisdom to a foolish person,

[*will hide the lowly birth of their own*

and an ignorant person's knowledge is

begetters.]

meaningless words.

[8

Children who take pride in contempt and lack

19

On a thoughtless person's feet education is

of instruction]

fetters,

[*sully the good birth of their own family.*]

al.e. God's bLacking in Gk cOr *discipline*

sirach 22-23

737

9

He who teaches a foolish person is one

be not concerned, for reconciliation is

gluing together a potsherd,

possible—

one arousing a sleeper out of a deep

with the exception of reproach and

sleep.

arrogance and revealing a secret and

10

He who recounts to a foolish person is

a treacherous blow—

recounting to one who is drowsy,

in these cases any friend will flee.

and at the conclusion he will say, "What is it?"

23

Gain your fellow's trust in poverty

11

Weep over a corpse, for he has left the
so that in his prosperity you may be filled
light,

as well;

and weep over a foolish person, for he
in a time of distress stay with him
has left understanding behind.

so that in his inheritance you may be a

Weep sweetly over a corpse, because he died,
joint heir.

but the life of the foolish person is a

[*For one should not always despise the outline,]*

sorry plight beyond death.

[*nor is a rich person admirable when he has*

12

Mourning for a corpse is for seven days,

no purpose.]

but for a foolish and impious person, it is

24

Preceding a fire there are a furnace's vapor

all the days of his life.

and smoke;

so preceding bloodshed there are

13

Do not increase speech with a fool,
abuses.

and do not go to an unintelligent person;

25

I will not be ashamed to shelter a friend,
[*for when a person is without sense, he will*
and from before him I will never hide.
bring to nothing everything of yours;]

26

And if bad things will happen to me on his
keep away from him, lest you have trouble,
account,

and you will not be sullied by his shaking
everyone who hears will guard against
off;

him.

stay clear of him, and you will find rest,

and you will never be wearied by his

27

Who will grant a guard upon my

madness.

mouth

14

What will be heavier than lead?
and a shrewd seal upon my lips,
And what name does he have but
lest I fall because of them
“foolish person”?
and my tongue destroy me?

15

Sand and salt and a lump of iron
are easier to bear than an unintelligent
O Lord, Father and Master of my life,
person.

23 do not abandon me to their design,
and do not let me fall among them.

16

A tie-beam fastened into a building

2

Who will set whips upon my thought

will not be loosed by an earthquake;
and discipline of wisdom upon my
so a heart firmly set upon a thought from

heart

counsel

so that they might not spare my faults of

will not be afraid at any time.

ignorance

17

A heart fixed upon thoughtful
and he shall not let their sins go?—

understanding

3

that my acts of ignorance may not be

is like an engraved ornament on a

multiplied,

smooth wall.

and my sins may increase,

18

Pebbles lying on a high surface

and I will fall before my adversaries,

will never endure against a wind;

and my enemy will rejoice over me.

so a heart in dread at the thought of a

[*Far from them is the hope of your mercy.*]

foolish person

4

O Lord, Father and God of my life,
will never endure against any fear.

do not give me a lifting up of eyes,

5

and turn desire away from me.

19

He who pricks an eye will draw down tears,

6

Let not the belly's appetite and sexual
and he who pricks a heart brings to light
intercourse seize me,
feelings.

and do not give me over to a shameless

20

He who throws a stone at birds scares them
soul.

off,

and he who insults a friend dissolves a

DISCIPLINE OF THE MOUTH

friendship.

7

Listen, children, to discipline of the

21

If you draw a sword on a friend,

mouth,

do not despair, for a way back is

and he who observes it will never be

possible.

caught.

22

If you open youra mouth against a friend,

8

By his lips a sinner will be seized,

aLacking in Gk

738

sirach 23-24

and an abusive person and an arrogant

19

And people's eyes are his fear,

person will be made to stumble by

and he was unaware that the eyes of the

them.

Lord

9

Do not accustom your mouth to an oath,
are ten thousand times brighter than the
and do not become used to the naming
sun,
of the Holy One.

as they look upon all the ways of human

10

For just as a domestic who is constantly

beings

scrutinized

and as they look into obscure parts.

will not be wanting for a bruise,

20

Before all things were created, they were

so also he who swears and always speaks the

known to him,

name

so also after they were completed.

will never be cleansed from sin.

21

This one will be punished in the streets of

11

A man of many oaths will be full of

the city,

lawlessness,

and when he did not suspect it, he will

and a scourge will not depart from his

be seized.

house;

if he errs, his sin is upon him,

22

So also a woman when she leaves her

and if he disregards it, he has sinned

husband

doubly,

and presents an heir by another.

and if he swore in vain, he will not be

23

Now, first, she disobeyed the law of the

justified,

Most High,

for his house will be full of distress.

and second, she committed a wrong

against her husband,

12

There is a way of speaking that compares

and third, she committed adultery by an

with death;

illicit act

let it not be found in the inheritance of
and presented children by another man.

Iakob;

24

She herself shall be brought out into an
for all these things shall stand away from
assembly,

the pious,

and there will be a visitation on her

and they shall not wallow in sins.

children.

13

Do not let your mouth become used to lewd

25

Her children will not spread out into a

want of education,

root,

for there is in it a word of sin.

and her branches will not bear fruit.

14

Remember your father and mother,

26

She will leave behind her memory for a curse,

for you sit in council among nobles,

and her reproach will not be blotted out.

lest you forget yourself before them

27

And those who are left behind will know

and act foolishly by your habit,

that nothing is better than fear of the

and you will wish that you were never born,

Lord,

and you will curse the day of your birth.

and nothing is sweeter than to heed

15

A person who is accustomed to words of

commandments of the Lord.

reproach,

[*28 It is a great glory to follow God,]*

in all his days, will never be instructed.

[*and for you to be received by him is length
of days.]*

16

Two kinds multiply sins,

and a third will bring on wrath.

PRAISE OF WISDOM

A hot temperament like a burning fire

Wisdom will praise her soul,

will never be quenched until it is

24 and in the midst of her people she will

consumed;

boast.

a person who is sexually promiscuous with

2

In an assembly of the Most High she will

at the body of his flesh
open her mouth,
will never cease until a fire burns out.
and before his power she will boast.

17

To a sexually promiscuous person all bread

3

“I came forth from the mouth of the Most
is sweet;

High,

he will never grow weary until he dies.
and like a mist I covered earth.

18

There is a person who transgresses against

4

I encamped in the heights,

his bed,

and my throne was in a pillar of cloud.

saying in his soul, “Who will see me?”

5

A circle of sky I encircled alone,
Darkness surrounds me, and the walls will
and in the deep of abysses I walked.
hide me,

6

In the waves of the sea and in all the earth
and no one will see me. Why am I discreet?
and in every people and nation I led.
The Most High will never remember my

7

With all these I sought repose,
sins.”
and in whose inheritance I would settle.
al.e. his own flesh and blood

sirach 24-25

739

8

“Then the creator of all commanded me,
an inheritance for the gatherings of

and he who created me put down my
lakob.

tent

[*24 Do not cease to be strong in the Lord,]*

and said, 'Encamp in Iakob,

[*and cling to him so that he might strengthen*

and in Israel let your inheritance be.'

you.]

9

Before the age, from the beginning, he

[*The Lord Almighty alone is God,]*

created me,

[*and there is no savior beside him.]*

and until the age I will never fail.

25

It fills wisdom like Phison

10

In a holy tent I ministered before him,

and like Tigris in days of new thingsc.

and thus in Sion I was firmly set.

26

It supplies understanding like Euphrates

11

In a beloved city as well he put me
and like Jordan in days of harvest,
down,

27

It shines forth education like light,
and in Jerusalem was my authority.
like Geon in days of vintage.

12

And I took root among a glorified people,
in the portion of the Lord is my

28

The first man did not complete knowing
inheritance.

herd,

and so the last one did not track her out;

13

“Like a cedar I was raised up in Lebanon,

29

for her thought was filled from the sea,
and like a cypress in the mountains of
and her counsel from the great abyss.

Aermon.

14

Like a palm I was raised up in Aiggada,

30

And I, like a canal from a river
and like rosebushes in Iericho,
and a water channel, issued forth into an
like a good-looking olive tree in a plain,
orchard.

and I was raised up like a plane tree.

31

I said, "I will water my garden,

15

Like cinnamon and camel's thorn for
and I will drench my flower bed."

spicesa,

And look! The canal turned into a river for
and like choice myrrh I gave forth a
me,
fragrance,
and my river turned into a sea.

like galbanum and onycha and stacte

32

Still I will again make education enlighten
and like the vapor of frankincense in a
like dawn,
tent.

and I will shine theme forth to far off.

16

I, like a terebinth, spread out my

33

Still I will again pour out teaching like
branches,
prophecy,

and my branches were branches of glory
and I will leave it behind for generations

and grace.

of eternity.

17

I, like a vine, budded forth favor,

34

See that I have not toiled for myself alone

and my blossoms were the fruit of glory

but for all who seek itf out.

and wealth.

[*18 I am a mother of love that is beautiful, and of*

My soul found passion in three things,

reverence]

25 andthesearebeautifulbeforetheLord

[*and of knowledge and of devout hope,]*

and human beings:

[*and I give itb together with all my children;]*

harmony of brothers and friendship of

[*they are ever-generating, to those who are*

fellows

being picked by him.]

and a wife and husband who
accommodate each other.

19

“Come to me, you who desire me,

2

But three kinds my soul hates,
and from my produce be filled.

and I was offended at their life:

20

For the memory of me is sweet beyond
an arrogant poor person and a rich liar,
honey,

an old adulterer lacking in
and the inheritance of me beyond a
understanding.

honeycomb of honey.

21

Those who eat me will hunger for more,

3

If in youth you have not gathered,
and those who drink me will thirst for
how then in your old age could you
more.

find?

22

He who obeys me will not be ashamed,

4

How beautiful a thing is judgment in gray-
and those who work with me will not
haired women,
sin.”

and to discover counsel in elderly men,

5

How beautiful is the wisdom of aged

23

All these things are the book of the

persons

covenant of the Most High God,
and thought and counsel in venerable
a law that Moyses commanded us,
persons.

aPossibly *of spices*; + *I gave off a fragrant smell* = Ra. bl.e.
love that is beautiful cl.e. *spring* dl.e. *wisdom* eAntecedent
unclear fPossibly *her*

740

sirach 25-26

6

A garland of aged persons is great

slack hands and weakened knees

experience,

are from a woman who does not make

and their boast is fear of the Lord.

her husband happy.

24

From a woman is the beginning of sin,

7

Nine suppositions I deem happy in mya

and because of her we all die.

heart.

25

Do not give water an outlet

and a tenth I will speak with mya tongue:

nor freedom of speech to a wicked wife.

a person who is glad over children,

26

If she does not walk baccording to your

who lives and looks at the downfall of

handsb,

his enemies.

ccut her off from your fleshc.

8

Happy is he who dwells with a sensible wife

and who did not slip with the tongue

Happy is the husband of a good wife,

and who did not become a slave to one

26 anddoubledisthenumberofhisdays.

unworthy of himself.

2

A courageous wife gladdens her husband,

9

Happy is he who found prudence,

and he will fulfill his years in peace.

and he who recounts to the ears of

3

A good wife is a good portion;

people who listen.

she will be given as a portion to the one

10

How great is he who finds wisdom,
who fears the Lord.

but there is none above him who fears

4

When rich or poor, a good heart,
the Lord.

at every moment a cheerful face!

11

Fear of the Lord surpassed everything;

5

Of three things was my heart wary,
he who possesses it—to whom shall he
and in the face of a fourth I was frightened:
be compared?

a slander by a city, an assembly of a mob

[*12 Fear of the Lord is the beginning of loving*

and false accusation, all miserable

him,]

beyond death!

[*but faith is the beginning of clinging to*

6

Pain of heart and sorrow is a woman who is

him.]

a rival to a wife,

and a lash of a tongue is she who shares

13

Any wound, and not a wound of the heart,

with everyone.

and any wickedness, and not the

7

A chafing ox-yoke is a wicked wife;

wickedness of a woman;

he who holds her is like him who grasps

14

any attack, and not the attack of those who

a scorpion.

hate,

8

A great wrath is a drunken wife,

and any vengeance, and not the
and her shameful conduct she will not
vengeance of enemies.

hide.

15

There is no head beyond a snake's head,

9

A wife's fornication is in her eyes' haughty

and there is no anger beyond a woman's

looks,

anger.

and it will be recognized in her eyelids.

16

I shall be content to live with lion and

10

Over a wanton daughter keep strict watch,

dragon,

otherwise when she discovers release for

rather than to live with a wicked woman.

herself, she will use it,

17

A woman's wickedness alters her

11

After an impudent eye watch out,
appearance,

and do not be surprised if she does

and it darkens her face like a bear.

wrong to you.

18

Among his neighbors her husband will

12

When a traveler is thirsty, he will open his

recline

mouth

and involuntarily groaned bitter things.

and will drink from any water that is

19

Any evil is small touching a woman's evil;

near;

may a sinner's lot of befall her.

she will sit opposite every staked

20

A sandy ascent for the feet of an elderly

and she will open quiver to arrow.

man,

so is a garrulous woman to a quiet

13

A wife's charm will delight her husband,

husband.

and her skill will put fat on his bones.

21

Do not fall down upon a woman's beauty,

14

A gift from the Lord is a silent wife,
and do not yearn after a woman.
and there is no exchange for her

22

Wrath and shamelessness and great disgrace
disciplined soul.

is a wife

15

Charm upon charm is a modest wife,
if she provides for her husband.

and there is no standard weight good

23

A dejected heart and a sullen face
enough for a self-controlled soul.

and a wound of the heart is a wicked

16

When the sun rises in the heights of the
wife;

Lord—

aLacking in Gk bl.e. *as you direct* cl.e. *divorce her* dl.e.
membrum virile

sirach 26-27

741

also a good wife's beauty, an ornament of

Many have sinned on account of cash,

her home.

27 and whose eyes seek to increase will avert an

17

When a lamp shines forth upon a holy
eye.

lampstand—

2

Between joints of stones a peg will be
also beauty of face upon stable age.

driven,

18

Golden pillars upon a silver base—

and between selling and buying sin will
also beautiful legs upon well-balanced
be wedged.

feet.

3

If one does not hold fast in fear of the Lord,
quickly, with speed, his house will be

[*19 Child, preserve intact the prime of your
overthrown.*

adulthood,]

[and do not give your strength to

4

With a shaking of a sieve, refuse remains—

strangers.]

so a person's offal in his reasoning.

[20 When you have sought out a fertile plot of an

5

A kiln tests a potter's vessels,

entire plain,]

and a person's test is in his deliberation.

[sow your own seed confident in your

6

Its fruit brings to light a tree's cultivation—

excellent descent.]

so reasoning notions of a person's heart.

[21 Thus, your offspring, surrounding you]

7

Before reasoning do not commend a man,

[and having the confidence of excellent

for this is the test of people.

descent, will become great.]

[*22 A hired woman will be regarded as equal to*

8

If you pursue what is just, you will take hold

spittle,]

and wear it like a full-length robe of

[*but a married one will be regarded as a*

glory.

tower of death to those who use

9

Birds will nest with those like them,

hera.]

and truth will come back to those who

[*23 An impious woman will be given as a portion to*

practice it.

a lawless man,]

10

A lion lies in wait for prey,

[*but a pious woman is given to him who*

so sin for people who practice injustices.

fears the Lord.]

[*24 A shameless woman will exhaust*

11

The narrative of a pious person is always

dishonor,]

wisdom,

[*but a decorous daughter will revere even her*

but the fool changes like the moon.

husband.]

12

In the midst of unintelligent persons watch

[*25 A wanton wife will be regarded as a dog,]*

closely for occasion,

[*but she who has shame will fear the*

but in the midst of thoughtful persons

Lord.]

keep going.

[*26 A woman who honors her own husband will*

13

The narrative of foolish persons is an

appear wise to everyone,]

offense,

[but she who dishonors him with arrogance

and their laughter is in wantonness of

will be known to all as impious.]

sin.

[Happy is the husband of a good wife,]

[for the number of his years will be

14

Talk with much swearing will make the hair

double.]

stand on end,

[27 A loud-mouthed and talkative wife]

and their strife is a stopping up of ears.

[like a trumpet of war will observe a rout,]

15

A shedding of blood is the strife of the

[and the soul of any person who lives in a

arrogant,

manner like these]

and their railing is miserable to hear.

[*will lead his life in the confusions of war.]*

16

He who reveals secrets has destroyed trust

28

By two things has my heart been grieved,

and will never find a friend for his soul.

and by a third anger came upon me:

17

Show a friend affection, and keep faith with

a warrior wanting on account of indigence

him,

and intelligent men when they are treated

but if you reveal his secrets, do not follow

contemptuously:

after him.

a person brought from righteousness to

18

For just as a person bdestroyed his corpseb,

sin,

so you destroyed your fellow's friendship.

the Lord will prepare him for the sword.

19

And as you let a bird go free from your

hand,

29

A merchant will scarcely be delivered from

so you let go of your fellow, and you will

wrongdoing,

not catch him.

and a retailer will not be innocent of

20

Do not pursue him, because he has

sin.

withdrawn far off,

aLacking in Gk bGk uncertain

742

sirach 27-28

and he has escaped like a gazelle from a
and rememberb the covenant of the Most
trap.

High, and overlook a mistakec.

21

Because it is possible to bind up a wound,
there is also reconciliation for abuse,

8

Refrain from strife, and you will reduce sins,
but he who revealed secrets was without
for a hot-tempered person will kindle
hope.

strife

9

and a sinful man will disturb friends,

22

One who winks an eye devises evil things,

and among people at peace he will cast

and he who knows him will turn away

slander.

from him.

10

In proportion to a fire's wood, so will it

23

Before your eyes his mouth will be sweet,

burn,

and at your words he will be amazed,

and in proportion to the obstinacy of

but later he will distort his mouth,

strife, it will increase;

and with your words he will give

in proportion to a person's strength, will his
offense.

anger be,

24

I hated many things, and I did not become
and in proportion to his wealth, he will
like him,

raise up his wrath.

and the Lord will hate him.

11

A quarrel being hastened kindles a fire,

25

He who throws a stone high up throws on
and strife in a hurry sheds blood.

his head,

12

If you blow on a spark, it will flame up,
and a treacherous blow will open up

and if you spit on it, it will be

wounds.

extinguished,

26

He who digs a hole will fall into it,
and both will proceed out of your
and he who sets a trap will get caught in
mouth.

it.

27

He who does wickedness—it will be rolled

13

Curse a slanderous and double-tongued
onto him,
person,
and he will never recognize whence it has
for he has destroyed many who are at
come to him.
peace.

28

14

d

Mocking and reproach belong to an

A third tongued has shaken many

arrogant person,

and separated them from nation to

and vengeance, like a lion, will lie in wait

nation

for him.

and demolished strong cities

29

Those who are glad at the fall of pious

and overturned the houses of nobles.

persons will get caught in a snare,

15

dA third tongued has cast out courageous

and sorrow will consume them before

women

their death.

and deprived them of their labors.

16

He who pays heed to it will never find rest,

30

Ire and anger, these also are abominations,

nor will he encamp with quiet.

and a sinful man will have possession of

17

A whip's blow produces a welt,

them.

but a tongue's blow will break bones.

18

Many have fallen by a dagger's edge,

but not like those who have fallen

28 Hewhoavengeswilldiscovervengeance

from the Lord,

because of a tongue.

and when he observes carefully, he will

19

Happy is the one protected from it,

carefully observe his sins.

who has not endured in its anger,

2

Forgive your neighbor a wrong,

who has not dragged its yoke

and then, when you petition, your sins

and with its fetters has not been bound.

will be pardoned.

20

For its yoke is a yoke of iron,

3

A person harbors wrath against a person—

and its fetters are fetters of bronze.

and will he seek healing from the Lord?

21

A wicked death is its death,

4

Does he not have mercy on a person like
and Hades is more advantageous than it.

himself

22

It will never prevail over pious persons,
and petition concerning his sins?
and in its flame they will not be burned.

5

His being flesh maintains ire—

23

Those who forsake the Lord will fall into it,
who will make atonement for his sins?
and in them it will burn, and it will never

6

Remember the end things, and cease to be
be extinguished;
at enmity;
it will be sent after them like a lion,
rememberb corruption and death, and
and like a leopard it will injure them.
cleave to the commandments.

24a

See! Fence your property with thorns,

7

Remember commandments, and do not be

25b

and make for your mouth a door and a

irate with your fellow,

bolt.

aI.e. *the Lord* bLacking in Gk cOr *sin of ignorance* dPossibly
talk of a third party

sirach 28-30

743

24b

Lock up your silver and gold,

14

A good man will give surety for his fellow,

25b

and make for your words a balance and a

and he who lost shame will abandon

weight.

him.

26

Take heed lest you slip by it;

15

A guarantor's kindness do not forget,
do not fall before one who lies in wait.
for he gave his soul on your behalf.

16

A guarantor's goods a sinner will ruin,

17

He who does mercy will lend to his fellow,

and an ungrateful person will

29 and he who prevails with his hand keeps

intentionally abandon one who
the commandments.

rescues.

2

Lend to your fellow in his time of need,

18

Surety destroyed many who were prosperous
and again pay back your fellow at the
and tossed them about like a wave of the
proper time.

sea;

3

Firmly establish a word, and be trustworthy
powerful men it exiled,
with him,

and they wandered among foreign
and on every occasion you will find what
nations.

you need.

19

A sinner will fall into surety,

4

Many regarded a loan as a windfall,
and as he pursues profit-taking, he will
and they caused trouble for those who
fall into lawsuits.

helped them.

20

Assist your fellow according to your

5

Until he receives it, he will kiss his hands,
ability,
and about his fellow's money he lowers
and take care for yourself that you do not

hisa voice,

fall.

and at the moment for repayment he will

delay for time

21

Life's beginning is water and bread and
and will pay back words of apathy,

clothing

and he will blame the time.

and a house for hiding indecency.

6

If he is capable, he will recover scarcely

22

Better is the life of a poor person under a

half,

shelter of rafters

and he will consider that as a windfall;

than splendid foods among strangers.

but if not, he has defrauded him of his

23

With little or much have contentment,

money,

and you will never hear reproach for

and he has needlessly made him an

being a sojourner.

enemy;

24

It is a miserable life going from house to

curses and insults he will repay him,

house,

and instead of glory he will repay him

and where you will be a sojourner, you

dishonor.

shall not open your mouth.

7

Many turned away not because of

25

You will entertain and provide drink for no

wickedness;

thanks,

they were wary of being defrauded

and besides, you will hear bitter words

needlessly.

such as these,

26

“Come here, sojourner; prepare a table,

8

Nevertheless, with a lowly person be

and if there is something in your hand,

patient,

feed me.”

and do not make him wait for charity.

27

“Go away, sojourner, because of good

9

On account of the commandment, assist a
repute;
needy person,
my brother came to me for a visit; I need
and according to his need do not turn
the house.”
him away empty.

28

These are hard things for a person with

10

Lose silver for the sake of a brother and a
pride,
friend,
criticism about being a sojourner and
and do not let it corrode under the stone
reproach from a money-lender.
unto destruction.

11

Dispose of your treasure according to the

CONCERNING CHILDREN

commandments of the Most High,
He who loves his son will persist in
and it will profit you more than gold.

30 whippinghim

12

Store up charity in your treasuries,
so that he may be glad at his outcome.
and it will deliver you from every

2

He who instructs his son will profit by him,
affliction.

and among acquaintances he will boast

13

More than a shield of might and more than
about him.

a spear of weight,

3

He who teaches his son will make his

it will fight against your enemy on your

enemy envious,

behalf.

and before friends he will exult in him.

aLacking in Gk

744

sirach 30-31

4

His father passed away and is as though he
and exultation is a man's length of days.

did not die,

23(24) Deceive your soul, and comfort your heart,

for he left behind him a person like

and remove grief far from you.

himself.

(25) For many has grief destroyed,

5

In his life he saw and was glad,

and there is no advantage in it.

and at his end he was not grieved.

24(26) Jealousy and anger lessen days,

6

Against enemies he has left behind an

and before the proper time anxiety brings

avenger

old age.

and one who repays a kindness to

25(27; 33.13b)A cheerful and good heart at meats

friends.

will take care of its food.

7

When one cherishes a son, one will bind up

(34).1Wakefulness over wealth wastes away

his wounds,

31 flesh,

and with every cry one's insides will be

and anxiety about it removes sleep.

troubled.

2

Anxiety over wakefulness will remove

8

An unbroken horse turns out stubborn,
sleepiness,

and a son when given free reign turns out
and a severe illness will carry off sleep.

rash.

3

A rich person toiled at the accumulation of

9

Coddle a child, and it will terrorize you;
money,

play with him, and he will grieve you.

and in rest he fills himself with his

10

Do not laugh together with him, lest you
delicacies.

suffer together,

4

A poor person toiled for a diminution of
and in the end you will gnash your
life,
teeth.

and in rest he becomes needy.

11

Do not give him license in his youth,
[*and do not overlook his ignorances.*]

5

He who loves gold will not be justified,

12

[*Bend his neck in youth.*]

and he who pursues profits will be led
Bruise his sides while he is an infant,
astray by them.

lest, when he becomes stubborn, he will

6

Many were given over to ruin because of
disobey you,
gold,

[*and you will have distress of soul from him.*]

and their destruction has happened in

13

Instruct your son, and work with him,

front of them.

lest by his disgraceful behavior you

7

It is a block for stumbling for those who are

become offended.

possessed by it,

and every fool will be taken captive by it.

14

Better a poor person healthy and strong in

8

Happy is a rich person who was found

constitution

blameless

than a rich person scourged in his body.

and who did not go after gold.

15

Health and vigor are better than any gold,

9

Who is he and shall we call him happy?

and a robust spirit than boundless

For he did wonders among his people.

worldly weal.

10

Who has been tested by it and been made

perfect?

CONCERNING FOODS

And it will be as a boast for him.

16

There is no wealth better than health of

Who was able to transgress and did not

body,

transgress,

and there is no gladness beyond joy of

and to do evil and did not do so?

heart.

11

Therefore his good things will be confirmed,

17

Better death than a bitter life,

and his acts of charity an assembly will

and eternal repose than chronic
recount.

sickness.

18

Good things poured out on a mouth that is

12

Were you seated at a great table?

shut

Do not open your throat at it.

are offerings of food set on a grave.

(13) And do not say, "Indeed how many are the

19

Of what use is a fruit offering to an idol?

things on it!"

For it will neither eat nor smell.

(20) So is he who is banished by the Lord.

13(14)Remember that a wicked eye is an evil thing.

20(21) Whoever sees with the eyes and groans

(15) What was created more wicked than an

is like a eunuch who embraces a maiden

eye?

and groans.

Therefore it sends tears from a whole

[*Thus is he who makes judgments by*

face.

compulsion.]

21(22) Do not give your soul to grief,

14(16) Do not extend a hand for whatever you
and do not afflict yourself by your design.

see,

22(23) Gladness of heart is life for a person,

(17)

and do not crowd for it at a bowl.

sirach 31-32

745

15(18) Consider the things of your fellow afrom

(35).1 They appointed you leader; do not
yourselfa,

32 exal yourself;

and about every matter be thoughtful.

be among them as one of them;

16(19)

(2)

Eat like a human being the things set before

take thought for them, and then sit

you,

down.

and do not chomp, lest you be hated.

2

And when you have performed all your

17(20) Be the first to stop, due to your training,

service, recline

and do not be gluttonous, lest you give

(3)

so that you may be merry on account of

offense.

them,

18(21) And if you sat among rather many,

and due to your good conduct you might

do not extend your hand before they do.

receive a garland.

19(22) For the person of education the little is as

3(4) Speak, O elderly person, for it is fitting for

enough,

you,

and upon his bed he does not gasp for

(5)

with accurate knowledge, and do not
breath.

interrupt the music.

20(24) A sleep of health due to a moderate bowel!

4(6) Where there is entertainment, do not pour

He rose early and his soul with him.

out talk,

(23) The pain of sleeplessness and of nausea

and do not be smart at an inopportune

and colic are with the gluttonous man.

moment.

21(25) And if you were overpowered by foods,

5(7) A ruby seal on a gold ornament

get up, and vomit a distance away, and

is a concert of music at a banquet of

you will have rest.

wine.

22(26) Listen, child, and do not scorn me,

6(8) An emerald seal in a gold setting

and in the end you will acquire my

is a melody of music with sweet wine.

words;

(27) in all of your works be skillful,

7(10) Speak, O young person, if you have need,

(11)

and no illness will ever come upon you.

only twice if you were asked;

23(28)

8(12)

Lips will bless a person munificent with

Summarize your speech; in a few things

respect to bread,

there are many;

and trustworthy is the testimony to his

be as one who knows and at the same

fine quality.

time one who is silent.

24(29)The city will murmur about a wicked one

9(13) In the midst of nobles do not exercise

for bread,

authority,

and accurate is the testimony to his

and where there are old men, do not

wickedness.

prate about many things.

25(30) With wine do not be macho,

10(14) Before thunder lightning hastens,

for wine has destroyed many.

and goodwill will go before a modest

26(31) A furnace tests steel by dipping;

person.

thus wine tests hearts in strife of the

11(15) Awaken in time, and do not bring up the

proud.

rear;

27(32) Equal to life is wine for human beings,

depart for home, and do not be idle.

if you drink it in cits measurec.

12(16) There play, and do the things you desire,

(33) What is life to one who lacks wine?

and do not sin by arrogant speech.

(35)

13(17)

And it was created from the beginning for

And in addition, bless the one who made

gladness.

you

28(36) Joy of heart and gladness of soul
and intoxicates you with his good things.
is sufficient wine drunk at the proper

14(18)

time.

He who fears the Lord will accept

29(39) Bitterness of soul is much wine drunk
instruction,

amid provocation and stumbling.

and those who rise early will find

30(40) Drunkenness increases a fool's temper for
approval.

15(19)

hurt,

He who seeks the law will be filled with it,

since it reduces strength and adds

and he who is hypocritical will stumble
wounds.

on it.

31(41)

16(20)

At a banquet of wine do not reprove your
Those who fear the Lord will get a verdict,
fellow,
and they will kindle right acts like a
and do not scorn him in his gladness;
light.

(42)

17(21)

do not speak to him a word of reproach,
A sinful person will turn away reproof,
and do not distress him with demanding
and according to his will, he will find a
repayment.

judgment.

al.e. *put yourself in his place* bLacking in Gk cl.e.
moderation

746

sirach 32-33

18(22) A man of deliberation will never overlook a
so are human beings in the hand of him
thought;

who made them,

the stranger and the arrogant will not
to repay them according to his judgment.

cowar from fear.

19(24)Do nothing without deliberation,

14(15)Good is opposite evil,

and do not feel regret when you have

and life is opposite death;

acted.

so a sinner is opposite a pious person.

20(25)On a path of stumbling do not go,

15

And so look at all of the works of the Most

and do not stumble on rocky ground.

High,

21

Do not trust an unexplored road,
two by two, one opposite the other one.

22(26)and guard against your children.

23(27)In every deed trust your soul,

16

As a last one, it was I who kept vigil,
for this as well is a means of keeping the

(30.25)

as one who gleaned after the grape-
commandments.

pickers.

17(25)By the blessing of the Lord I arrived first,

24(28)He who has faith in the law attends to the

and like one who picks grapes I filled a

commandments,

wine vat.

and he who trusts in the Lord will not

18(26)Consider that I have not labored for myself

suffer loss.

alone

but for all those who seek instruction.

19(27) Listen to me, nobles of the people,

33 (36).1 No evil will befall him who fears the

Lord,

and leaders of the assembly, give ear.

but in a test he will also be delivered in

turn.

20(28) To son and wife, to brother and friend

2

A wise man will not hate the law,

do not give authority over you in your

but he who is hypocritical with it is like a

lifetime,

boat in a storm.

and do not give your property to another,

3

An intelligent person will trust in a word,

lest you change your mind and ask for it.

and the law for him is as trustworthy

21(29) While you are still alive and there is breath

(4)

as an inquiry of the clear ones.

in you,

do not exchange yourself with any flesh.

4

Prepare a speech, and so you will be heard;

22(30) For it is better that your children ask of you

consolidate instruction, and reply.

than that you should look to the hands

5

The emotions of a foolish person are like a

of your sons.

wheel of a wagon,

23(31) In all your works be one who excels;

and his argument is like a turning axle.

do not bring a stain on your reputation.

6

A horse for breeding is like a mocking

24(32) In the day of the completion of the days of
friend;

your life

underneath anyone who sits on him, he
and at the moment of death, distribute
whinnies.

an inheritance.

7

Why is a day superior to a day,

25(33) Fodder and a rod and burdens for a donkey;

when all the light of a day of a year is

bread and instruction and work for a

from the sun?

domestic.

8

By the Lord's knowledge they were marked

26(34) Work with instruction, and you will find rest;

off,

let loose his hands, and he will seek

and he made seasons and feasts different.

freedom.

9(10) Some of them he exalted and hallowed,

27(35)A yoke and a thong will bow a neck,

and some of them he established for a

and for a wicked domestic there are racks

number of days.

and tortures.

10

And all human beings are from the ground,

28(36)Put him to work so that he might not be

and out of earth Adam was created.

unoccupied,

11

In fullness of knowledge the Lord marked

29(37)for lack of work has taught much evil.

them off

30(38) Set him to work as is fitting for him,
and made their ways different.

and if he does not obey, make his fetters

12

Some of them he blessed and exalted,
heavy.

and some of them he hallowed and

And do not be excessive over any flesh,
brought near to himself;

and without judgment do not do

some of them he cursed and brought low
anything.

and turned them out of their position.

13

Like a potter's clay in his hand,

31(39) If you have a domestic, let him be like you,

(14)

to fashion it according to his liking,

because with blood you acquired him;

al.e. *stallion*

sirach 33-35

747

if you have a domestic, treat him like a

a shelter from the burning heat and shade

brother,

from midday,

because you will need him like your own

a guard against stumbling and a help

soul.

against falling,

32(40)If you do him evil and he departs and runs

20

one who uplifts the soul and enlightens

away,

eyes,

33

on which road will you seek him?

gives healing of life and blessing.

34 (31).1A senseless man has empty and false 21
When one sacrifices from someone unjust, it hopes,

is a blameworthy offering,

and dreams excite fools.

22

and the gifts of lawless persons are not

2

Like one who grasps a shadow and pursues
for approval.

wind,

23

The Most High is not pleased with the

so is he who pays heed to dreams.

offerings of impious persons,

3

An appearance in dreams is athis against

nor by a multitude of sacrifices does he

thata,

forgive sins.

a likeness of a face opposite a face.

24

One who slaughters a son in front of his

4

Of an unclean thing what will become clean?

father

And of a false thing what will be true?

is he who brings a sacrifice from the

5

Divinations and omens and dreams are
property of the needy.

vain,

25

Bread is life for the poor when they are
and as of a woman in labor the heart
destitute;
fantasizes.

he who withholds itc is a person of

6

Unless it has been sent from the Most High
blood.

by a visitation,

26

One who murders his fellow is he who takes

do not give your heart to them.

away a way of living,

7

For dreams have deceived many,

27

and one who pours out blood is he who

and persons who hope in them have

deprives the wages of a hired

fallen.

worker.

8

Without falsehood the law will be

accomplished,

28

One builds, and one tears down—

and wisdom in a trustworthy mouth is

what did they gain more than hard

completeness.

labors?

29

One prays, and one curses—

9

Since a man roamed, he knew many things,
to whose voice will the master listen?

and he who is experienced will tell with

30

When one bathes due to a corpse and when
understanding.

one touches it again—

10

He who had no experience knows few
what did he gain by his washing?

things,

31

So is a person when he fasts for his sins

11

but he who has roamed will increase
and goes again and does the same
cleverness.

things;

12

I have seen many things in my wandering,
who will listen to his prayer,
and more than my words is my
and what did he gain by humbling
understanding.
himself?

13

Frequently I was in danger of death,
and I was saved because of these things.
35 (32).1 HewhokeepstheLaw multiplies
offerings.

14

The spirit of people who fear the Lord will

2

One who makes a sacrifice for deliverance
live,
is he who pays heed to the

15

for their hope is in the one who saves

commandments.

them.

3

One who repays a kindness is one who

16

He who fears the Lord will be timid in

offers the finest flour,

nothing,

4

and he who does an act of charity is one

and he will never be cowardly, because

who makes a sacrifice of praise.

he is his hope.

5

A good pleasure to the Lord it is to

17

Happy is the soul of one who fears the Lord.

withdraw from wickedness,

18

Upon whom is he intent? And who is his

and it is atonement to withdraw from
support?

injustice.

19

The eyes of the Lord are upon those who

6

Do not be seen empty in the presence of the

love him,

Lord,

a shield of dominance and a support of

7

for all these things are for the sake of a

strength,

commandment.

aPossibly *a reflection* bl.e. God cl.e. *life*

748

sirach 35-36

8

An offering of a righteous person enriches

and will gladden them with his mercy.

the altar,

26

Timely is his mercy in a time of distress,
and its pleasing odor is before the Most
as are clouds of rain in a time of drought.

High.

9

A righteous man's sacrifice is acceptable,
(33).1Have mercy on us, O Master, the god
and its memorial will not be forgotten.

36 of all,

10

With a good eye glorify the Lord,

2

and cast the fear of you upon all the
and do not belittle the first fruit of your
nations.

hands.

3

Lift up your hand against foreign nations,

11

With every act of giving brighten your face,
and let them see your dominance.

and with gladness consecrate a tithe.

4

Just as in their presence you have been

12

Give to the Most High according to his
made holy in us,

giving

so in our presence may you be magnified

and with a good eye according to that

in them.

found at hand,

5

And let them know you, just as also we have

13

because the Lord is the one who repays,

known

and he will repay you sevenfold.

that there is no god except you, O Lord.

14

Do not offer a bribe, for he will not accept

6

Renew signs, and change wonders;

it,

7

glorify hand and right arm.

15

and do not be intent on an unrighteous

8

Raise up anger, and pour out wrath;

sacrifice,

9

destroy an adversary, and crush an enemy.

because the Lord is judge,

10

Hasten the time, and remember your
and with him there is no reputation of
determination,
personb.

and let them recount your mighty acts.

16

He will not creceive a personb against a poor

11

In wrath of fire let him who survives be
personc,

consumed,

and he will listen to the petition of one

and may those who harm your people

who is wronged.

find destruction.

17

He will never ignore an orphan's

12

Crush the heads of hostile rulers

supplication,

who say, "There is no one except us!"

nor a widow, if she pours out speech.

(33).13 Gather all the tribes of Jakob,

18

Do not a widow's tears run down upon her

(36).16 and give them an inheritance, as from the

cheek,

beginning.

19

and is not her cry against the one who

17

Have mercy on a people, O Lord, who have

drew them down?

been called by your name,

20

One who serves with goodwill will be

and on Israel, whom you likened to a

accepted,

first born.

and his petition will reach to the clouds.

18

Have pity on the city of your holy precinct,

21

A humble person's prayer passed through
Jerusalem the place of your rest.

the clouds,

19

Fill Sion with a celebration of your mighty
and until it draws near, it will never

acts,

relent,

and your shrine with your glory.

and it will never desist until the Most High

20

Give testimony to your creations in the
takes notice.

beginning,

22

And he will adjudicate for righteous

and raise up prophecies that were in your

persons and will execute judgment.

name.

And the Lord will never be slow,

21

Give a reward to those who wait for you,

nor will he ever be patient regarding

and let your prophets be found

them

trustworthy.

until he crushes the loins of unmerciful

22

Hear, O Lord, a petition of your domestics

persons

according to your good will concerning

23

and will repay vengeance upon the

your people,

nations,

and all who are upon the earth will know

until he removes the multitude of insolent

that you are the Lord, the God of the

persons

ages.

and will shatter the scepters of
unrighteous persons,

23

Any food will the stomach eat,

24

until he repays a person according to his
but there exists food finer than food.

deeds

24

The throat makes proof of foods from a
and the works of human beings

hunt;

according to their notions,

so an intelligent heart of false words.

25

until he judges the case of his people

25

A perverse heart will give grief,

al.e. generosity bOr face cl.e. favor anyone over the poor

sirach 36-37

749

but an experienced person will pay him a

and with an unmerciful person about

back.

generosity of heart,

26

A woman will accept any male,
with an idle person about any work
but there exists a daughter better than a
and with an annual laborer about
daughter.

finishing,

27

A woman's beauty brightens a face,
with an idle domestic about a large task.
and it surpasses a person's every desire.
Do not pay heed to these for any advice.

28

If mercy and gentleness are upon her

12

But rather persevere with a pious man
tongue,
whom you know to be one who keeps
her husband is not like the sons of
commandments,
human beings.

who in his soul is like your soul,

29

He who acquires a wife makes a beginning

and if you stumble, he will suffer with

of a possession,

you.

a helper corresponding to him and a

13

And stand by your heart's counsel,

pillar of rest.

for there is nothing more faithful to you

30

Where there is no fence, property will be

than it.

plundered,

14

For a man's soul is accustomed to inform at

and where there is no wife, he will groan

times

as he wanders.

more than seven sentinels sitting high up

31

For who will trust an unencumbered robber

on a look-out.

as he bounds from city to city?—

15

And above all these, beseech the Most

likewise a person who does not have a nest

High

and who lodges wherever night falls.

so that he may make straight your way in
truth.

37 Every friend will say, "I, too, have been a
friend,"

16

The beginning of every deed is discourse,
but there is a friend who is a friend in
and before every action is counsel.

name only.

17

The track of change is the heart.

2

Will not grief approach unto death,

18

Four destinies appear,
when companion and friend turns into
good and evil, life and death,

an enemy?

and that which continually is lord over

3

O evil notion, how were you involved,
them is the tongue.

to cover the dry land with deceit?

19

There exists a clever man who is an

4

A friend's companion delights in gladness,
instructor of many,
and in a time of distress he will be
and to his own soul he is useless.
opposite.

20

There exists a person skilled in words who is

5

A companion suffers together with a friend
hated;
for his stomach's sake,

this one will be lacking any luxury.

and in the face of battle he will take up a

21

For charm has not been granted to him by
shield.

the Lord,

6

Do not forget a friend in your soul,

because he is deprived of any wisdom.

and do not be unmindful of him in your

22

There exists a person wise in his own soul,
money.

and the fruits of his good sense are bon
the bodyb.

7

Every counselor exalts advice,

23

A wise man will instruct his own people,

but there is one who counsels for himself.

and the fruits of his understanding are

8

Against a counselor guard your soul,
reliable.

and know beforehand what is his need,

24

A wise man will be full of blessing,
for he, too, will give advice for himself—
and all who see him will deem him
lest he cast a lot against you
happy.

9

and say to you, "Your way is fair,"

25

A man's life is in a number of days,
and he will stand aside to see what will
and the days of Israel are without
happen to you.

number.

10

Do not consult with him who views you

26

The wise person among his people will

with suspicion,

inherit honor,

and from those who are envious of you

and his name will live forever.

hide deliberation:

11

with a woman about her rival

27

Child, during your life test your soul,

and with a cowardly person about war,

and see what is bad for it, and do not

with a merchant about business

givec to it.

and with one who buys about a sale,

28

For not everything confers benefit to

with a slanderer about gratitude

everyone,

aOr *it*; antecedent unclear bl.e. *evident to all to see* cl.e.
what is bad

750

sirach 37-38

and every soul is not pleased by

17

Make the weeping bitter and the beating
everything.

fervent,

29

Do not be greedy for every delicacy,
and make mourning according to his
and do not give yourself up to foods.

dignity,

30

For in much food there is illness,
for one day and two for the purpose off
and gluttony will bring one near to

slander,

cholera.

and be comforted for the sake of grief.

31

Because of gluttony, many have died,

18

For from grief issues death,

but he who pays attention will add to

and grief of the heart will cripple

life.

strength.

19

In misery grief too endures,

Honor a physician for his services,

and a poor person's life is a curse of the

38 for indeed the Lord created him.

heart.

2

For healing is from the Most High,

20

Do not give your heart over to grief;
and he will receive a gift from a king.
withdraw from it, when you remember

3

A physician's skill will put up his head,
the end.
and in the presence of nobles he will be

21

Do not forget, for there is no return,
admired.
and him you will not benefit, and

4

The Lord created remedies out of the earth,
yourself you will harm.
and a prudent man will not ignore them.

22

Remember his judgment, because so is
5

Was not water made sweet from wood
yours also.

in order that his strength might be

For me yesterday; for you today!

known?

23

In the resting of the corpse, put to rest his

6

And it was he that gave skill to human

memorial,

beings

and be comforted by it in the departure
in order to be glorified in his marvelous
of his spirit.

deeds.

7

By them heb cured and took away hisc pain.

24

A scribe's wisdom is in the opportunity for

8

He who prepares unguents will make a
leisure,

compound with them,

and he who does less business, it is he

and his works will never be finished,

who will become wise.

and peace from him is upon the surface

25

How shall he who takes hold of a plow

of the earth.

and boasts in the shaft of a goad become

wise,

9

Child, in your illness do not look elsewhere,

when he drives cattle and is engaged in their

but pray to the Lord, and he will heal

tasks

you.

and his talk is about the offspring of

10

Withdraw from error, and direct your

bulls?

hands,

26

He will give his heart to producing furrows,

and from all sin cleanse your heart.

and his sleeplessness is regarding fodder

11

Give a sweet-smell and a memorial of fine

for heifers.

flour,

27

So every artisan and master-artisan,

and enrich an offering d.....d.

who keeps going by night as by day,

12

And give a physician a place, for indeed the
those who cut signets of seals,
Lord created him,
and his patience is to diversify
and do not let him withdraw from you,
ornamentation;
for indeed there is need of him.
he will give his heart to making a painting

13

There is a time when success is in their
lifelike,
hands as well.
and his sleeplessness is to complete the

14

For they will also petition the Lord,
work.
that he might grant them success with rest

28

So a smith sitting near an anvil

and healing for the maintenance of life.

and examining closely works of iron;

15

He who sins before him who made him,

the vapor of the fire will melt his flesh,

may he fall into a physician's hands.

and with the heat of a furnace he will

struggle;

16

Child, let your tears fall over a corpse,

a hammer's sound will renew his ear,

and as one suffering terribly begin a

and his eyes are against the pattern of the

lament,

object;

but in accordance with his decision lay out

he will give his heart to completing works,

his body,

and his sleeplessness is to decorate upon

and do not neglect his burial.

completion.

aPossibly *its* bl.e. *the physician* cl.e. *the patient* dGk
uncertain eOr *its* fPossibly *to prevent* gl.e. Perhaps a

process of reasoning hPerhaps *hit again and again* iPerhaps
right on

sirach 38-39

751

29

So a potter sitting at his work

he will be filled with a spirit of

and turning a wheel with his feet,

understanding.

who always lies down in anxiety about his

He will pour forth words of his wisdom,

work,

and in prayer he will acknowledge the

and every work of his is taken into

Lord.

account.

7

He will direct counsel and knowledge,

30

With his arm he will mold clay
and on his hidden things he will think.
and in front of his feet he will abend its

8

He will illuminate the instruction of his
strengtha;
teaching,
he will give over his heart to completing the
and in the law of the Lord's covenant he
glazingb,
will boast.
and his sleeplessness is about cleaning

9

Many will praise his understanding,
the kiln.
and it will never be blotted out;
his memorial will not depart,

31

All of these relied on their hands,

and his name will live for generations of
and each is skilled in his work.

generations.

32

Without them a city will not be inhabited,

10

Nations will narrate his wisdom,

and they will neither sojourn nor walk

and an assembly will proclaim his praise.

about,

11

If he abides, he will leave behind a name

but they will not be sought for a council of

greater than a thousand,

the people.

and if he rests, it will be favorable for him.

33

And they will not cleave up in the

assembly.

12

Yet being so disposed, I will tell in detail,
On the judge's seat they will not sit,
and I was filled like the full moon.

and disposition of a legal decision they

13

Listen to me, O devout sons, and blossom
will not understand,

like a rose growing by a watery stream.

and they will never shed light on instruction

14

Like incense send out a sweet fragrance,
and judgment,

and send forth a blossom like a lily.

and in illustrationsd they will not be

Spread abroad a voice, and praise together,
found,

and bless the Lord for all his works.

34

but they will support the foundation of an

15

Give majesty to his name,
age,
and acknowledge with praise of him,
and their need is in the execution of a
with songs on the lips and with cinyrase,
craft.

and in this manner you will speak with
acknowledgement.

Save for him who devotes his soul
and who thinks about the law of the

16

“All the works of the Lord, that they are very
Most High!

good,
and every ordinance will occur in its
time.

39 Hewillseekoutthewisdomofallthe
ancients,

17

It is not possible to say, ‘What is this? To

and he will be occupied with prophecies.

what end is this?'

2

He will preserve the narrative of famous

For everything will be sought out in its

men,

time.

and he will penetrate into the twists of

By his word water stood as a heap,

illustrations.

and by an utterance of his mouth,

3

He will seek out the obscurities of proverbs,

reservoirs of water.

and he will be engaged with the riddles

18

By his ordinance is all good pleasure,

of illustrations.

and there is no one who will diminish

4

He will serve among nobles,

his salvation.

and he will appear in front of rulers.

19

The works of all flesh are before him,

He will travel in the land of foreign nations,

and it is not possible to hide from his

for he has tested the good and bad things

eyes.

in people.

20

From age to age he watched,

5

He will devote his heart to rise early

and nothing is a wonder before him.

towards the Lord who made him,

21

It is not possible to say, 'What is this? To

and he will petition in front of the Most

what end is this?'

High,

For all things have been created for their

and he will open his mouth in prayer,

uses.

and concerning his sins he will petition.

22

“His blessing has covered over like a river,

6

If the great Lord wants,

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*

752

sirach 39-40

23

Thus his anger will inherit nations

even to one humbled in earth and ashes,

as when he changed waters into salt

4

from one wearing blue and a garland,

water.

even to the one clothed in coarse linen—

24

His ways are straight for the devout;

5

there are wrath and envy and confusion and

so for the lawless there are pitfalls.

unrest

25

Good things have been created from the
and fear of death and fury and strife.

beginning for the good;

Even at the moment of rest upon a bed,
so for sinners, evil things.

sleep at night confuses his knowledge.

26

The beginning of every necessity for a

6

There is as little as nothing in rest,

human being's life

and he grows weary of that in his sleep as

is water and fire and iron and salt

he does in the day,

and fine wheat flour and milk and honey,

having been troubled by a vision of his

blood of a grape and oil and clothing.

heart,

27

All these things belong to the pious for
like one who has escaped from before
good;
war.

so for sinners they will be turned into

7

At the moment of his need, he awoke,
evil.

even marveling at fear for nothing.

8

With all flesh, from human to animal,

28

“There exist windsa that have been created
and upon sinners seven times more than
for vengeance,

these

and in their wrath they made firm their

9

are death and blood and strife and sword,

scourges;

calamities, famine and ruin and scourge.

at a time of consummation they will pour

10

For the lawless all these things were created,

out strength,

and because of them the flood occurred.

and the wrath of him who made them

11

Everything that is of earth reverts to the

they will abate.

earth,

29

Fire and hail and famine and death,

and everything of water returns to the sea.

all these have been created for vengeance.

30

Teeth of wild beasts and scorpions and

12

Every gift and injustice will be blotted out,

vipers

but good faith will stand forever.

and a sword taking vengeance on

13

The money of the unjust will dry up like a
impious people for destruction.

river,

31

In his commandment they will be
and like loud thunder in a rain storm
gladdened,
they will crash.

and they will be prepared for service on

14

When he opens his hands, he will be glad;
the earth,
so those who transgress will fail at the
and at their times they will not transgress
end.

a word.”

15

The offspring of impious persons will not
multiply branches,

32

Therefore from the beginning I was
and they are foul roots upon a sheer rock.
determined,

16

A reed by any water and river bank
and I thought, and I left it in writing.
will be plucked up before any grass.

33

The works of the Lord, all are good,

17

Kindness is like an orchard with blessings,
and every need he will supply in its hour.
but an act of charity will endure forever.

34

And it is not possible to say, “This is worse

than this,”

18

The life of a self-reliant and a hard-working
for all things will be highly esteemed at a
person will be sweet,
right time.

and above both is he who finds a

35

And now with a whole heart and mouth
treasure.

sing hymns,

19

Children and the building of a city firmly fix
and bless the name of the Lord.

a name,

and above both is a wife considered
blameless.

40 A great engagement was created for every
person,

20

Wine and music gladden a heart,
and a heavy yoke is on Adam's sons
and above both is love of wisdom.

from the day of their exit from their

21

Flute and harp make sweet melodies,
mother's womb

and above both is a pleasant tongue.

until the day of return to the mother of

22

Grace and beauty the eye will desire,

all:

and above both are the first shoots of

2

their considerations and fear of heart—
seed.

thought of apprehension, day of death.

23

Friend and companion meet at the right

3

From the one sitting on a splendid throne,
moment,

aOr *spirits* bLacking in Gk

sirach 40-41

753

and above both is a wife with a husband.

7

Children will blame an impious father,

24

Brothers and aid are for a time of distress,

because on his account they will be

and more than both an act of charity will

reproached.

rescue.

8

Woe to you, impious men,

25

Gold and silver make a foot firm,

who have forsaken the law of the Most

and above both counsel is highly

High.

esteemed.

9

[*For if you multiply, it is for destruction,]*

26

Money and strength will lift up a heart,

and if you are born, you will be born for

and above both is fear of the Lord;

a curse,

there is no want in the fear of the Lord,

and if you die, you will be apportioned a

and with it there is no reason to seek aid.

curse.

27

Fear of the Lord is like an orchard of

10

Everything that is from the earth will go

blessing,

back into the earth;

and more than any glory it covers him.

so impious persons are from a curse to
destruction.

28

Child, a life of begging do not live;
it is better to die than to beg.

11

The grief of human beings is in their bodies,

29

When a man looks to a table belonging to
but a no-good name of sinners will be
another,
blotted out.

his manner of living is not any reckoning

12

Have regard for a name, for it will endure
a life;

for you

he will pollute his soul with food belonging
rather than a thousand great treasures of
to others,
gold.

but a man who is intelligent and who has

13

Of a good life there is a number of days,
been instructed will be on guard.

but a good name will endure forever.

30

In the mouth of a shameless person begging
will be sweet,

14

Maintain instruction in peace, children,
and in his belly a fire will burn.

but hidden wisdom and invisible treasure—
what profit is in either?

15

Better is a person who conceals his

41 Odeath,howbitteristheremembranceof

you

foolishness

to a person at peace with his possessions,
than a person who conceals his wisdom.

to a man undistracted and prospering in

16

Therefore show respect for my judgment,

everything

for it is not good to guard against every

and still having strength to welcome a

shame,

luxury.

and not everything will be approved by

2

O death, your judgment is good

all with confidence.

to a person who is needy and lacking

strength,

17

Be ashamed

who is in extreme old age and is anxious

before father and mother, of sexual

about everything

immorality,

and who is disobedient and has lost

and before leader and dynast, of

hope.

falsehood,

3

Do not be wary of death's judgment;

18

before judge and magistrate, of error,

remember those before you and the last

and before a gathering and people, of

ones.

lawlessness,

4

This is the judgment from the Lord for all

before partner and friend, of injustice,

flesh—

19

and before a place where you sojourn, of
and why should you reject the good
theft,
pleasure of the Most High?

before divine truth and covenant

Whether ten or a hundred or a thousand

and before planting an elbow for bread,

years,

before damning in receiving and giving

in Hades there is no reproving of life.

20

and before people who greet, of silence,

before a look at a female escort

5

Abominable children are children of

21

and before turning away from the face of a
sinners,

relative,

and living together in the enclaves of

before taking away a portion and a gift

impious persons.

and before ogling a married woman,

6

The inheritance of the children of sinners

22

before meddling with his servant girl—

will perish,

and do not come upon her bed—

and disgrace will continually be with

before friends, of words of reproach—

their seed.

and after giving, do not reproach,

al.e. *a good life*

754

sirach 42-43

42 before repeating a word of hearsay

15

I will indeed remember the works of the Lord,
and before disclosing secret words,
and what I have seen, I will narrate;
and you will be truly modest
by the words of the Lord are his works,
and finding favor before every human.

[*and judgment happens by his good will.*]

16

The shining sun looked down upon
Do not be ashamed of these things,
everything,
and do not receive a face in order to
and its work is full of the glory of the
sin:
Lord.

2

of the law of the Most High and covenant

17

He did not permit the holy ones of the Lord

and of judgment so as to justify the

to recount all his wonders

impious,

that the Lord the Almighty established

3

of an account of a partner or travelers

so that the universe might stand firm in

and of giving an inheritance of others,

his glory.

4

of accuracy with scale and weights

18

Abyss and heart he searched out,

and of acquiring much or little,

and he considered their wonderful feats;

5

of profit from business of merchants

for the Most High knew all knowledge,

and of much discipline of children

and he saw into the sign of the age,

and to draw blood from the side of a

19

relating the things that passed and the
wicked domestic.

things that will be

6

In the case of a wicked wife, a seal is
and revealing tracks of hidden things.

excellent,

20

No thought eluded him,
and where there are many hands, lock up.
and not one word was hidden from him.

7

Whatever you hand over—by number and

21

He set in order the splendors of his

weight

wisdom;

and giving or receiving—put everything
since he is one before the age and forever,
in writing.

he was neither added to nor diminished,

8

Do not be ashamed of discipline for the
and he needed no one as a counselor.

stupid and foolish

22

How desirable are all his works,
and for the aged guilty of sexual
and they are like a spark to behold.
immorality,

23

All these things live, and they remain forever,
and you will have truly been trained
in all functions, and all obey.
and will have been approved before every

24

Everything is in pairs, one opposite one,
living person.
and he did not make anything deficient.

25

One firmed up the good things of the

9

A daughter is a hidden sleeplessness to a

other—

father,

and who will be filled when he sees his
and anxiety about her takes away sleep—

glory?

in her youth, lest she become past her
prime,

and having married, lest she be hated,

43 Exultation of height, firmament of
elegance,

10

in virginity, lest she be defiled

the form of the sky in a vision of glory!

and she become pregnant in her father's

2

The sun in an appearance proclaiming in
house,

going out,

being with a man, lest she transgress,

a wondrous object, a work of the Most

and having married, lest she be barren.

High!

11

Over a wanton daughter keep strict guard,

3

At its noontide, it parches land—

lest she make you a laughingstock to

and before its burning heat who will

enemies,

endure?

common talk in the city and summoned by

4

When one blows a furnace in works of

the people,

burning heat,

and she shame you in a multitude of

threefold is the sun when it burns up

many.

mountains.

12

Do not look at any person in terms of

When it breathes out fiery vapors

beauty,

and when it shines forth rays, it blinds

and in the midst of women do not

eyes.

deliberate.

5

Great is the Lord who made it,

13

For from garments proceeds a moth,

and at his words it hastened on its

and from a woman, woman's wickedness.

journey.

14

Better the wickedness of a man than a well-

doing woman

6

And the moon stands in its season,
and a woman bringing shame to the
a proclamation of times and an
point of reproach.

everlasting sign.

al.e. *show partiality* bLacking in Gk cOr *husband*

sirach 43-44

755

7

From the moon is a sign for a feast,

27

Many things we might say, and we would
a luminary that wanes upon completion.
never arrive,

8

A month is according to its name,
and the consummation of words is "He is

increasing marvelously in changing,
the all.”

an object on high for armies,

28

Where shall we find the strength to glorify?

shining in the firmament of the sky.

For he is the great one, beyond all of his
works.

9

The glory of the stars is the beauty of the

29

Awesome is the Lord and very great,
sky,

and marvelous is his dominance.

an ornament giving light in the heights of

30

Glorify the Lord, and exalt him

the Lord.

as much as you can, for he will surpass

10

By words of the Holy One they will stand
even still,

according to decree,

and exalt him, and increase in strength;

and they will never fail in their watches.

do not grow weary, for you will never

11

See the rainbow, and bless him who made it
arrive.

exceedingly beautiful in its brightness.

31

Who has seen him and will describe him?

12

It ringed the sky in a circle of glory;

And who will magnify him as he is?

the hands of the Most High stretched it

32

Many things hidden are greater than these,
out.

for few of his works we have seen.

33

For the Lord made all things,

13

By his ordinance he urges on snow

and to the pious he gave wisdom.

and speeds the lightnings of his

judgment.

A HYMN TO THE FATHERS

14

Therefore storehouses were opened,

Let us now praise famous men

and clouds flew out like birds.

44 and our fathers by descent.

15

In his majesty he made clouds strong,

2

The Lord created much glory,

and stones of hail were broken apart.

his majesty from eternity.

17a

The voice of his thunder caused the earth to

3

When they ruled in their kingdoms,

be in travail,

men also became noteworthy through

16

and at his appearance mountains will be

power;

shaken.

when they counseled with their
By his will the south wind will blow,
intelligence,

17b

also a storm from the north and a

when they announced through

whirlwind.

prophecies,

Like birds flying down he sprinkles snow,

4

when they led people by deliberations

and like a locust alighting is its descent.

and with understanding of a people's

18

An eye will marvel at the beauty of its

scribal art—

whiteness,

wise words there are in their

and a heart will be amazed by its rain.

instruction—

19

And frost, like salt, he pours upon the earth,

5

when they searched out musical tunes

and when it freezes, points of thorns
and set out verses in writing—
occur.

6

rich men well endowed with strength,

20

A cold north wind will blow,
being at peace in their dwelling-places—
and ice will freeze on water;

7

all of these were glorified in generations
upon every gathering of water it will settle,
and in their days were a boast.

and like a breastplate the water will put it

8

There were some of them who left behind a
on.

name

21

He will consume mountains and will burn
so that their praises might be told in
up wilderness,
detail.

and he will extinguish grass like fire.

9

And of others there is no memorial,

22

A mist hastens healing for all things;
and they perished as though they had not
a dew that comes out will refresh from
existed,
the heat.

and they became as those who had not been
born,

23

By his reasoning he abated the abyss,

and their children after them.

and he planted islands in it.

10

These, on the other hand, were men of

24

Those who sail the sea describe its danger,

compassion,

and we marvel at the reports of our ears.

whose righteous deeds were not

25

The incredible and amazing works are
forgotten.

there,

11

With their seed it will remain;
a variety of every living thing, a creation
a good inheritance is their offspring.
of sea monsters.

12

In the covenants their seed stood,

26

Because of him, his messenger succeeds,
and their children for their sake.
and by his word all things hold together.

13

Forever will their seed remain,

756

sirach 44-45

and their glory will not be blotted out.

5

He caused him to hear his voice,

14

Their bodies were buried in peace,

and he led him into the deep darkness,

and their name lives for generations.

and he gave him commandments face-to-

15

Peoples will recount their wisdom,

face,

and an assembly will proclaim their

a law of life and knowledge,

praise.

to teach Jakob a covenant
and Israel his judgments.

16

Henoch pleased God, and he was changed,
an example of repentance for generations.

6

He exalted Aaron, a holy person like him,

17

Noe was found perfect, righteous;
his brother from the tribe of Leui.

in a time of anger he became an

7

He established him as an everlasting
exchange;

covenantd

because of him, there was a remnant for the

and gave him a priesthood of the people;

earth,

he pronounced him happy with decorum,

when a flood occurred.

and he girded him with a cloak of glory.

18

Covenants of eternity were added to him

8

He clothed him with perfection of boasting,

lest all flesh be blotted out by a flood.

and he crowned him with the

implements of strength,

19

Abraam was a great father of a multitude of

breeches and a full-length robe and

nations,

shoulder-strap.

and no blemish was found on his glory,

9

And he encircled him with pomegranates,

20

who kept the law of the Most High,

with very many golden bells all around,

and he entered in a covenant with him;

to send forth a sound at his steps,

in his flesh he established a covenant,

to make an audible sound in the shrine

and in a trial he was found faithful.

for a memorial for the sons of his people,

21

Therefore hea established by means of an

10

with the sacred vestment, with gold and

oath with him

blue

that nations would be blessed by his

and purple, a work of an embroiderer,

seed,

with the oracle of judgment, for

that he would multiply him as the dust of

manifestations of truth,

the earth

11

with twisted scarlet, a work of an artisan,

and like the stars to exalt his seed

with costly stones of an engraved seal

and to give them an inheritance from sea to

in a setting of gold, a work of a jeweler,

sea

for a memorial in inscribed writing

and from the river to the end of the earth.

according to the number of the tribes of

22

And with Isaak he likewise established,

Israel,

on account of Abraam his father.

12

a crown of gold upon a turban,

A blessing for all humankind and a

a carving of a seal of holiness,

covenant

a boast of honor, a work of strength,

23

he put down upon the head of Iakob;

objects of desire for the eyes, adorned.

he acknowledged him with his blessings,

13

Before him such beautiful things did not

and he gave to him by an inheritance,

exist.

and he divided his portions,

Until eternity, no alien put them on

and he allotted among twelve tribes.

except his sons alone

and his descendants in perpetuity.

And he brought out of him a man of mercy,

14

His sacrifices shall be wholly burned,

who found favor in the eyes of all flesh,

twice each day continually.

15

Moyses filled his hands
who was loved by God and human beings,
and anointed him with holy oil;

45 Moyses, whose memorial is accompanied
it became for him an everlasting covenant
by blessings.

and in his seed for the days of the sky,

2

He made him equal to the glory of holy
to minister to him and at the same time to
ones,

be a priest

and he made him great by terror for

and to bless his people in the name.

enemies.

16

He chose him out of everyone alive

3

By his words he hastened signs;

to offer a fruit sacrifice to the Lord,

he glorified him in front of kings;

incense and a pleasing odor for a memorial,

he gave him commands for his people,

to make atonement for the people.

and he showed him his glory.

17

By his commandments he gave him

4

In faithfulness and meekness he consecrated

authority in covenants of judgments,

him;

to teach Jakob the testimonies

he chose him out of all flesh.

and with his law to enlighten Israel.

a.l.e. *God* bl.e. *Moyses* c*Possibly established with him an everlasting covenant* dGk is plural

sirach 45-46

757

18

Strangers conspired against him,

2

How he was glorified when he lifted up his
and they envied him in the wilderness,

hands

the men with Dathan and Abiron

and when he extended a sword against

and the gathering of Kore in wrath and

cities!

anger.

3

Who before him stood so?

19

The Lord saw and was not well pleased,

For it was he who led the wars of the

and they were destroyed by wrath of

Lord.

anger;

4

Was it not by his hand that the sun was

he performed wonders among them,

shackled,

to consume them in the fire of his flame.

and one day became as two?

20

And he added glory to Aaron,

5

He called upon the Most High, mighty one,

and he gave him an inheritance;

when enemies pressed him all around,

the first fruits of first products he allotted to

and the great Lord heard him

him;

with stones of hail of mighty power.

bread with the first things he prepared in

6

He rushed down upon a nation in battle,

abundance.

and on a slope he destroyed those who

21

For also they shall eat sacrifices of the Lord,

resisted

which he gave both to him and to his
so that nations might know his armament,
seed.

because their battle was against the Lord,
22

But in the land of the people he will have
for indeed he followed after a mighty
no inheritance,
one.

and he has no portion for him among
7

And in the days of Moyses he did mercy,
the people,
he and Chaleb son of Iephonne,
for hea is your portion and inheritance.
to oppose an assembly,

to restrain people from sin

23

And Phinees son of Eleazar is third in
and to still grumbling of wickedness.

glory,

8

And these were the two that escaped
since he was zealous in the fear of the
out of the six hundred thousand infantry

Lord

to lead them into an inheritance,
and since he stood firm in the turning of the
into a land flowing with milk and honey.

people,

9

And the Lord gave Chaleb strength,
in the goodness of the eagerness of his
and until old age it remained with him
soul;

so that he went up to the height of the land
he also made atonement for Israel.

and his seed obtained an inheritance

24

Therefore there was established with him a

10

in order that all the sons of Israel might see

covenant of peace

that it is good to walk behind the Lord.

to be in charge of holy things and of his

people

11

And the judges, each with his own name,
so that he and his seed might have
whose heart did not commit fornication

the magnificence of the priesthood
and who did not turn away from the Lord,
forever.

may their memorial be for blessings.

25

Also a covenant with David

12

May their bones sprout anew out of their
son of Issai from the tribe of Judah,

plot

an inheritance of the king for son from son

and their name be traded;

only;

may it be renowned among the sons of

Aaron's inheritance is also for his seed.

humankind.

26

May he grant to you wisdom in your

13

Having received glory of human beings,

heart,

beloved by his Lord was Samuel;

to judge his people in righteousness

a prophet of the Lord, he established a

so that their good things might not vanish

kingdom

and their glory be to their generations.

and anointed rulers over his people.

14

By the law of the Lord he judged a

Mighty in war was Jesus son of Naue

gathering,

and the Lord watched over Jakob.

46 and a successor of Moyses in prophecies,

who was, like his name,

15

By his faithfulness he was made accurate as

great for the salvation of his elect,

a prophet,

to take vengeance on enemies when

and the trustworthiness of his vision was

stirred up,

known in his words.

so that he might give Israel an

16

And he called upon the Lord, a mighty one,
inheritance.

when his enemies pressed all around,

al.e. God bGk is plural cl.e. God's dl.e. the Israelites el.e. their plot fPerhaps among the sons of humankind, having received glory of human beings. Beloved by his Lord was Samouel

758

sirach 46-47

with an offering of a suckling lamb.

11

The Lord took away his sins,

17

And the Lord thundered from the sky,

and he exalted his horn forever,

and with a great sound he made his voice

and he gave him a covenant of kings

heard.

and a throne of glory in Israel.

18

And he wiped out leaders of the Tyrians
and all rulers of the Philistines.

12

After this one arose a knowledgeable son,

19

And before the time of eternal sleep he bore
and because of him, he lodged in

witness

spaciousness.

before the Lord and his anointed one,

13

Salomon reigned in days of peace,

“No property, not even a pair shoes,

to whom God gave rest all around

have I taken from any flesh.”

so that he might establish a house to hisc

And no person accused him.

name

20

And after he fell asleep, he prophesied,
and prepare a holy precinct forever.

and he showed the king his end,

14

How wise were you in your youth,
and he raised up his voice out of the
and you were filled like a river with

ground

understanding.

in prophecy to blot out the lawlessness of

15

Your soul covered the earth,

the people.

and you were full with illustrations of

riddles.

And after this one Nathan rose up

16

To far-off islands did your name reach,

47 to prophecy in the days of David.

and you were beloved in your peace.

2

Just as fat set apart from deliverance,

17

For songs and proverbs and illustrations

so was David from Israel's sons.

and for explanations countries marveled at

3

He played with lions as with young goats
you.

and with bears as with lambs of the

18

In the name of the Lord God,
flocks.

who is called God of Israel,

4

In his youth, did he not kill a giant

you gathered gold like tin
and take away reproach from the people
and amassed silver like lead.

by raising his hand with a sling's stone

19

You bent your flanks for women,
and by striking down the arrogance of
and you were brought into subjection by
Goliath?

your body.

5

For he called upon the Lord, the Most

20

You gave disgrace on your glory,

High,

and you defiled your seed,

and he gave strength by his right arm,

to bring wrath upon your children

to remove a person able in war,

and to cause bewilderment by your folly
to exalt his people's horn.

21

so that sovereignty became divided,

6

So among the tens of thousands they

and a disobedient kingdom originates
glorified him,
from Ephraim.

and they praised him with blessings of

22

But the Lord will never abandon his mercy

the Lord

and never caused any of his words to
by bringing to him a diadem of glory.

perish,

7

For he wiped out enemies all around,
and he will never blot out the descendants
and he treated with contempt the
of his chosen one,

Phylistiim, his adversaries,

and he will never take away the seed of
and he broke their horn until this day.

the one who loved him,

8

In every deed of his he gave

and he gave a remnant to Iakob,

acknowledgement

and to David a root out of him.

to the Holy One, the Most High, with a
word of glory;

23

And Salomon rested with his fathers,
with his whole heart he sang hymns,
and he left behind himself some of his
and he loved him who made him.

seed,

9

He established harp-singers before the altar
folly of the people and one lacking
also to make sweet melodies with their
understanding,
ringing sounds,
Roboam, who caused the people to revolt
[*and every day they will praise with their*
because of his plan,

songs.]

and Ieroboam son of Nabat, who made

10

He gave dignity at the feasts,

Israel sin,

and he arranged seasons until
also gave Ephraim a path of sin.
completion,

24

And their sins multiplied greatly
when they were praising his holy name,
to remove them from their land.
and from early morning the holy precinct

25

And they sought out every wickedness
was resounding.
until vengeance came upon them.

al.e. an offering of deliverance bl.e. David cl.e. God's

sirach 48-49

759

48 And Elias rose up, a prophet like fire,
and they were in travail like women in
and his word was burning like a torch,
labor.

2

who brought a famine upon them

20

And they called upon the Lord who is

and by his zeal made them few.

merciful,

3

By a word of the Lord he shut up the sky;
spreading out their hands to him.

he thus brought down fire three times.

And the Holy One quickly heard them from

4

How you were glorified, Elias, in your
the sky,

wondrous deeds!

and he redeemed them by the hand of

And who will boast as you can?

Esaias.

5

He who raised a corpse from death

21

He struck down the camp of the Assyrians,

and out of Hades by a word of the Most

and his holy angel wiped them out.

High.

22

For Hezekias did what was pleasing to the

6

He who brought down kings to destruction

Lord,

and those who had been glorified from

and he prevailed in the ways of Daud,

their bed.

his father,

7

He who heard a rebuke at Sina

which Esaias the prophet commanded;

and at Choreb judgments of vengeance.

he was great and reliable in his vision.

8

He who anointed kings for the purpose of

23

In his days the sun stepped back,

retribution

and he added to life for the king.

and prophets as successors after him.

24

By his great spirit he showed what would be,

9

He who was taken up in a whirlwind of

forever,

fire

and he comforted those who mourned in
and in a chariot of fiery horses.

Sion.

10

He who was recorded ready for the times,

25

And to eternity he showed the things that
to calm anger before wrath,

will be

to turn the heart of a father to a son
and the hidden things before they even
and to restore the tribes of Iakob.

happened.

11

Happy are those who saw you
and those fallen asleep in lovinga,
for we too shall live by life.

49 Iosias's memorial becomes a
compounding of incense,
prepared by the work of a perfumer;

12

It was Elias who was enveloped in a
like honey in every mouth it will be sweet,
whirlwind,

and like music at a banquet of wine.

and Elisaie was filled with his spirit,

2

He prospered in turning around the
and in his days he did not tremble before
people,
any ruler,

and he removed abominations of
and no one oppressed him.

lawlessness.

13

No word surpassed him,

3

He directed his heart toward the Lord;
and in sleep his body prophesied.

in days of lawless people he strengthened

14

In his life he performed wonders,
piety.

and in death his deeds were marvelous.

4

Except for David and Hezekias and Iosias,

15

In all these things, the people did not
all committed error,
repent,

for they abandoned the law of the Most
and they did not withdraw from their
High;

sins

the kings of Iouda failed,

until they were carried off from their land

5

for they gave their horn to others

and they were scattered in all the earth.

and their glory to a foreign nation.

And the people were left few in number,

6

They set fire to the chosen city of the holy

and a ruler in the house of David.

sanctuary

16

Some of them did what was pleasing,

and made desolate its streets

e

but others multiplied sins.

by the hand of Ieremias.

7

For they mistreated him,

17

Hezekias fortified his city,

and he was hallowed a prophet in the

and he brought water into its midst;

womb,

he tunneled a rock with iron,

to uproot and to ruin and to destroy,

and he built wells for water.

likewise to build and to plant.

18

In his days Sennacherim came up,

and he sent Rapsakes and departed,

8

There was Iezekiel who saw a vision of

and he raised up his hand against Sion

glory

and made great boasts in his arrogance.

that he showed to him upon the chariot

19

Then their hearts and hands were shaken,

of Cheroubin.

aPossibly + *you* bl.e. death cl.e. *memorial* dl.e. *power*
ePerhaps *because* fl.e. *God*

760

sirach 49-50

9

Indeed he remembered his enemies in a

like a new shoot of Lebanon in days of

thunderstorm,

summer,

and to do good to those who make

9

like fire and incense in a fire-pan,

straight their ways.

like a gold vessel of beaten metal,

adorned with every precious stone,

10

And may the bones of the twelve prophets

10

like an olive tree sprouting forth fruit

sprout anew out of their place,

and like a cypress towering in the clouds.

for they comforted Iakob

11

When he put on a robe of glory
and they redeemed them in confidence of
and when he put on himself with the
hope.

perfection of a boast,
in ascending the holy altar,

11

How are we to magnify Zorobabel?
he glorified the enclosure of the holy
He too was like a signet on the right
precinct.

hand,

12

so Iesus son of Iosedek,

12

But as he received portions from priests'
who, in their days, built a house

hands

and raised a holy shrine to the Lord,
and when he stood by the altar'sc hearth,
prepared for everlasting glory.

all around him was a garland of brothers
like a growth of cedars on Lebanon,

13

And the memorial of Neemias is lasting,
and they surrounded him like trunks of
he who raised our walls, which had
palm trees.

fallen,

13

And all Aaron's sons were in their glory,
and set up gates and bars
and the Lord's offering was in their hands
and raised up our buildings.

before the entire assembly of Israel,

14

and as he was ministering a conclusion

14

No one was created on the earth such as
upon the altarsc,

Henoch,

to arrange an offering for the Most High,
for he too was taken up from the earth.

the Almighty,

15

Nor has there been born a man like Ioseph,

15

he stretched out his hand to a libation bowl

a leader of brothers, a support of the

and made a libation of grape blood;

people,

he poured at the foundations of the altar

and they watched over his bones.

an odor of fragrance to the Most High,

16

Sem and Seth were glorified among human

the King of All.

beings,

16

Then the sons of Aaron cheered;

and above every living thing in creation

they sounded on trumpets of beaten

was Adam.

metal;

they made heard a great sound

Simon son of Onias was the great priest,

as a memorial before the Most High.

50 hewhoinhisliferepairedahouse

17

Then all the people hurried with one

and in his days fortified a shrine.

accord,

2

And by him the height of the courtyard was

and they fell face down on the ground,

founded,

to do obeisance to their Lord,
a high retaining structure of the temple
the Almighty, God Most High.
enclosure.

3

In his days a cistern for water was quarried,

18

And the harp-singers sang praises with their
a reservoir like the circumference of a sea.
voices;

4

He who gave heed to his people out of
a melody was made sweet with a full

calamity

tone.

and strengthened the city in a siege,

19

And the people petitioned the Lord Most

5

how he was glorified as he spun around the

Highd

shrine,

with prayer before the Merciful One

as he exited from the house of the veil.

until the Lord's arrangement was

6

Like a morning star in the midst of a

completed

cloud,

and they finished his ministrations.

like the full moon in the days of a feast,

20

Then as he descended, he raised up his

7

like the sun shining on the shrine of the

hands

Most High,

over the entire assembly of Israel's sons,

like the rainbow gleaming in clouds of

to give a blessing of the Lord from his lips

glory,

and to boast in his name.

8

like a blossom of roses in days of bnew

21

And they repeated an act of obeisance,

thingsb,

to receive the blessing from the Most

like lilies at exits of water,

High.

a.l.e. *God* bl.e. spring cGk = bômos dPossibly *of the Lord
Most High petitioned*

sirach 50-51

761

22

And now bless the God of all things,
and there was no one who helped;
him who does great things everywhere,
I looked for assistance from human beings,
him who exalts our days from the womb
and there was none.

and does with us according to his mercy.

8

And I remembered your mercy, O Lord,

23

May he give us gladness of heart,
and your beneficence from of old,
that there also be peace in our days
because you raise up those who wait for you
in Israel according to the days of the age.

and you save them from the hand of

24

May he entrust with us his mercy,
wicked persons.

and in our days let him redeem us.

9

And I raised up my supplication from the
earth,

25

My soul was offended at two nations,
and I begged for deliverance from
and the third is not a nation:
death.

26

those who settled on Mount Samaria and

10

I called upon the Lord, Father of my lord,

Phylistiim

not to forsake me in days of affliction,
and the foolish people who live in
in a time of helplessness from acts of
Sikima.

arrogance.

11

“I will praise your name continually,

27

Instruction of understanding and knowledge
and I will sing hymns with
I have inscribed in this book,
acknowledgement.”

Jesus son of Sirach, Eleazar the
And my petition was heard,
Hierosolymite,

12

for you saved me from destruction
who poured forth wisdom from his heart.
and delivered me from an evil time.

28

Happy is he who is engaged in these things,
For this reason I will acknowledge and
and when he has placed them on his
praise you,

heart, he will be wise.

and I will bless the name of the Lord.

29

For if he does them, he will have strength
for anything,

13

When I was still young, before I wandered,
because his route is the fear of the Lord,
I sought wisdom plainly in my prayer.

[*and to the pious he gave wisdom.*]

14

Before the shrine I asked for her,
and until the final things I will seek her.

[*Blessed be the Lord forever. May it be; may it
be.*]

15

When the grape was putting out flowers to
the point of ripening,

A PRAYER OF IESOUS SON OF SIRACH

my heart was glad in her;

I will acknowledge you, O Lord and King,

my foot stepped in rectitude;

51 and I will praise you as God my Savior.

from my youth I would track her.

I acknowledge your name,

2

because you have been my protector and

16

I inclined my ear a little, and I received,

helper,

and I found for myself much

and you have redeemed my body from

instruction.

destruction

17

I made progress in her;
and from a trap of a slanderous tongue,
to him who gives me wisdom I will give
from lips that fabricate a lie,
glory.

and against those who stand by

3

you have been a help, and you have

18

For I intended to practice her,
redeemed me,
and I sought the good, and I will never
according to an abundance of mercy and
be ashamed.

your name,

19

My soul has grappled with her,

from nooses prepared for food,
and in the performance of the law I was
from the hand of persons seeking my
exacting.

soul,

from rather many troubles, which I had,
I spread out my hands on high,

4

from a choking of a pyre all around
and I thought about ignorance of her.
and from the midst of fire, which I did

20

I directed my soul to her,
not kindle,
and in purification I found her.

5

from the deep of Hades' belly
and from an unclean tongue and a lying
I acquired a heart with her from the

word

beginning.

6

and a missile of a tongue of an unrighteous

For this reason I will never be forsaken,

person.

21

and my belly was stirred to seek her out;

My soul drew near to death,

for this reason I gained a good

and my life was on the brink of Hades

possession.

below.

22

The Lord gave a tongue to me as my wage,

7

They surrounded me on every side,

and with it I will praise him.

762

sirach 51

23

Draw near to me, you who are

27

See with your eyes that I labored little,

uneducated,

and I found for myself much rest.

and lodge in a house of instruction.

28

Partake of instruction with a great sum of

24

Why are you still lacking in these things,

silver,

and your souls thirst greatly?

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

26

Place your neck under a yoke,

praise.

and let your soul receive instruction.

30

Accomplish your work in good time,

It is near to find it.”

and he will give your wage in his time.

[PSALMS OF SALOMON](#)

TO THE READER

EDITION OF THE GREEK TEXT

Since no critical edition of the Psalms of 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 $xristo_j ku/rioj$, which is preserved in all of PsSal's manuscripts, should be emended to $xristo_j kuri?/ou$. 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 Daud” in

764

to the reader of psalms of salomon

17.21, apparently thought by some scribe to mean Salomon. Superscripts of individual psalms too are generally thought to be secondary. Whether they were already in the translator’s Hebrew source text is not at all clear.

Some manuscripts title the collection “Psalms of Salomon,” whereas others give the name as

“Solomon.” In manuscript 253 (XI/XII CE), which contains the best and earliest text, has “Solomon”

in the title, but “Salomon” in all but three of the superscripts. Other Greek manuscripts vary widely.

The earliest attestation to a title is in Codex Alexandrinus (V CE), which reads (YALMOI SOLOMWNTOS). 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 mistranslated what was likely the *Vorlage*, the English translation seeks to convey the ambiguity of the Greek.

THE NETS TRANSLATION OF THE PSALMS OF SALOMON

Because there is no Hebrew text of PsSal to compare with the Greek, it is difficult to comment in detail on the Greek translator's methods. PsSal's relatively limited Greek vocabulary suggests that the translator rarely departed from a fixed list of Hebrew-Greek equivalents. It appears that the translator frequently used the same word, such as $\omicron\sigma\iota\omicron\upsilon$ and $\epsilon\lambda\lambda\epsilon\omicron\upsilon$, 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 a1nacij (18.5) and a)na/lhmyij (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 kuri/ou was likely erroneously rendered as a nominative by a later Christian scribe resulting in two anarthrous nominatives (xristo_j ku/rioj). 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 rymhl ("to change, turn") as rm)l ("to say"). Likewise, in 2.26 the text reads th_n u#brin au)tou~

("his

insolence"). The Greek translator may have misread "his body," wtywg (possibly written wtwg), as wtw)g.

In other instances, the text apparently reflects the translator's mistaken understanding of the Hebrew syntax. In 4.12, for example, the Greek e0n tau&th| is feminine and likely presupposes a specific antecedent. The Hebrew *Vorlage* was likely t)zb, 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 e0piqumi/a. 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-to the reader of psalms of salomon 765

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 a)nh&r 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. Del-cour ("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

766

psalms of salomon 1-2

Psalm 1

for they did evil once again in not
listening.

1

I cried to the Lord when I was completely

9

And heaven was weighed down, and the
distressed,

earth detested them,

to God when sinners attacked.

because no person upon it had done

2

Suddenly the cry of war was heard before
what they did.

me:

10

And the earth shall know all your righteous
hea will listen to me, for I was full of
judgments, O God.
righteousness.

3

I thought in my heart that I was full of

11

They set the sons of Ierousalem to be
righteousness,

mocked because of the prostitutes
when I prospered and had become rich
in her;
in children.

everyone passing by would enter before
the sun.

4

Their wealth was spread over the whole

12

They used to mock with their acts of
earth,
lawlessness, as they themselves used
and their glory to the end of the earth.
to do;

5

They were exalted to the stars;
before the sun they paraded their
they said they would not fall.
injustices.

6

But they became insolent in their prosperity,

13

And the daughters of Jerusalem were

and they did not bring.

profane according to your judgment,

7

Their sins were in secret,

because they had defiled themselves with

and I had no knowledge of them.

a confusion of minglingd.

8

Their acts lawlessness surpassed those of the

14

I am troubled in my entrails and my inward

nations before them;

parts over these things.

they profaned with profanity the
sanctuary of the Lord.

15

I will justify you, O God, in uprightness of
heart,

Psalm 2

for in your judgments is your
righteousness, O God.

A Psalm. Pertaining to Salomon. Concerning

16

For you have repaid the sinners according to
Jerusalem.

their works,

and according to their sins, which were

1

When the sinner became proud, he struck
very wicked.

down fortified walls

17

You have exposed their sins, that your
with a battering-ram,

judgment might be evident;

and you did not prevent him.

you have wiped out their memorial from

2

Foreign nations went up to your altar;

the earth.

in pride they trampled it with their

18

God is a righteous judge, and he will not
sandals,

marvel at a person.

19

For the nations reviled Ierousalem,

3

because the sons of Ierousalem had defiled

trampling her down;
the sanctuary of the Lord,
he dragged down her beauty from the
had profaned the gifts of God with acts of
throne of glory.
lawlessness.

20

She put on sackcloth instead of beautiful

4

Because of these things he said, "Cast them
clothing,
far from me;
a rope around her head instead of a
I take no pleasure in them."
crown.

5

The beauty of her glory was despised before

21

She removed the headdress of glory, which
God;

God had set upon her;
it was completely dishonored.
in dishonor her beauty was cast upon the
ground.

6

The sons and daughters were in harsh
captivity,

22

And I saw and entreated the face of the Lord
their neck in a seal, with a mark among
and said:
the nations.

Long enough, Lord, has your hand been

7

According to their sins he dealt with them,

heavy on Jerusalem

for he abandoned them into the hands of

in bringing the nations upon her.

those who prevail.

23

For they mocked and spared not, in wrath

8

He turned away his face from pitying them,

and fierce anger,

young and old and their children once

and they will be brought to an end,

again,

unless you, Lord,

aPr I said = Ra bl.e. gifts cPr for = Ra dPossibly unnatural intercourse

psalms of salomon 2-4

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rebuke them in your wrath.

2

Play, and be fully awake in wakefulnessc for

24

For it was not out of zeal that they acted,
him,
but out of the desire of the soul,
for a good melody to God is from a good
so as to pour out their wrath upon us in
heart.
plunder.

25

Do not delay, O God, to repay them on

3

The righteous remember the Lord at all
their heads,
times,
to declare in dishonor the arrogance of
with confession and justification, the
the dragon.
Lord's judgments.

26

And I did not wait long until God showed

me his insolence,

4

The righteous does not despise being
pierced, on the mountains of Egypt,
disciplined by the Lord;
more than the least despised on land and
his good will is always before the Lord.
sea.

27

His body, carried about on the waves in

5

The righteous stumbled and justified the
great insolence,
Lord;
and there was no one to bury,
he fell and watches what God will do for
for he had rejected him in dishonor.
him;

28

He did not consider that he was a human,

he eagerly watches whence his salvation
nor did he consider the hereafter.
will come.

29

He said, "I will be lord of earth and sea,"

6

The truth of the righteous is from their
and he did not recognize that God is
divine savior;

great,

in the house of the righteous sin upon
mighty in his great strength.

sin does not lodged.

30

He is king over the heavens,

7

The righteous always searches his house,
also judging kings and authorities.
to remove his injustice in transgression.

31

It is he who raises me up to glory

8

He made atonement for sins of ignorance by
and puts the arrogant to sleep for

fasting and humiliation of his
everlasting destruction in dishonor,
soul,

because they did not know him.

and the Lord cleanses every devout man

32

And now see, the nobles of the earth, the
and his house.

judgment of the Lord;

for he is a great and righteous king;

9

The sinner stumbled, and he curses his life,
judging what is under heaven.

the day of his birth and his mother's

33

Bless God, you who fear the Lord with
birth pangs.

understanding,

10

He has added sin upon sin in his lifetime;
for the pity of the Lord is upon those
he fell, because his fall is evil, and he
who fear him with judgment,
shall not rise up.

34

to separate between righteous and sinner,

11

The destruction of the sinner is forever,
to repay the sinners forever according to
and he will not be remembered, when he

their works

visits the righteous.

35

and to have pity on the righteous, bfrom the

12

This is the portion of sinners forever,

humiliation of the sinnerb,

but those who fear the Lord shall rise to

and to repay the sinner for what he has

everlasting life,

done to the righteous.

and their life is in the light of the Lord

and shall never end.

36

For the Lord is kind to those who call on

him with endurance,

Psalm 4

treating his devout according to his pity,

setting them continuously before him in

Discourse of Salomon. Pertaining to the men-
strength.

pleasers.

37

Blessed is the Lord forever before his slaves.

1

Why do you sit, profaner, in the council of

Psalm 3

the devout,

and your heart is far removed from the

A Psalm. Pertaining to Salomon. Concerning the

Lord,

righteous.

provoking with transgressions of the law

the God of Israel?

1

Why do you sleep, soul, and do not bless

2

Extravagant in speech, extravagant in

the Lord?

appearance above everyone,

Play a new hymn to God, who is worthy

the person harsh in speech in

to be praised.

condemning sinners in judgment.

aOr to say bOr delivering him from the humiliation of the sinner cOr vigilance dPossibly find a home

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psalms of salomon 4-5

3

And his hand is the first upon him as if in

17

May he enter his house empty-handed,

zeal,

and may his house lack everything with

and he himself is guilty of various sins

which he might satisfy his soul.

and self-indulgence.

18

May his old age be spent in loneliness

4

His eyes are upon every woman without

without children

distinction;

right up to his being taken up.

his tongue is false when he makes a

19

May the flesh of the men-pleasers be

contract with an oath.

scattered by wild beasts,

5

At night and in secret he sins as though

and may the bones of the transgressors of

unseen;

the law lie before the sun in

with his eyes he speaks to every woman

dishonor.

ain evil assignationa;

20

May ravens peck out the eyes of hypocrites,

he is quick to enter every house

for they have devastated many houses of
cheerfully as though innocent.

men in dishonor,

6

May God remove those who live in
and they scattered them in desire.

hypocrisy with the devout,

21

And they have not remembered God,
with corruption of his flesh and his life
and they did not fear God in all these
with poverty.

things,

7

May God reveal the works of men, of men-
and they provoked and angered God.

pleasers,

22

May he remove them from the earth,
his works with derision and contempt.

because with pretense they have deceived

8

And may the devout justify the judgment of
the souls of the innocent.

their God,

when sinners are removed from the

23

Happy are those who fear the Lord in their
presence of the righteous,

innocence;

the man-pleaser who speaks the law with

the Lord will save them from deceitful

deceit.

men and sinners,

and he will save us from every stumbling

9

And their eyes are upon a stable house of a

block

manb,

of the transgressor of the law.

as a serpent to destroy each other's

24

May God remove those who arrogantly do

wisdom

all injustice;

with words of those who transgress the

for the Lord our God is a great and

law.

mighty judge in righteousness.

10

His words are deceptions to accomplish his

25

May your pity, O Lord, be upon all those

desire for injustice;

who love you.

he did not cease until he had succeeded

in scattering them as orphans.

Psalm 5

11

He devastated a house on account of his

desire for transgressing the law;

A Psalm. Pertaining to Salomon.

he deceived with words, because there is
no one who sees and judges.

1

O Lord God, I will praise your name with

12

At this he was filled with transgressing the

joy

law,

in the midst of those who have

and his eyes are upon another house,

knowledge of your righteous
to destroy it with clamorous words.
judgments.

13

His soul, like Hades, is not satisfied with all

2

For you are kind and merciful, the refuge of
these things.

the poor;

when I cry out to you, do not pass me by

14

May his portion, O Lord, be dishonored
in silence.

before you;

3

For no one will take booty from a strong
may his going out be with groaning, and
man,
his coming in with a curse.

and who shall take of all that you have

15

May his life be in anguish and poverty and
made, unless you give it?

anxiety, O Lord;

4

For man and his portion are before you in
may his sleep be with grief, and his
the balance;

waking with anxiety.

he cannot increase it beyond dyour

16

May sleep be taken from his temples at
judgmentd, O God.

night;

may he fail dishonorably in all the work

5

When we are distressed we will call upon
of his hands.

you for help,

aPossibly *about illicit affairs* bOr *a peaceful man's house*
cAntecedent unclear; possibly *desire* dPerhaps *what you*

have prescribed

psalms of salomon 5-8

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and you will not turn back our petition,
when he crosses rivers and when the seas
because you are our God.

swell, he will not be terrified.

6

Make not your hand heavy upon us,

4

He arose from his sleep and blessed the
lest, from distress, we sin.

name of the Lord.

7

And if you do not return us, we will not stay

In firmness of heart he sang a hymn to

away,

the name of his God.

but we will come to you.

5

And he entreated the face of the Lord for his
entire household,

8

For if I hunger, I will cry to you, O God,
and the Lord listened to the prayer of
and you will give to me.

everyone in fear of God.

9

You feed the birds and the fish,

6

And the Lord fulfills every request of the
when you give rain to wildernesses that
soul that hopes in him.

green grass may spring up.

Blessed is the Lord who works pity for

10

You have provided fodder in the wilderness
those who love him in truth.

for every living thing,

and if they hunger, they will lift their face

Psalm 7

to you.

11

You feed kings and rulers and peoples,

Pertaining to Salomon. Of returning.

O God,

and who is the hope of the poor and

1

Remove not your dwelling from us, O God,

needy, unless it be you, O Lord?

lest they attack us, those who hated us

12

And you will listen—for who is kind and

without cause.

forgiving but you?—

2

For you have rejected them, O God;

making glad the soul of the humble by

let their foot not trample upon the

opening your hand in pity.

inheritance of your holy precinct.

13

Man's kindness is grudgingly, and

3

Discipline us by your will,

tomorrow,

and do not give us to the nations.

and if he repeat it without complaining,

4

For if you send death,

you would even marvel at this.

you will command it concerning us.

14

But your gift is great in kindness, and rich,

5

For you are full of pity,

and he whose hope is in you will not be

and you will not be angry enough to

sparing with a gift.

destroy us completely.

15

Your pity, O Lord, is upon the whole earth

6

While your name dwells in our midst, we
in kindness.

shall find pity,

16

Happy is the man whom God remembers
and no nation will prevail against us.

bin due proportion to sufficiencyb;

7

For you are our protector,

if man has too much, he sins.

and we shall call upon you, and you will

17

Sufficient is a moderate provision with

hearken to us;

righteousness,

8

For you will have compassion upon the race
and in this is the blessing of the Lord for
of Israel forever,
abundance with righteousness.

and you will not reject it,

18

May those who fear the Lord rejoice in good

9

and we are under your yoke forever,

things,

and the whip of your discipline.

and your kindness be upon Israel in your

10

And you will direct us in the time of your

kingdom.

help,

19

Blessed is the glory of the Lord, for he is our

showing pity to the house of Jakob on

king.

the day you promised them.

Psalm 6

Psalm 8

In hope. Pertaining to Salomon.

Pertaining to Salomon. Regarding victory.

1

Happy is the man whose heart is prepared

1

My ear heard distress and the sound of

to call on the name of the Lord;

war,

when he remembers the name of the

the sound of a trumpet announcing

Lord, he will be saved.

slaughter and destruction.

2

His ways are directed by the Lord,

2

The sound of many people is like that of an

and the works of his hands are protected

exceedingly great wind,

by the Lord, his God.

like a hurricane with mighty fire

sweeping through the wilderness.

3

His soul will not be disturbed with the sight

3

And I said in my heart,

of evil dreams;

"Where, then, will God judge him?"

aPerhaps give generously bPerhaps and provides for his needs in moderation

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psalms of salomon 8-9

4

I heard a sound in Ierousalem, city of a holy

20

He killed their rulers and everyone wise in

precinct.

counsel;

5

My lower back was crushed from the
he poured out the blood of the
report;

inhabitants of Jerusalem

my knees weakened; my heart was afraid;

like the water of uncleanness.

my bones were shaken like flax.

21

He led away their sons and daughters whom

6

I said, "They will direct their ways in

they had begotten in defilement.

righteousness."

22

They did according to their uncleanness, just

7

I considered the judgments of God since the

as their fathers;

creation of heaven and earth;

they defiled Jerusalem and the things

I justified God in his judgments from

that had been sanctified to the

eternity.

name of God.

8

God exposed their sins before the sun;

all the earth knew the righteous

23

God was justified in his judgments among

judgments of God.

the nations of the earth,

9

In secret places under the earth were their

and the devout of God are like lambs

transgressions of the law

innocent in their midst.

in provocation;

24

Worthy to be praised is the Lord who

they committed incest, son with mother

judges all the earth in his

and father with daughter.

righteousness.

10

They committed adultery, every man with

25

See, O God, you have shown us your

his neighbor's wife.

judgment in your righteousness;

They concluded compacts by oath with

our eyes have seen your judgments,

one another

O God.

concerning these things.

26

We have justified your name that is honored
forever,

11

They would plunder the sanctuary of God,
for you are the God of righteousness,
as though there was no heir who
judging Israel with discipline.
redeems.

27

Turn, O God, your pity upon us,

12

They would trample the altar of the Lord
and have compassion upon us.

because of all kinds of

28

Gather together the dispersion of Israel with
uncleanness,

pity and kindness,

and with menstrual blood they defiled
for your faithfulness is with us.

the sacrifices as if they were profane

29

And we stiffened our neck,

meat.

and you are the one who disciplines us.

13

They left no sin, which they did not do

30

Overlook us not, our God,

more than the nations.

lest the nations swallow us up, as though

there were no redeemer.

14

Therefore God mixed for them a spirit of

31

And you are our God from the beginning,
confusion;

and upon you is our hope, O Lord.

he gave them a cup of undiluted wine to

32

And we shall not depart from you,
drink,

for your judgments upon us are kind.

that they might become drunk.

15

He brought him from the end of the earth,

33

Upon us and our children is your good will
who strikes mightily;

forever;

he declared war against Jerusalem and

O Lord, our savior, we shall never more

her land.

be shaken.

16

The rulers of the land met him with joy;

34

Worthy to be praised is the Lord for his
they said to him, "Welcome is your way;
judgments by the mouth of devout
come, enter in peace."

ones,

17

They leveled the rough roads before his
and blessed is Israel by the Lord forever.
entry;

they opened the gates to Jerusalem; they

Psalm 9

crowned her walls.

Pertaining to Salomon. Regarding rebuke.

18

He entered, as a father the house of his

sons, with peace;

1

When Israel was led away in exile to a
he set down his feet with great security.
foreign land,

19

He captured her towered strongholds and
when they fell away from the Lord who
the wall of Jerusalem,
redeemed them,
for God led him with security while they
they were expelled from the inheritance,
went astray.
which the Lord had given them.

aPossibly committed in provocation bOr as a result

psalms of salomon 9-11

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2

The dispersion of Israel was among every

11

The mercy of the Lord is upon the house of
nation, according to the word of
Israel forever and ever.

God,

that you may be justified, O God, in your

Psalm 10

righteousness

by reason of our acts of lawlessness;

Among hymns. Pertaining to Solomon.

for you are a righteous judge over all the

peoples of the earth.

1

Happy is the man whom the Lord

3

For none that does injustice shall be hidden

remembers with reproof
from your knowledge,
and who is fenced from the evil road by
and the righteous acts of your devout are
a whip,
before you, O Lord,
that he may be cleansed from sin, that it
and where shall a human being hide
may not increase.

himself

2

He who prepares his back for lashes shall be
from your knowledge, O God?

cleansed,

for the Lord is kind to those who endure

4

Our works are in the choosing and power of
discipline.

our soul,

3

For he will straighten the ways of the
to do righteousness or injustice in the

righteous

works of our hands,

and will not turn them aside by

and in your righteousness you visit

discipline,

human beings.

and the pity of the Lord is upon those

5

The one who practices righteousness stores

who love him in truth.

up life for himself with the Lord,

4

And the Lord will remember his slaves in pity,

and the one who practices injustice is

for the testimony is in the law of the

responsible

everlasting covenant,

for the destruction of his own soul,

the testimony of the Lord for the ways of

for the judgments of the Lord are in

humankind at his visitation.

righteousness

for each man and household.

5

Our Lord is righteous and devout in his

6

To whom will you show kindness, O God, if
judgments forever,

not to them that call upon the

and Israel shall praise the name of the

Lord?

Lord with joy.

You will cleanse a soul from sins awhen

6

And the devout shall acknowledge in the

he will confess,

assembly of the people,

when he acknowledgesa;

and God will show pity upon the poor to

for shame is upon us and our faces on

the joy of Israel.

account of all these things.

7

For God is kind and full of pity forever,

7

And to whom will you forgive sins, except

and the congregations of Israel shall

to those who have sinned?

glorify the name of the Lord.

You shall bless the righteous and not

8

The salvation of the Lord is upon the house

to straighten them for the sins they

of Israel for everlasting joy.

have committed,

and your kindness is upon sinners in

Psalm 11

repentance.

Pertaining to Salomon. Regarding expectation.

8

And now, you are our God, and we are the people whom you have loved.

1

Trumpet in Sion with a signal trumpet to
Look, and be compassionate, O God of
summon the holy ones;
Israel, for we are yours,
proclaim in Ierousalem the voice of one
and remove not your pity from us, lest
who brings good news;
they attack us.

for the God of Israel has shown pity in

9

And you chose the offspring of Abraam
his visitation of them.

above all the nations,

2

Stand upon a high place, O Ierousalem, and
and you placed your name upon us,
behold your children,

O Lord,

from the east and the west, gathered

and you will not reject us forever.

together once again by the Lord.

10

You made a covenant with our fathers

3

From the north they come in the joy of their

concerning us,

God;

and we shall hope in you when we return

from the islands far away God has

our souls toward you.

gathered them.

aPossibly *when confession and acknowledgment is made*

bPossibly *guide them in situations when they have sinned*

cPossibly *restrained*

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psalms of salomon 11-14

4

He has leveled high mountains into level

Psalm 13

ground for them;

the hills fled at their approach.

A Psalm. Pertaining to Salomon. Comfort for

5

The woods shaded them as they passed
the righteous.

by;

God caused every tree of fragrance to

1

The right hand of the Lord covered me;
spring up for them,
the right hand of the Lord spared us.

6

that Israel might pass by at the visitation of

2

The arm of the Lord saved us from the
their God's glory.

sword that passes through,

7

Put on, O Jerusalem, the garments of your
from famine and the death of sinners.

glory;

3

Evil wild animals rushed upon them;
prepare the robe of your sanctity,
with their teeth they tore their flesh,
for God has spoken good concerning
and with their molars they crushed their
Israel forever and ever.

bones.

8

May the Lord do what he has spoken

4

But from all these things the Lord delivered

concerning Israel and

us.

Jerusalem;

5

The pious man was troubled on account of

may the Lord raise up Israel by his

his transgressions,

glorious name.

lest he should be taken away along with

9

The pity of the Lord is upon Israel forever

the sinners.

and ever.

6

For the destruction of the sinner is terrible,

but not one of all these things shall touch

Psalm 12

the righteous.

7

For not the same is the discipline of the
Pertaining to Salomon. Against the tongue of

righteous in ignorance

the transgressors of the law.

and the destruction of the sinners.

8

The righteous is disciplined with

1

O Lord, deliver my soul from the man

distinctness

who is a transgressor of the law and
so that the sinner may not rejoice over
wicked,

the righteous.

from the tongue that transgresses the law

9

For he will admonish the righteous as a

and is slanderous

beloved son,

and that speaks lies and deceits.

and his discipline is as that of a firstborn.

2

The words of the tongue of the wicked man

10

For the Lord will spare his devout

are twisted in many ways,

and will wipe away their transgressions

like fire among a people which burns up

with discipline.

its beauty.

11

For the life of the righteous is forever,

3

His sojourn—to set on fire households with

but sinners shall be taken away into

a lying tongue—

destruction,

to cut down trees of joy that sets the

and their memorial shall never be

transgressors of the law on fire,

found.

to confound households in warfare by

12

But the pity of the Lord is upon the devout,

means of slanderous lips.

and his pity is upon those who fear him.

4

May God remove far from the innocent the

lips

Psalm 14

of the transgressors of the law with
anxiety,

A Hymn. Pertaining to Salomon.

and may the bones of slanderers be

scattered

1

Faithful is the Lord to those who love him
far from those who fear the Lord;
in truth,
may the slanderous tongue perish in
to those who endure his discipline,
flaming fire far from the devout.

2

to those who walk in the righteousness of

5

May the Lord preserve the quiet soul that
his ordinances,
hates the unjust,
in the law which he commanded us that
and may the Lord direct the man who
we might live.
makes peace at home.

3

The devout of the Lord shall live by it

6

The salvation of the Lord is upon Israel his
forever;

servant forever,

the orchard of the Lord, the trees of life,

and may the sinners perish altogether

are his devout.

from the presence of the Lord,

4

Their planting is rooted forever;

and may the devout of the Lord inherit the

they shall not be pulled up all the days of

promises of the Lord.

heaven;

aPossibly *holy precinct*

psalms of salomon 14-16

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5

for the portion and the inheritance of God

10

And the inheritance of sinners is destruction
is Israel.

and darkness,

and their acts of lawlessness shall pursue

6

But not so are the sinners and transgressors
them to Hades below.

of the law,

11

Their inheritance shall not be found for
who loved a day in the companionship of
their children,

their sin.

for sins shall lay waste the houses of

7

Their desire was for the briefness of
sinners.

corruption,

12

And sinners shall perish forever in the day
and they have not remembered God.

of the Lord's judgment,

8

For the ways of human beings are known
when God visits the earth with his
before him at all times,

judgment.

and he knows the storerooms of the

13

But those who fear the Lord shall find
heart before they come to pass.

mercy on it,

9

Therefore their inheritance is Hades and
and they shall live by the mercy of their
darkness and destruction,

God,

and they shall not be found in the day
but sinners shall perish forever and anon.

when the righteous obtain pity.

10

But the devout of the Lord shall inherit life

Psalm 16

with joy.

A Hymn. Pertaining to Salomon. Regarding help

Psalm 15

for the devout.

A Psalm. Pertaining to Salomon. With an Ode.

1

When my soul slumbered, away from the
Lord, I slipped for a short time,

1

When I was in distress, I called upon the
in the lethargy of those that sleep far
name of the Lord;
from God.

I hoped for the help of the God of Iakob

2

For a short time my soul was poured out to

and was saved,

death,

for you are the hope and the refuge of the

close to the gates of Hades with the

poor, O God.

sinner,

2

For who, O God, is strong except to confess

3

when my soul separated from the Lord,

to you in truth?

God of Israel,

And wherein is a person mighty except in

except that the Lord helped me with his

confessing to your name?

pity forever.

3

A new melody with an ode in gladness of

4

He pricked me, like a goad for a horse, that I

heart,
might awaken unto him;
the fruit of the lips with the tuned
my savior and protector at all times saved
instrument of the tongue,
me.

the first fruit of the lips from a devout

5

I will acknowledge [to] you, O God, for you
and righteous heart—
helped me to salvation,

4

he who does these things shall never be
and you did not count me with sinners
shaken by evil;
for destruction.

the flame of fire and the wrath against the

6

Remove not your pity from me, O God,
unrighteous shall not touch him,

nor your remembrance from my heart

5

when it goes forth from the face of the Lord
until death.

against sinners,

7

Rule over me, O God, from wicked sin
to destroy all the substance of sinners;
and from every evil woman who causes

6

For the mark of God is upon the righteous
the foolish to stumble.

for salvation.

8

And let not the beauty of a woman who

7

Famine and sword and death shall be far
transgresses the law deceive me,

from the righteous;

nor of anything that is subject to useless

for they shall flee from the devout as
sin.

those pursued by war,

9

Direct the works of my hands in your place,

8

but they shall pursue sinners and overtake
and guard my steps in your

them,

remembrance.

and those who do lawlessness shall not

10

Protect my tongue and my lips with words

escape the judgment of the Lord;

of truth;

9

they shall be overtaken by those experienced

anger and unreasoning wrath put far

in war,

from me.

for the mark of destruction is upon their

11

Grumbling and faint-heartedness in
forehead.

affliction keep far from me,

*aPossibly secret rooms bl.e. the earth cPerhaps hold me
back*

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psalms of salomon 16-17

when, if I sin, you discipline me to return

11

The lawless one laid waste our land so that
me.

no one inhabited it;

they destroyed young and old and their

12

Support my soul with goodwill and
children together.

cheerfulness;

12

In the wrath of his beauty he expelled them
when you strengthen my soul, what is
to the west,
given will be sufficient for me.

and the rulers of the land to derision, and

13

For if you do not give strength,
did not spare them.

who will endure discipline in poverty?

13

Being an alien the enemy acted arrogantly,

14

When a soul is rebuked in the hand of his
and his heart was estranged from our God.
corruption,

14

And all things that he did in Ierousalem
your testing is in his flesh and in the
were just as the nations do in their strong
affliction of poverty.

cities.

15

If the righteous endures in all these, he shall

15

And the sons of the covenant surpassed

receive pity from the Lord.

them in the midst of motley

nations;

Psalm 17

there was no one among them who

practiced pity and truth in

A Psalm. Pertaining to Salomon. With an Ode.

Ierousalem.

Pertaining to the king.

16

Those who loved the congregations of the
devout fled from them,

1

O Lord, you are our king forever and ever,
as sparrows were scattered from their
for in you, O God, shall our soul
nest.

boast.

17

They wandered in wildernesses that their

2

And how long is the time of a person's life
souls be saved from evil,
upon the earth?

and their saved soul was precious in the

According to his time and his hope upon

eyes of those who sojourned

him.

abroad.

3

But we will hope in God our savior;

18

They were scattered over the whole earth by

for the might of our God is forever with

lawless men,

pity,

for heaven withheld the rain from falling on

and the kingdom of our God is forever

the earth.

over the nations in judgment.

19

Everlasting springs out of abysses were held

4

You, O Lord, you chose David king over

back from high mountains,

Israel,

for there was none among them who did
and you swore to him concerning his
righteousness and justice.

offspring forever,

20

From their ruler and the lowest of the
that his palace would never fail before
people they were in every sin;
you.

the king was in transgression of the law,

5

And, because of our sins, sinners rose up
and the judge in disobedience,
against us;
and the people in sin.

they attacked us and thrust us out, to

21

See, O Lord, and raise up for them their
whom you did not promise;

king, the son of Daid,
they took possession by force, and they
at the time which you chose, O God, to

did not glorify your honorable
rule over Israel your servant.
name.

22

And gird him with strength to shatter in

6

They set up in glory a palace corresponding
pieces unrighteous rulers,
to their loftiness;
to purify Jerusalem from nations that
they laid waste the throne of David in
trample her down in destruction,
arrogance leading to change.

23

in wisdom of righteousness, to drive out

7

But you, O God, will overthrow them
sinners from the inheritance,
and will remove their offspring from the

to smash the arrogance of the sinner like
earth,
a potter's vessel,
when there rises up against them a person

24

to shatter all their substance with an iron
that is foreign to our race.

rod,

8

According to their sins you will repay them,
to destroy the lawless nations by the

O God,

word of his mouth,

that it may befall them according to their

25

that, by his threat, nations flee from his
works.

presence,

9

God showed them no pity;

and to reprove sinners with the thought
he has sought out their offspring and let
of their hearts.

not one of them go free.

10

Faithful is the Lord in all his judgments,

26

And he shall gather a holy people whom he
which he performs on the earth.

shall lead in righteousness,

psalms of salomon 17-18

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and he shall judge the tribes of the

and wise in the counsel of understanding

people

with strength and righteousness.

that has been sanctified by the Lord, his

38

And the blessing of the Lord shall be with
God.

him in strength,

27

And he shall not allow injustice to lodge in
and he shall not weaken.

their midst any longer,

39

His hope shall be in the Lord,
nor shall there dwell with them any
and who can prevail against him?

person who knows evil;

40

He shall be strong in his works and mighty
for he shall know them, that all are their

in fear of God,

God's sons.

shepherding the flock of the Lord

28

And he shall distribute them according to

faithfully and righteously,

their tribes upon the land,

and he shall not let any among them

and no resident alien and alien shall

become weak in their pasture.

sojourn among them any longer.

41

And he shall lead all of them in equity,

29

He shall judge peoples and nations in the

and there shall be no arrogance among

wisdom of his righteousness.

them,

Interlude on strings

that any one of them should be
oppressed.

30

And he shall have the peoples of the nations

42

This is the majesty of the king of Israel,
to be subject to him under his
which God knew,
yoke,

to raise him up over the house of Israel to
and he shall glorify the Lord in the marka
discipline it.

of all the earth,

and he shall purify Ierousalem in holiness

43

His words will be more refined than costly
as it was at the beginning
gold, the finest.

31

so that nations may come from the end of

In the congregations he will discerningly

the earth to see his glory,

judge the tribes of a sanctified people;

bringing as gifts her sons who are

his words are as words of the holy in the

exhausted,

midst of sanctified peoples.

and to see the glory of the Lord with

44

Happy are those who shall live in those days,

which God has glorified her.

to see the good things of Israel

32

And he shall be a righteous king, taught by

that God shall accomplish in the

God, over them,

congregation of the tribes.

and there shall be no injustice in his days in

45

May God hasten his pity upon Israel;
their midst,
may he deliver us from the uncleanness
for all shall be holy, and their king the
of profane enemies.
anointed of the Lord.

46

The Lord himself is our king forever and

33

For he shall not put his hope in horse and
ever.

rider and bow,

nor shall he multiply for himself gold

Psalm 18

and silver for war,

nor shall he gather hopes from a

A Psalm. Pertaining to Salomon. Again of the

multitude of people for the day of

anointed of the Lord.

war.

34

The Lord himself is his king, the hope of

1

O Lord, your pity is over the works of your

him who is strong through hope in

hands forever;

God,

your goodness is over Israel with a rich

and he shall have pity on all the nations

gift.

before him in fear.

2

When your eyes gaze upon them, then none

of them shall be in want;

35

For he shall strike the earth with the word of

your ears listen to the hopeful petition of

his mouth forever;

the poor.

he shall bless the people of the Lord in

3

Your judgments are over the whole earth
wisdom with joy.

with pity,

36

And he himself shall be pure from sin so
and your love is upon the offspring of
that he may rule a great people,
Abraam, the sons of Israel.

that he may rebuke rulers and remove

4

Your discipline is upon us as on a firstborn,
sinners by the strength of his word.

an only son,

37

And he shall not weaken in his days,
to turn back the obedient soul from
relying on his God;
ignorant stupidity.

for God has made him strong in the holy

5

May God cleanse Israel for the day of pity

spirit

with blessing,

aPerhaps *sight* bLacking in Greek

776

psalms of salomon 18

for the day of election when he brings up

10

Great is our God, and glorious, dwelling in

his anointed one.

the highest,

6

Happy are those who shall live in those

who appointed the lights in their course

days,

for the determining of seasons
to see the good things of the Lord, which
from day to day,
he will perform for the coming
and they did not turn aside from the path
generation.
you commanded them.

7

Under the rod of discipline of the Lord's

11

Their path each day is in the fear of God,
anointed in fear of his God,
from the day God created them and
in wisdom of spirit and of righteousness
forever.

and strength,

12

And they have not wandered since the day

8

to direct a man in works of righteousness in
he created them;
fear of God,
since the generations of old they have not
to establish them all before the Lord—
turned aside from their paths,

9

a good generation in fear of God in the days

except when God commanded them
of pity.

through the injunction of his

Interlude on strings

slaves.

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 Michaias are also quite different.

Naoum usually corresponds to the MT in sense, but not word for word or clause for clause. Habbakoum deviates considerably from the traditional Hebrew.

Amos, on the other hand, is quite close to the traditional Hebrew, in spite of the translator's apparent lack of some vocabulary. Ioel is also close to the traditional Hebrew. Ionas is perhaps closest to the traditional Hebrew among the Twelve. Abdias, Sophonias, Haggaios, Zacharias and Malachias are all reasonably close to the MT.

There are reasons why some passages within these twelve Greek books vary from the MT: (1) The Hebrew text used by the translator sometimes appears to have been corrupt and difficult to render. For this reason, the translator sometimes rendered his text according to its general meaning, not according to the exact wording of the Hebrew. (2) The Hebrew parent text read by the translator sometimes actually differed from the MT, or the translator, for some reason, misconstrued the Hebrew in such a way as to view it differently from the MT. Although both these reasons, on

occasion, are valid, one should probably not look to a different parent text as the cause for most differences. Emanuel Tov put the situation into correct perspective when he wrote, "Although there are thousands of differences between [MT] and the translations, only a fraction of them was created by a divergence between [MT] and the *Vorlage* of the translation. Most of the differences were created by other factors that are not related to the Hebrew *Vorlage*."

(*Textual Criticism of the Hebrew Bible* [Minneapolis: Fortress Press, 1992] 123).

In order to present a clearer picture of how the Greek Minor Prophets differ from the MT, I give below a partial outline, characterizing the Greek text as it is compared to the MT.

Literalness in Rendering

Sometimes the Greek is a very literal representation of the Hebrew, to the point of being un-Greek. An example is Am 4.7. The MT reads $\text{hyl}(\text{ry}+\text{mt})\text{l r}\#$) hqlxw “and the field on which it did not rain”

(NRSV). The Greek renders this, $\text{kai}\ \text{meri/j, e0f 0 h3n ou0 bre/cw e0p 0 au0th/n}$, “and a part which I will not rain on.” The translator captures the meaning of the Hebrew idiom $\text{hyl}(\text{ . . . r}\#)$ 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, $\text{wrb}(t)\text{l (b}\#\text{ r)bw}$, “Do not cross over to Beer-sheba.”

The Greek translates, $\text{kai}\ \text{epi}\ \text{to}\ \text{fre/ar tou}=\text{ o3rkou mh}\ \text{diabai/nete}$, “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 778

to the reader of the twelve prophets

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 (Mt#rx) wickedness, you have reaped injustice"

(NRSV). The word #rx 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 (paresi-wph/sate) 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 (+b#) from Ashkelon" (NRSV). The word +b# 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 (fulh/) shall be removed from Ascalon."

In Soph 1.11 the MT reads, "For all the people of Canaan have perished" (hmdn). The word hmdn 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 [w(moiw&qh) Chanaan."

Differences in Hebrew Vocalization

It is well known that manuscripts of the Hebrew Bible sometimes vary from each other because of differences in vocalization. This is true for manuscripts within the MT tradition as well as for manuscripts among the Dead Sea Scrolls, which differ from the MT sometimes by use of consonantal vowels or *ma-tres 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 d(l 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 rbd 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 brx "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 My d(Mym as "waters as far as the sea" rather than as "from sea to sea."

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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* (d) and *resh* (r) , look-alike letters that notoriously were confused by ancient scribes. In Hos 9.2, for example, the MT reads, “shall feed them”

(M(ry). The Greek translates, “know them” (e1gnw au0tou/j), apparently reading M(dy. In Am 4.5 the MT

reads, “thank offering” (hdwt). The Greek translates, “law” (no/mon), a reflection of the Hebrew word hrwt. In Soph 3.9 the MT reads, “pure” (hrwrb). The Greek renders, “in its generation” (ei0j genea\n au0th=j), a reflection of hrwdb.

Sometimes a metathesis of Hebrew letters is involved. An example is Zach 12.10. There the MT reads,

“they have pierced” (wrqd). The Greek translates, “they have danced” (katwxh/santo). The Greek appears to go back to wdqr. Another example is Am 2.16. The MT reads, “And the stout of heart” (Cym)w wbl). The Greek translates, “And shall find his heart” (kai\ eu9rh/sei th\n kardi/an au0tou=). The Greek appears to be a reading of)cmyw rather than Cym)w.

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 lgm "sickle" rather than hlgm "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 Pwsb rather than hpwsb as found in the MT. In Mich 5.4(3) the MT reads, "and he shall feed" (h(rw). The Greek renders this, "and he shall see and tend." The translator appears to have rendered h(rw h)rw, 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 Me-giddo,” 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.”

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Again, in Zach 13.2 the MT reads, “and also I will remove from the land the prophets (My)ybnh) 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 (yeudoprofh/taj) 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 b 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 (b# r)b (to\ fre/ar tou= o3rkou "the well of the oath" in Am 5.5; Bhersabee "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 Hosee and Amos (Hos 12.5; Am 3.13; 4.13; 5.27; 9.5) the phrase is always rendered, "the Almighty"

(ο9 pantokra/twr), employing the article, while generally elsewhere it is rendered, "Almighty"

(pantokra/twr). Exceptions are Na 3.5 and Soph 2.10 where "the Almighty" (ο9 pantokra/twr / το\n pantokra\tora) occurs. In each of these instances, however, variant readings also occur.

to the reader of the twelve prophets

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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 HABBAKOU 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 //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 di/kaioj and cognates are rendered by

“just/justice” (not “righteous/righteousness”); a0diki/a is rendered by “injustice,” a0se/beia by “impiety,”

a0nomi/a by “lawlessness.”

I have given special attention to gender, rendering gender-inclusive words gender-inclusive, and gender-specific words gender-specific. Thus a1nqrwpoj is rendered “person/someone”; te/knon is rendered

“child.” On the other hand, a0nh/r is translated “man/male”; ui9o/j “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: th=| / th=j Baal. 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 h9 e0xqra/ mou. In both instances I have rendered the phrase by “my lady adversary.”

A few special words and phrases need some explanation. The word a0llo/fuloj has consistently been rendered by “allophyles” in NETS. Though used to gloss “Philistines,” it does not actually mean “Philistines” and has therefore been given a generic sense. The Greek construction of the participle plus the finite verb of the same root, standing for the Hebrew infinitive absolute plus the finite verb of the same root, is rendered here emphatically, not intensively. Thus for Mich 2.12 sunago/menoi sunaxqh/setai lakwb . . .

e0kdexo/menoi e0kde/comai tou\j kataloi/pouj tou= Israhl 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* (hdwhy - louda) appears always to be inflected and is thus rendered "loudas"

throughout.

BIBLIOGRAPHICAL NOTE

In addition to the standard grammars and lexica, I have benefited much from the lexicon of the Greek Minor Prophets prepared by T. Muraoka, *A Greek-English Lexicon of the Septuagint. Twelve Prophets* (Louvain: Peeters, 1993). I have consulted on occasion the earlier English translations of Thomson and 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

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Hosee 1-2

[HOSEE](#)

and my oil and all the things proper for
me.”

A word of the Lord that came to Hosee the son

6

Therefore, behold, I am hedging up her way

1 of Beerli in the days of Kings Ozias and

with thorns

loatham and Achaz and Hezekias of Ioudas and in

and will build up her ways,

the days of King Ieroboam son of Ioas of Israel.

and she will not find her path.

2 The beginning of the word of the Lord in 7

And she shall pursue her lovers

Hosee. And the Lord said to Hosee, "Go, take for

and not overtake them,

yourself a wife of whoredom and children of

and she shall seek them

whoredom, for the land in committing whoredom

and shall not find them.

will commit whoredom from behind the Lord.”

And she shall say, “I will go

3 And he went and took Gomer daughter of Debe-

and return to my former husband,

laim, and she conceived and bore him a son.

for it was well with me then rather than

4 And the Lord said to him, “Call his name

now.”

lezrael, for in yet a little while I will also avenge the 8

And she did not know

blood of lezrael on the house of leou, and I will

that I had given her

turn away the kingdom of the house of Israel.

the grain and the wine and the oil

5 And it shall be on that day, I will break the bow

and had multiplied silver to her.

of Israel in the valley of Jezrael.”

But she made the silver and the gold for

6 And she conceived again and bore a daugh-

the goddess Baal.

ter. And he said to him, “Call her name Not Pitied, 9

Therefore I will return
for I will not any longer have pity on the house of
and carry off my grain in its time
Israel, but setting myself in opposition, I will op-
and my wine in its season,
pose them. 7But I will have pity on the sons of
and I will take away my garments and my
loudas, and I will save them by the Lord, their
linen cloth,
God, and I will not save them by bow or by sword
that she may not cover her shame.
or by war or by chariots or by horses or by horse- 10
And now I will uncover her impurity
men.”
before her lovers,
8 And she weaned Not Pitied and conceived
and no one shall rescue her out of my
again and bore a son. 9And he said, “Call his name
hand.

Not My People, for you are not my people and I 11

And I will turn away all her mirth,

am not your 'I am.' "

her feasts and her new moons and her

10 And the number of the sons of Israel was

sabbaths

like the sand of the sea, which shall not be measured nor numbered, and it shall be, in the place 12
and all her public assemblies.

And I will annihilate her vine and her fig

where it was said to them, "You are not my peo-

trees

ple," they too shall be called, "sons of a living

of which she said,

god." 11And the sons of loudas and the sons of Is-

"These are my pay,

rael shall be gathered together, and they shall set

which my lovers have given to me."

up for themselves one realm, and they shall go up

And I will make them a witness,

from the land, for great shall be the day of lezrael.

and the beasts of the field and the birds

of the sky

and the things that creep upon the earth
shall devour them.

2 Say to your brother, My People, and to your
sister, Pitied.

2

Contend against your mother, contend

13

And I will avenge the days of the Baalim on

—for she is not my wife,

her,

when she used to sacrifice to them

and I am not her husband—

and I will put away her whoring from before

and put on her earrings and her necklaces

me

and go after her lovers
and her adultery from between her
but forgot me, says the Lord.

14

Therefore, behold, I will deceive her
breasts,

3

that I might strip her naked
and bring her down into the wilderness
and restore her as the day of her birth,
and speak to her heart.

and I will make her like a wilderness

15

And from there I will give her her estates
and render her as a parched land
and the valley of Achor, to open up her
and kill her with thirst.

understanding.

4

And upon her children also I will have no
And there she will be brought low as in the
pity,

days of her infancy

because they are children of whoredom.

and as in the days of her coming up out

5

For their mother played the whore;

of the land of Egypt.

she who bore them acted shamefully.

16And it shall be on that day, says the Lord, she will

For she said, "I will go after my lovers,

call me "My husband" and no longer call me "Baal-

who give me my bread and my water

im." 17And I will remove the names of the Baalim

and my clothes and my linen cloth

from her mouth, and their names will be remem-

hosee 2-4

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bered no more. 18And I will make for them a cov-

I have made your mother like night.

enant on that day with the animals of the field and 6

My people have become like one who lacks
with the birds of the sky and with the creeping
knowledge;
things of the ground, and I will break bow and
because you have rejected knowledge,
sword and war from the land, and I will make you
I also will reject you from being a priest
dwell in hope. 19And I will betroth you to myself
to me.

forever, and I will betroth you to myself in justice
And you forgot the law of your God;
and in judgment and in mercy and in compassion.
I also will forget your children.

20And I will betroth you to myself in faithfulness,
and you shall know the Lord.

7

According to their multitude,

21

And it shall be on that day, says the Lord,
thus they sinned against me.

I will give heed to heaven,
I will turn their glory into dishonor.
and it shall give heed to the earth,

8

They will feed on the sins of my people,

22

and the earth shall hear the grain and the
and they will receive their souls with their
wine and the oil,
injustices.

and they will give heed to lezrael,

9

And it shall be as the people, so also the

23

and I will sow her for myself in the land.
priest,

And I will have pity on Not Pitied,

and I will avenge on him his ways

and I will say to Not My People, "You are

and repay him for his designs.

my people,”

10

And they shall eat and not be satisfied;
and he shall say, “You are the Lord my
they have played the whore and shall not
God.”

prosper,

for they forsook the Lord

And the Lord said to me, "Go again, and love
to cherish 11whoredom.

3 awomanwholovesevilthingsandisanadul-
teress, just as God loves the sons of Israel, but they
And the heart of my people
turn their attention to foreign gods, and they like
has received wine and intoxicating drink.

cakes with raisins." 2So I hired her to myself for fif- 12

They would consult counselors,
teen pieces of silver and a gomora of barley and a
and with his rods they would report to
nebelb of wine. 3And I said to her, "For many days
him.

you will sit with me, and you will not play the

They were led astray by a spirit of
whore, nor will you be with a man, and I will be
whoredom,

with you." 4For the sons of Israel shall sit many

and they played the whore from their
days without king and without ruler and without
God.

sacrifice and without altar and without priestly of- 13

They were offering sacrifice on the tops of

fice and without clear ones. 5And after these

the mountains

things, the sons of Israel shall return and seek the

and were sacrificing upon the hills,

Lord their God and David their king, and they

under an oak and a white poplar and a

shall stand in awe at the Lord and his good things

thickly shading tree,

in the last days.

because shelter is a good thing.

4 Hear a word of the Lord, O sons of Israel,

Therefore your daughters will play the

for the Lord has a dispute with the

whore,

inhabitants of the land.

and your daughters-in-law will commit

For there is no truthfulness or mercy

adultery.

or knowledge of God in the land.

And I will not take an interest in your

2

Imprecation and lying and murder
daughters when they play the whore
and stealing and adultery are poured out
nor in your daughters-in-law when they
upon the land,
commit adultery,
and they mix blood with blood.
for the men themselves were associating

Therefore the land shall mourn

with whores

with all those who inhabit it,

and were sacrificing with initiates,

with the animals of the field and with the

and the people, not understanding,

reptiles of the earth

embraced a whore.

and with the birds of the air;

even the fish of the sea shall fail,

15

But you, O Israel,

4

that no one either go to law or accuse.

stop being ignorant,

But my people will be like a priest being

and you, O loudas, stop going to Galgala,

contradicted.

and stop going up to the house of On,

5

And you shall be weak by day,

and stop swearing by the living Lord.

and the prophet also shall be weak with

16

For like a frenzied heifer,

you.

Israel went into a frenzy.

aHeb 1 homer = 220 liters bHeb = *skin* cPossibly *explaining devices*

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Hosee 4-6

Now the Lord will feed them

11

Ephraim has overpowered his opponent; he
like a lamb in a broad place.

has trampled judgment,

because he began to go after the vain

17

Ephraim, an associate of idols,
things.

placed stumbling blocks against himself.

12

And I am like confusion to Ephraim

18

He chose Chananites; fornicating they

and like a goad to the house of loudas.
committed fornication.

13

And Ephraim saw his sickness,
They loved dishonor because of itsa
and loudas his pain.
insolence.

And Ephraim went to the Assyrians

19

You are a gust of wind in itsa wings,
and sent ambassadors to King larim.
and they will be ashamed because of
And he was not able to cure you,
their altars.
and pain will not desist from you.

14

For I am like a panther to Ephraim
and like a lion to the house of loudas.

5 Hearthis,Opriests!

And give heed, O house of Israel!

And I will plunder and go and take,

And give ear, O house of the king!

and no one will rescue.

For the judgment pertains to you,

15

I will go and return to my place

because you have become a snare to the

until they are annihilated, and they will

lookout

seek my face.

and like a net stretched over Itabyrion,

2

(5.15)

which the game hunters firmly set.

In their distress they will approach me

But I am one that disciplines you.

6

early, saying,

(6.1) "Let us go and return to the Lord our God,

3

I knew Ephraim,

because it is he who has torn, and he will

and Israel is not far from me;

heal us;

for now Ephraim has gone after whores;

he will strike down, and he will bind us

Israel has been defiled.

up.

4

Their deliberations did not grant them

2

After two days he will make us healthy;

to turn to their God,

on the third day we will rise up

because a spirit of whoredom is within

and live before him

them,

3

and have knowledge. We will press on to

and they did not know the Lord.

know the Lord;

we will find him ready as dawn,

5

And Israel's pride will be brought low

and he will come to us like the early and the

against him,

latter rain to the earth."

and Israel and Ephraim will become weak

4

What shall I do with you, O Ephraim?

in their injustices.

What shall I do with you, O Judah?

And Judah also will become weak with

Your mercy is like a morning cloud

them.

and like morning dew when it goes

6

With sheep and calves they shall go

away.

to seek the Lord,

5

Therefore I cut off your prophets;

and they will not find him,

I killed them by the words of my mouth,

because he has turned away from them,

and my judgment will go forth as light.

7

because they abandoned the Lord,

6

For I want mercy and not sacrifice,

because foreign children were born to

and knowledge of God rather than whole

them.

burnt offerings.

Now the rust will devour them and their
allotments.

7

But they are like a person transgressing a
covenant;

8

Trumpet with the trumpet on the hills;
there he despised me.

make a blast on the high places;

8

Galaad is a city working vain things,
announce in the house of On:
stirring up water.

Benjamin became amazed.

9

And your strength is that of a man, a brigand;

9

Ephraim has become an annihilation
priests have hidden the way;
in the days of reproof;
they have murdered Sikima,
among the tribes of Israel,
because they did lawlessness.

I have demonstrated things that are
10

In the house of Israel I saw a horrible
sure.

thing:

10

The rulers of loudas have become
Ephraim's whoredom there; Israel has
like those who remove landmarks;
been defiled,
on them I will pour out

(11)

and loudas. 11Begin to reap for yourself

my onslaught like water.

when I return the captivity of my people,

al.e. *dishonor*

hosee 7-8

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14

7 1 when I heal Israel.

And their hearts did not call out to me;

And the injustice of Ephraim will be revealed,

rather, they kept wailing upon their beds;

and the wickedness of Samaria,

they were gashing themselves for grain and

because they have performed lies.

wine.

And a thief will come in to him,

15

They were trained through me, and I

a bandit plundering in his way,

strengthened their arms,

2

that they might sing together like those who
and they devised evil things against me.
sing together with their heart.

16

They have turned aside to nothing;
I have remembered all their wickedness.
they became like a tightly stretched bow;

Now their deliberations have surrounded
their rulers shall fall by the sword
them;

because of their undisciplined tongue.

they came before my face.

This will be their contempt in the land of

3

They made kings glad by their wickedness,

Egypt.

and rulers by their lies.

4

They are all adulterers,

Into their bosom like earthc,

like an oven being heated by a flame

8 like an eagle over the house of the Lord,

for the baking of rest,

because they transgressed my covenant
from the kneading of dough until it is
and acted impiously against my law.
leavened.

2

They will clamor for me,

5

As for the days of our kings

“O God we have known you.”

—the rulers began to be enraged with wine;

3

Because Israel has spurned good things,

he stretched out his hand with pestilent

they have pursued an enemy.

persons.

6

For their hearts were fired up like an oven as

4

They made a king for themselves, and not

they broke into pieces;

through me;

all night long Ephraim was filled with

they ruled and did not inform me.

sleep;

They made their silver and gold into idols

morning came; he was fired up like a

for themselves,

flame of fire.

that they might be destroyed utterly.

7

All were heated like an oven,

5

Get rid of your bull calf, O Samaria;

and they devoured their judges.

my anger was provoked against them.

All their kings have fallen;

How long will they be incapable of

none among them was calling upon me.

purification 6in Israel?

And an artisan made it,

8

Ephraim was mixing himself with the peoples.

and it is not a god.

Ephraim has become a loaf not turned.

For your bull calf, O Samaria,

9

Foreigners have devoured his strength,

was a deceiver.

but he did not know it,

and gray hairs have sprouted on him,

7

Because they sowed things blasted by the

but he did not know it.

wind,

10

And Israel's pride will be humbled against

their destruction shall also await them—

him;

a sheaf unable to produce meal,

yet they have not returned to the Lord
and even if it should do so,

their God

foreigners will devour it.

and have not sought him in all this.

8

Israel was swallowed up;

now they have come to be among the

11

And Ephraim was like a dove,

nations

silly without heartb;

as a useless vessel,

he would call upon Egypt, and they went

9

because they went up to the Assyrians.

to the Assyrians.

Ephraim sprouted anew by himself; they

12

As they go, I will cast my net over them;

loved gifts.

I will bring them down like the birds of

10

Therefore they will be delivered up among

the air;

the nations.

I will discipline them by the report of

Now I will take them in,

their affliction.

and they will abate, for a little while,

13

Woe to them, for they have run away from
from anointing king and rulers.

me!

Wretched are they, because they have

11

dBecause Ephraim multiplied altars,
acted impiously against me.

beloved altars became sins to himd.

But I redeemed them,

12

I shall engrave for him a multitude, even his
and they spoke lies against me.

precepts;

aHeb = sabbath bread bOr *sense* cOr *soil* dPerhaps *Because Ephraim multiplied altars to expiate sins, they became to him beloved altars*

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Hosee 8-10

the beloved altars were reckoned as

Like grapes in a wilderness
foreign.

I found Israel.

13

Therefore, if they offer a sacrifice
And like an early watchman in a fig tree
and eat flesh,
I saw their fathers.

the Lord will not accept these things.

They came to Beel-phegor

Now he will remember their injustices
and were shamefully estranged,
and punish their sins;
and the detestable became like the

they have returned to Egypt

beloved.

and will eat unclean things among the

11

Ephraim flew away like a bird.

Assyrians.

Their glories are from childbirth and

14

And Israel has forgotten his Maker

birth pang and conception.

and built sacred precincts,

12

For even if they bring up their children,

and loudas has multiplied walled cities,

they will be bereaved of people.

and I will send a fire into his cities,

For also woe is to them,

and it shall devour their foundations.

my flesh from them.

13

Ephraim, as I saw, presented their children

for prey

9 Stop rejoicing, O Israel!

And stop exulting as the peoples do,

—even Ephraim—to lead out his children

for you have played the whore from your

for piercing.

God.

14

Give them, O Lord

You have loved gifts on every threshing

—what will you give them?

floor of grain.

Give them a childless womb

2

Threshing floor and wine vat did not know
and dry breasts.

them,

and the wine deceived them.

15

All their evils are at Galgal,

3

They did not settle in the land of the Lord;
because there I came to hate them.

Ephraim settled in Egypt,

Because of the wickedness of their deeds,
and among the Assyrians they shall eat

I will drive them out of my house.

unclean things.

I will not add to love them;

all their rulers are disobedient.

4

They made no libation of wine to the
Lord,

16

Ephraim has suffered;
and they did not please him.

he has dried up at his roots;

Their sacrifices are to them like bread of
he shall no longer bear fruit.

grief;

For even if they give birth,

all who eat them shall be defiled,

I will kill the objects of desire of their
for their loaves for their souls

womb.

shall not enter the house of the Lord.

17

Because they have not listened to him,

God will reject them,

5

What will you do on the day of a public

and they shall become wanderers among

festival

the nations.

and on the day of the feast of the Lord?

6

Therefore, behold, they go from the

Israel is a well-growing vine; fruit thrives

wretchedness of Egypt,

10

on it.

and Memphis will receive them,

According to the multitude of its fruits,

and Machmas will bury them.

he increased altars;

Destruction will inherit their silver;

according to the good things of his land,

thorns shall be in their encampments.

they built steles.

2

It divided their hearts.

7

The days of punishment have come;

Now they will be annihilated;

the days of your recompense have come,

he will break down their altars;

and Israel will be afflicted
their steles will suffer distress.
as the deranged prophet,
as the spirit-crazed person.

3

For now they will say,

Your madness has increased

“We have no king,

by the multitude of your injustices.

for we did not fear the Lord,

8

Ephraim is a watcher with God, a prophet,

but the king—what will he do for us?”

a twisted snare upon all his ways.

4

Uttering words,

They firmly pitched madness in the

false excuses, he will make a covenant;

house of God.

judgment will spring up like grass

9

They were corrupted
upon a dry clot of a field.
according to the days of the hill;

5

The inhabitants of Samaria
he will remember their injustice;
will dwell near the bull calf of the house
he will punish their sins.

of On,

hosee 10-11

787

because his people mourned for him.

(1)

For Israel was an infant, and I loved him,

And as they provoked him, they will

and out of Egypt I recalled his children.

rejoice over his glory,

2

As I recalled them,

for it had been deported from him.

so they went from me;

6

And they carried him wrapped to the

they kept sacrificing to the Baalim

Assyrians

and offering incense to carved idols.

as friendly gifts to King Iarim.

Ephraim will accept with a gift,

3

And it was I who bound the feet of

and Israel will be shamed by his counsel.

Ephraim,

took him upon my arm;

7

Samaria threw out her king
and they did not know that I had healed
like firewood upon the face of the water.
them.

8

And altars of On, the sins of Israel,

4

Amidst the ruin of people,
shall be destroyed.

I stretched them out with the bands of

Thorns and thistles shall grow up
my love.

on their altars.

And I will be to them like a person slapping

And they shall say to the mountains, Cover
his cheeks.

us,

And I will watch him attentively;

and to the hills, Fall on us.

I will prevail with him.

9

From which time the hills were, Israel has

5

Ephraim settled in Egypt,

sinned;

and Assour himself was his king,

there they stood.

because they did not want to return.

A war will not overtake them in the hill,

6

And the sword was weak in his cities

against the children of injustice.

and ceased to work in his hands.

10

I have come to discipline them,

And they shall eat from their schemes

and peoples shall be gathered against

7

And his people are hanging from his

them,

dwelling place,

as they are disciplined for their double
and God will be angered at his precious
injustice.

things

and will not lift him up.

11

Ephraim is a heifer taught to love
contention.

8

How am I to deal with you, O Ephraim?
So I shall come against the fairest part of
Shall I shield you, O Israel?

her neck;

How am I to deal with you?

I shall mount Ephraim;

Shall I make you like Adama and like

I shall pass over loudas in silence

Seboim?

—Iakob will prevail over him.

My heart was changed together;

12

Sow for yourselves unto justice;

my sense of regret was disturbed.

reap unto the fruit of life;

9

I will not do according to the anger of my

enlighten yourselves with the light of

wrath;

knowledge.

I will not abandon Ephraim to be wiped

Seek the Lord

out;

until the produce of justice comes to you.

for I am divine and not human, holy in

your midst,

13

Why did you pass over impiety in silence

and I will not enter into a city.

and reap its injustice,

ate a false fruit?

10

I will go after the Lord;

Because you hoped in your chariots,

he will roar like a lion.

in the multitude of your force!

Because he will growl,

14

And ruin shall rise up against your people,

even the children of waters shall be

and all your walled places shall

amazed.

disappear,

11

And they shall be amazed like a bird from

as the ruler Salaman from the house of

Egypt

Ierobaal, in the days of battle,
and like a dove from the land of the
dashed a mother to the ground with her
Assyrians,
children.

and I will restore them to their homes,

15

Thus will I do to you, O house of Israel,
says the Lord.

because of your evil deeds.

12

Ephraim has surrounded me with a lie,
At dawn they were cast out;
and the house of Israel and loudas with
11 Israel's king was cast out.

impiety;

aGk = *bômos* bOr *from the fruit of their schemes*

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Hosee 12-13

now God has come to know them,
and the Lord shall pay him back for his
and the holy people shall be called
reproach.

God's.

Ephraim is an evil wind;

13 According to report, Ephraim himself
received statutes in Israel,

12 he pursued hot wind all day long.

and he established them for the goddess

He multiplied empty and vain things,

Baal and died.

and he made a covenant with the

And they added to sin

Assyrians

and made a cast image for themselves

and would trade oil to Egypt.

from their silver according to the likeness of

idols,

2

And the Lord has a judgment against

works of artisans produced for them.

loudas,

“Sacrifice people,” they say,

to punish Iakob according to his ways,

“for calves have perishedc.”

and he will repay him according to his

3

Therefore they shall be like a morning mist

deeds.

and like an early dew that goes away,

3

In the womb he kicked his brother with the

like dust that swirls from the threshing

heel

floor

and in his struggles prevailed against
and like a hazy swarm of grasshoppers.

God.

4

And he prevailed with an angel and

4

But I am the Lord your God who makes
predominated.

heaven firm and creates earth,

They wept and implored me;

whose hands created all the host of the

they found me in the house of On,

sky.

and there aa worda was spoken to him.

And I did not display them for you to

5

But the Lord God the Almighty

follow after them.

shall be his memorial.

And I brought you up from the land of

6

And as for you, you shall return by your

Egypt,

God.

and you shall know no God but me,

Guard mercy and judgment,

and apart from me there is no one that

and hope continually for your God.

saves.

5

It was I who tended you in the wilderness,

7

In his hand Chanaan is a yoke of injustice;

in an uninhabitable land,

he has loved to oppress.

6

according to their feedings.

8

And Ephraim said, "But I am rich;
And they were satisfied to satiety, and
I have found relief for myself."

their hearts were exalted;

None of the fruits of his toil

therefore, they forgot me.

will be available to him,

7

And I will become like a panther to them

because of the injustice with which he

and like a leopard according to the way

sinned.

of the Assyrians.

9

But I the Lord, your God,

8

I will meet them like a famished bear

brought you up from the land of Egypt;

and rend the closing of their heart.

I will make you live in tents again,

And whelps of the thicket will devour them
as the day of the feast.

there;

wild animals of the field will tear them to

10

And I will speak to the prophets,
pieces.

and it was I who multiplied visions,

and bl was made similar by the hand of

9

In your destruction, O Israel,

the prophetsb.

who will help you?

11

If Galaad is nothing, then the rulers offering

10

Where is this king of yours?

sacrifices in Galgal were false,

And let him save you in all your cities.

and their altars like stone heaps

Let him judge you who said,
on a parched patch of a field.

“Give me a king and a ruler.”

12

And Jakob withdrew to the plain of Syria,

11

And I gave you a king in my anger
and Israel was subject because of a wife,
and sustained in my wrath 12a gathering
and because of a wife he kept watch.
of injustice.

13

And through a prophet the Lord brought
Israel up from Egypt,

(12) As for Ephraim,

and through a prophet he was guarded.

his sin is hidden.

14

Ephraim became angry and provoked,

13

Pains as of one in childbirth will come to
and his blood shall be poured out upon
him.

him,

This son is without sense,

*aLacking in Gk bPerhaps I have been portrayed symbolically
by the prophets cI.e. are no longer available*

hosee 13—amos 1

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for he will not withstand in the crushing of
10(9) Who is wise and will understand these
children.

things,

or prudent and will comprehend them?

14

I shall rescue them from the hand of Hades

For the ways of the Lord are upright,

and shall redeem them from Death.

and the just will walk in them,

O Death, where is your sentence?

but the impious will be weak in them.

O Hades, where is your goad?

Comfort is hidden from my eyes.

AMOS

15

For this one will make a division among

Words of Amos that came in Nakkarim out of
brothers;

1 Thekoue, which he saw concerning Ierou-

the Lord will bring a hot wind

salem in the days of King Ozias of Ioudas and in

from the wilderness against him,

the days of King Ieroboam son of Ioas of Israel,

and it will dry up his aquifers;

two years before the earthquake. 2And he said:

it will drain his fountains.

The Lord uttered sounds from Sion

It will cause his land to wither,

and gave his voice from Ierousalem,

and all his desirable vessels.

and the pastures of the shepherds
mourned,

(13.16) Samaria will be annihilated,
and the top of Carmel dried up.

14 because she rose up against the God;
they shall fall by the sword,

3

And the Lord said:

and their nurslings shall be dashed to the

For three impious acts of Damascus,
ground,

and for four, all will not turn away from a

and their pregnant ones ripped open.

him,

2(14.1)

Return, O Israel, to the Lord your God,

because they were sawing pregnant women

for you have been weakened by your

of those in Galaad

injustices.

asunder with iron saws.

3(2) Take words with you,

4

And I will send forth a fire on the house of

and return to the Lord your God;

Hazael,

speak to him,

and it shall devour the foundations of the

that you not receive injustice

son of Hader.

but that you receive good things,

5

And I will break the gate bars of

and, "We will return

Damascus

the fruit of our lips.

and utterly destroy inhabitants from the

4(3)

Assour shall not save us;

plain of On,

we will not mount on horses;

and I will cut to pieces a tribe from the men

let us no longer say, 'Our gods,'

of Charran,

to the works of our hands.

and the important people of Syria will be

'He who is within you will pity the

taken captive,

orphan.' "

says the Lord.

5(4) I will heal their settlements;

6

This is what the Lord says:

I will love them openly,
For three impious acts of Gaza,
for my anger has turned from them.
and for four, I will not turn away from

6(5) I will be like dew to Israel;
them,

he shall blossom like a lily
because of their capturing a captivity of
and strike his roots like Lebanon.

Salomon,

7(6) His branches shall go forth,
to shut them up in Idumea.
and he shall be like a fruitful olive tree,

7

And I will send forth a fire against the walls
and his fragrance like that of Lebanon.
of Gaza,

8(7) They shall return and sit beneath his shelter;
and it shall devour its foundations.

they shall live and be intoxicated on

8

And I will utterly destroy inhabitants from

grain,

Azotus,

and his memory will blossom like the vine,

and a tribe shall be removed from

like the wine of Lebanon.

Ascalon,

and I will bring my hand against Akkaron,

9(8) As for Ephraim—what is there any longer

and those remaining of the allophyles

between him and idols?

shall perish,

It is I who humbled him, and it is I who

says the Lord.

will strengthen him.

I am like a leafy juniper tree;

9

This is what the Lord says:

your fruit has been found from me.

For three impious acts of Tyre,

aPerhaps *I will not let . . . go unpunished*

790

Amos 1-2

and for four, aI will not turn away from a

because they rejected the law of the Lord

it,

and did not keep his ordinances,

because they shut up a captivity of Salomon

and their vain things which they made,

in Idumea

which their fathers followed after, led
and did not remember a covenant of
them astray.

brothers.

5

And I will send forth a fire against loudas,

10

And I will send forth a fire against the walls
and it shall devour the foundations of
of Tyre,
Ierousalem.

and it shall devour its foundations.

6

This is what the Lord says:

11

This is what the Lord says:

For three impious acts of Israel,

For three impious acts of Idumea,

and for four, al will not turn away from a

and for four, al will not turn away from a

him,

them,

because they sold the just for silver

because they pursued his brother with a

and the needy for the sake of

sword

sandals—

and he spoiled a womb upon the ground

7

things that tread on the dust of the earth,

and seized his shivering fright for a

and they were buffeting the heads of

testimony

the poor,

and kept his onslaught unto victory.

and they turned aside the way of the

12

And I will send forth a fire on Thaiman,

humble,

and it shall devour the foundations of its

and a son and his father were going to the

walls.

same female servant

in order to profane the name of their

13

This is what the Lord says:

God.

For three impious acts of the sons of

8

And binding their garments with cords,

Ammon,

they were making curtains beside the

and for four, al will not turn away from a

altar,

him,

and in the house of their God they were

because they were ripping up the pregnant

drinking

women of the Galaadites

wine obtained through extortion.

in order to enlarge their borders.

14

And I will kindle a fire against the walls of

9

But I removed the Amorrite from before

Rabba,

them,

and it shall devour its foundations,

whose height was as the height of a

with a cry on the day of battle,

cedar,

and it will be shaken on the day of its

and who was as strong as an oak,

destruction.

and I removed his fruit above

15

And its kings shall go into captivity,

and his roots beneath.

their priests and their rulers together,

10

Also I brought you up out of the land of

says the Lord.

Egypt

and led you around for forty years in the

This is what the Lord says:

wilderness,

2 For three impious acts of Moab,

to inherit the land of the Amorrites.

and for four, I will not turn away from a

11

And I took some of your sons to be

him,

prophets

because they burned to lime
and some of your youths for
the bones of the king of Idumea.
consecration.

2

And I will send forth a fire against Moab,
Is this not so, O sons of Israel?
and it shall devour the foundations of its
says the Lord.

cities,

and Moab shall die in debility,

12

But you were making the consecrated ones
with shouting and with the sound of a

drink wine

trumpet.

and were commanding the prophets,

3

And I will utterly destroy a judge from it

saying, "You shall not prophesy."

and kill all its rulers with him, says the Lord 13 Therefore, behold, I roll under you like a wagon full of straw is rolled.

4

This is what the Lord says:

14

And flight shall perish from the runner,

For three impious acts of the sons of loudas,

and the strong shall not retain his

and for four, al will not turn away from a

strength,

him,

and the fighter shall not save his soul,

aPerhaps *I will not let . . . go unpunished* bPerhaps *forever*

amos 2-4

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15

and the archer shall not stand,
be pulled out, those who live in Samaria before a
and he who is swift on his feet shall not
tribe and in Damascus as priests.
escape,
nor shall the horseman save his soul

13

Hear, and testify to the house of Jakob,

16

and shall find his heart in acts of
says the Lord God the Almighty:
dominance;

14

For in the day when I take vengeance on the
the naked shall pursue on that day,
impious acts of Israel against him,
says the Lord.

I will also take vengeance against the

altars of Baithel,

Hear this word that the Lord has spoken

and the horns of the altar shall be

3 against you, O house of Israel, and against the

demolished

whole tribe that I brought up out of the land of
and fall to the ground.

Egypt, saying,

15

I will demolish the house encircled by

2

Only you have I known

columns onto the summer
of all the tribes of the earth;
house,
therefore I will avenge upon you
and the houses of ivory shall perish,
all your sins.
and many other houses shall be added,
says the Lord.

3

Will two in any way walk together
unless they be acquainted with each
other?

4 Hear this word, you heifers of Basanitis,
who are in the mountain of Samaria,

4

Will a lion roar from its thicket,
who oppress the poor and trample the
when it has no prey?
needy,

Will a whelp utter its voice from his den at
who say to their lords, "Give to us that
all,
we might drink."
if he has caught nothing?

2

The Lord swears by his holy ones:

5

Will a bird fall upon the ground
For behold, days are coming upon you,
without a fowler?
and they shall take you with weapons,
Will a snare on the ground spring
and fiery pests shall cast those with you
without catching something?

into cauldrons heated from

6

Will a trumpet sound in a city,
underneath.

and the people not be terrified?

3

And you shall be carried out naked before

Will there be evil in a city,

each other,

which the Lord did not do?

and you shall be flung out into Mount

7

For the Lord God will not do a thing

Remman,

unless he reveals instruction to his slaves

says the Lord.

the prophets.

4

You came to Baithel and committed

8

A lion will roar,

lawlessness,

and who will not fear?

and in Galgala you multiplied to commit

The Lord God has spoken,

impiety,

and who will not prophesy?

and you brought your sacrifices in the

morning,

9

Proclaim to the districts among the

your tithes on the third day.

Assyrians,

5

They read the law outside and called for

and to the districts of Egypt, and say,

confessions.

“Assemble on the mountain of Samaria,

Announce that the sons of Israel have

and see many marvels in its midst

loved these things,

and oppression within it.”

says the Lord God.

10

And ita was unaware of what would be

before it, says the Lord,

6

And I will give you an aching of the teeth in

those who store up injustice and

all your cities,

wretchedness in their districts.

and lack of bread in all your places,

11

Therefore this is what the Lord God says:

and you did not return to me,

Tyre and your land round about shall be

says the Lord.

made desolate,

and he shall bring down your might out

7

I also withheld the rain from you
of you,
three months before the harvest,
and your districts shall be plundered.
and I will rain on one city,
and on one city I will not rain;

12 This is what the Lord says: As when the
one part will be rained upon,
shepherd pulls from the mouth of the lion two
and a part which I will not rain on will
legs or a lobe of an ear, so shall the sons of Israel
wither,

aPossibly *Samaria*

792

amos 4-5

8

and two or three cities will come together to
because Galgala, taken captive, will be taken

one city

captive,

to drink water and will not be satisfied;

and Baithel shall be as not existing.

even so you did not return to me,

says the Lord.

6

Seek the Lord, and live,

lest the house of Ioseph should flame up

9

I struck you with fever and jaundice;

like fire,

you multiplied your gardens;

and it will devour him, and there will be

the caterpillar devoured your vineyards
no one to quench for the house of
and fig yards and olive yards;
Israel.

even so you did not return to me,

7

The Lord is the one who makes judgment
says the Lord.

on high

and has established justice on earth,

10

I sent you death in the way of Egypt,

8

who makes all things

and I killed your young men with the

and transforms and turns the shadow of

sword,

death into the morning
along with the captivity of your horses,
and darkens day into night,
and I brought up your camps with fire in
who calls to the water of the sea
your wrath;
and pours it out upon the face of the
even so you did not return to me,
earth—
says the Lord.
the Lord God the Almighty is his name—

who dispenses destruction against strength

11

I overthrew you

and brings misery to the fortress.

as God overthrew Sodoma and
Gomorra,

10

They have hated the one who reproves in
and you were like a firebrand snatched

the gates

from the fire;

and have despised holy speech.

even so you did not return to me,

11

Therefore, because you were buffeting the

says the Lord.

poor

and have taken from them choice gifts,

12

Therefore, thus I will do to you, O Israel,

you have built houses of hewn stone,

but because I will do thus to you,

but you shall not live in them;

prepare to call upon your God, O Israel.

you have planted desirable vineyards,

but you shall not drink the wine from

13

For behold, I am the one who makes the

them.

thunder strong and creates a wind

12

For I have known your many impious acts

and announces his anointed to humans,

—your sins are mighty—

makes dawn and mist
trampling the just, taking rewards
and treads on the heights of the earth—
and turning aside the needy in the gates.
the Lord God the Almighty is his name!

13

Therefore the prudent will keep silent in
that time,
Hear this word of the Lord that I take up over
for it is an evil time.

5 you in lamentation, O house of Israel:

2

She has fallen, no more to rise,

14

Seek the good thing and not the evil thing,
the maiden Israel;
that you may live,
she slipped upon her land;
and so the Lord God the Almighty will be

there is no one to raise her up.

with you,

just as you have said,

3

For this is what the Lord says:

15

“We have hated evil things and loved the
The city out of which a thousand were going
good things.”

forth,

Restore judgment in the gates,

there shall be left a hundred,

that the Lord God the Almighty

and out of which a hundred were going

might have mercy on the remnant of

forth,

Joseph.

there shall be left ten to the house of

Israel.

16

Therefore this is what the Lord God the
Almighty says:

4

For this is what the Lord says to the house

In all the streets there shall be wailing,

of Israel:

and in all the roads it shall be said, Alas!

Seek me, and you shall live,

Alas!

5

and stop seeking Baithel,

The farmer shall be called to mourning

and stop entering Galgala,

and lamentation and to those knowing a

and stop crossing over to the well of the

dirge;

oath,

17

in all the roads there shall be wailing,

amos 5-7

793

for I will pass through the midst of you,

5

who applaud at the sound of the

said the Lord.

instruments—

since they considered them as permanent

18

Woe, you who desire the day of the Lord!

and not as fleeting—

Why is this the day of the Lord to you?

6

who drink thoroughly filtered wine
And it is darkness, not light,
and anoint themselves with the finest oils,

19

as if someone should flee from a lion,
they were not even suffering anything
and a bear attacks him,
over the ruin of Ioseph.

or he should leap into his house, place his

7

Therefore they shall now be captives of the
hands on the wall,
powerful from the beginning,
and a snake should bite him.

and the neighing of horses shall be

20

Is not the day of the Lord darkness and not
removed from Ephraim.

light,

and gloom with no brightness in it?

8

Because the Lord has sworn by himself:

For I abhor all the pride of Iakob

21

I have hated, I have despised your feasts,
and have hated his lands.

and I will not smell at your festivals.

And I will remove a city with all who

22

For if you should bring to me your whole
inhabit it.

burnt offerings and sacrifices,

I will not accept them,

9 And it shall be, if ten men are left in one

and your conspicuous acts for deliverance a

house, they shall also die—and the remaining

I will not look upon.

ones shall be left—10 and the members of their

23

Take away from me the noise of your
household shall take them and forcibly bring their
songs;

bones out of the house, and he will say to those in
I will not listen to a strumming of your
charge of the house, "Might there still be one with
instruments.

you?" And he will say, "No more." And he will say,

24

And judgment will roll down like water,
"Silence, so as not to name the name of the Lord!"
and justice like an unfordable wadi.

11

For behold, the Lord commands,

25

Surely you did not bring me victims and
and he shall strike the great house with
sacrifices forty years, O house of

bruises

Israel?

and the little house with lacerations.

26

You even took up the tent of Moloch and

12

Will horses pursue on rocks?

the star of your god Raiphan,

Will they be silent among mares?

models of them which you made for

Because you have turned judgment into
yourselves.

wrath

27

And I will deport you beyond Damascus,
and the fruit of justice into bitterness,
says the Lord—God the Almighty is his name.

13

you who are glad at no word,
who say, “Did we not have horns in our
strength?”

6 Alas for those who count Sion as nothing
and for those who trust in the mountain

14

For behold, I am raising up against you a
of Samaria.

nation,

They have harvested the rule of the

O house of Israel,

nations

and they shall oppress you, that you may

and entered for themselves.

not enter Hemath

2

Cross over, O house of Israel, all of you, and
and as far as the wadi of the west.

see,

and from there pass on to Hemath

Thus the Lord showed me and behold, an

Rabba,

7 early offspring of grasshoppers coming, and

and go down to Geth of allophytes,

behold, one locust larva, Gog the king. 2And it will

the most excellent ones of all these

be, if they finish to devour the grass of the land—

kingdoms.

and I said,

Seeb if their borders are greater than your

“O Lord, O Lord, be gracious.

borders.

Who will raise up Iakob,

3

Those who pray for an evil day,
because he is very small?
who draw near and hold fast to false

3

Repent, O Lord, at this.”
sabbaths,
“Even this shall not be,” says the Lord.

4

who sleep on beds of ivory
and live lewdly on their couches
4 Thus the Lord showed me, and behold, the
and eat kids from the flocks
Lord called for a sentence by fire. And it devoured
and suckling calves from the midst of the
the voluminous deep and devoured the portion.
herds,

5And I said,

aPerhaps *offering for deliverance* bLacking in Gk cPossibly
one

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amos 7-8

“O Lord, O Lord, do cease!

“the fallen one shall be numerous in every

Who will raise up Iakob,

place.

because he is very small?

I will inflict silence.”

6

Repent, O Lord, at this.”

“Even this shall not come about,” says

4

Do hear this, you who rub out the needy in

the Lord.

the morning

and oppress the poor from the land,

7 Thus the Lord showed me, and behold, one 5

who say, "When will the month pass

that stood on an adamantine wall, and adamant

and we will do business,

was in his hand. 8And the Lord said to me, "Amos,

and the sabbaths,

what do you see?" And I said, "Adamant." And the

and we will open storehouses,

Lord said to me,

to make a measure small, to enlarge

"Behold, I am inserting adamant

weights

in the midst of my people, Israel.

and to make the balance unfair,

I will no longer add to pass them by,

6

to acquire the poor with silver

9

and altars of laughter shall be annihilated,

and the humble for sandals,

and the mystic rites of Israel shall be laid

and we will trade in every kind of

waste,

produce?"

and I will rise against the house of

Ieroboam with a sword."

7

The Lord swears by the pride of Iakob:

10 And Amasias, the priest of Baithel, sent to

If all your deeds shall be forgotten

King Ieroboam of Israel, saying, "Amos is conduct-
successfully!

ing seditious meetings against you in the midst of 8

And due to this shall not the land be

the house of Israel. The land shall not be able to

troubled

bear all his words. 11For this is what Amos says,
and everyone mourn who lives in it
'Ieroboam shall die by the sword,
and consummation rise up like a river
and Israel shall be led captive from his
and sink like the river of Egypt?
land.' “

12And Amasias said to Amos, “You that see, go, be-
9

And it will come to pass on that day, says
take you to the land of Iudah, and live there, and
the Lord,
you shall prophesy there, 13but do no longer add
and the sun will go down at noon,
to prophesy at Baithel, for it is the king's holy
and the light will become dark upon the
precinct and it is the house of the kingdom.”
earth in the daytime.

14 And Amos answered and said to Amasias, "I 10

And I will turn your feasts into mourning

was no prophet nor a prophet's son, but I was a

and all your songs into lamentation.

goatherd and a scratcher of sycamore figs, 15and the

And I will bring sackcloth on every loin

Lord took me from the sheep, and the Lord said to

and baldness on every head.

me, 'Go, prophesy against my people, Israel.'

And I will make him like the mourning for

16

"And now, hear a word of the Lord.

a loved one

You say, 'Do not prophesy against Israel,
and those with him like a day of
and you shall not incite a mob against
suffering.

the house of Jakob.'

17

Therefore this is what the Lord says,

11

Behold, days are coming, says the Lord,

'Your wife shall become a whore in the

and I will send a famine on the land,

city,

not a famine of bread or a thirst for water,

and your sons and your daughters shall

but a famine of hearing a word of the

fall by the sword,

Lord.

and your land shall be measured by

12

And the waters will be shaken as far as the
line,
sea,
and you yourself shall die in an unclean
and from north to east they shall run to
land,
and fro,
and Israel shall be led captive from its
seeking the word of the Lord,
land.' ”
and they shall not find it.

8 Thus the Lord showed me, and behold, a 13
In that day, the beautiful maidens and the fowler's basket. And
he said, "What do you

young men

see, Amos?" And I said, "A fowler's basket." 2And

shall faint for thirst,

the Lord said to me,

14

those who swear by the atonement of

"The end has come upon my people Israel;

Samaria,

I will no longer add to pass them by,

and say, "Your god lives, O Dan,"

3

and the compartments of the shrine shall

and, "Your god lives, O Bersabee"—

wail in that day," says the Lord;

and they shall fall and never rise again.

aGk = *bômos* bAntecedent uncertain

amos 9—michaias 1

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9 I saw the Lord standing on the altar, and he 10
Allthesinnersofmypeopleshalldiebythesaid:

sword,

Strike the propitiatory, and the gateways

who say, "Evil shall not draw near or be

shall be shaken,

against us."

and cut through the heads of all,

11

On that day I will raise up

and those who are left I will kill with the

the tent of Daud that is fallen

sword;

and rebuild its ruins
not one of them fleeing shall escape,
and raise up its destruction,
and not one of them attempting to return
and rebuild it as the days of old
safe will come through safely.

12

in order that those remaining of humans
andb all the nations upon whom my

2

If they be buried in Hades,

name has been called
from there my hand shall draw them up;
might seek out me,
even if they ascend to heaven,
says the Lord who does these
from there I will bring them down.
things.

3

If they hide on the top of Carmel,
from there I will search out and take

13

Behold days are coming, says the Lord,
them;
and the grain harvest shall overtake the
even if they sink from my eyes to the depths
vintage,
of the sea,
and the grape shall ripen at seedtime,
there I will command the dragon, and it

and the mountains shall drip sweetness,
shall bite them.

and all the hills shall be thickly grown.

4

Even if they go into captivity in front of

14

And I will return the captivity of my people
their enemies,

Israel,

there I will command the sword, and it

and they shall build the annihilated cities

shall kill them,

and inhabit them,

and I will fix my eyes on them

and they shall plant vineyards and drink

for harm and not for good.

their wine,

and they shall plant gardens and eat their

5

And the Lord God the Almighty,

fruit.

who touches the earth and shakes it,

15

And I will plant them upon their land,

and all who inhabit it will mourn,

and they shall never again be plucked

and its consummation will rise up like a

from their land that I have given them,

river

says the Lord God the Almighty.

and sink like the river of Egypt;

6

who builds his ascent to heaven

[MICHAIAS](#)

and founds his promise upon the earth,

who calls for the water of the sea

And a word of the Lord came to Michaias, the

and pours it out upon the face of the

1 Morasthi, in the days of Kings loatham and

earth—

Achaz and Hezekias of loudas, regarding the

the Lord God the Almighty is his name.

things that he saw concerning Samaria and con-

cerning Ierousalem.

7

Are you not like sons of Ethiopians to me,

O sons of Israel? says the Lord.

2

Hear words, you people,

Did I not bring Israel up from the land of
and let the earth pay attention, and all

Egypt

those in it,

and the allophyles from Cappadocia and

and the Lord shall be a witness againstd you,

the Syrians from a hole?

the Lord from his holy house.

8

Behold, the eyes of the Lord God are upon

3

For behold, the Lord is coming out of his

the kingdom of sinners,

place

and I will remove it from the face of the
and will come down and tread upon the
earth—

high places of the earth.

except that I will not utterly remove the

4

And the mountains will quake under him,
house of Iakob,

and the valleys will melt

says the Lord.

like wax from before the fire

and like water being carried in a descent.

9

For behold, I am commanding,

5

All this is for the impiety of Jakob

and I will winnow the house of Israel

and for the sin of the house of Israel.

among all the nations

What is the impiety of Iakob?

as one winnows with a winnowing-fan,

Is it not Samaria?

and anything crushed shall fall to the

And what is the sin of the house of Ioudas?

ground.

Surely it is Ierousalem?

aPerhaps *no crushed grain* bOr *even* cLacking in Gk

dOr *among*

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michaias 1-2

6

And I will make Samaria an orchard-guard's

They came devising troubles

shed in the field

2 and working out evil deeds on their beds.

and a planting of a vineyard.

And as soon as it was day, they would

And I will pull down her stones into a chasm,

execute them,

and her foundations I will uncover.

for they did not lift their hands to God.

7

And all her carved images they shall cut to

2

And they would covet fields
pieces,

and plunder orphans

and all her wages they shall burn with

and oppress households,

fire,

and they would plunder a man and his

and all her idols I will make an

house, a man and his inheritance.

annihilation.

3

Therefore this is what the Lord says:

For from the wages of whoredom she

Behold, I am devising evil against this tribe

gathered them,

from which you shall not remove your

and from the wages of whoredom she

necks

brought them together.

nor walk upright suddenly,

because it is an evil time.

8

For this she shall lament and wail;

4

On that day a parable shall be taken up

she shall go unshod and naked;

against you,

she shall make lamentation like that of

and a dirge will be wailed with a tune,

dragons

saying, "We suffered misery in misery;
and mourning like that of the daughters
a portion of my people was measured by
of Sirens.

a line,

9

Because her blow has taken hold,
and there was none to prevent him from
for it has come as far as loudas
turning away.

and has reached as far as the gate of my
Our fields were parceled out."

people,

5

Therefore you will have no one to cast the
as far as Ierousalem.

line by lot

in the assembly of the Lord.

10

Do not consider yourselves great, you in

Geth;

6

“Stop weeping with tears,

do not rebuild out of a house a

nor let them shed tears over these

laughingstock, you in Akim;

matters,

besprinkle your laughingstock with soil.

for he will not repel reproaches.”

11

Though she inhabits her cities well,

7

One says, “The house of Iakob provoked the

inhabiting Sennaan did not come out to

spirit of the Lord.”

mourn

If these are his practices,

a house next to her;

are not his words good with him,

she shall receive a painful blow from you.

and have they not proceeded upright?

12

Who made a beginning of good things

8

And previously, my people resisted in

for her who dwells in pain?

hostility;

Because bad things have come down from

contrary to his peace they stripped off his

the Lord

skin

to the gates of Jerusalem:

to remove hope in the crushing of war.

13

noise of chariots and of horsemen.

9

Therefore, leaders of my people shall be cast

She who dwells in Lachis,

out

she is the originator of sin

of their homes of luxury.

for daughter Sion,

On account of their evil practices, they have

because in you were found
been expelled.

the impious acts of Israel.

Draw near to the everlasting mountains.

14

Therefore you shall give worthless houses—

10

Arise, and go,

ones being dispatched—

because this rest is not for you,

as far as the inheritance of Geth.

due to uncleanness.

Ita became meaningless

You were corrupted with corruption;

to the kings of Israel.

11

you were pursued without anyone pursuing.

15

Until I lead the heirs to you,

A spirit established a lie; it dripped on

O inheritance inhabiting [Lachis],

you as wine and intoxicating drink.

the glory of daughter Israel

And it shall be that from the drop of this
will come as far as Odollam.

people,

16

Shave, and cut your hair

12

when Iakob is being gathered, he will be

for your pampered children;

gathered together with all.

broaden your widowhood like an eagle,

Receiving I will receive those remaining

because they were taken captive from you.

of Israel;

aPerhaps *Geth*

michaias 2-4

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I will establish their return at the same time.

who abhor judgment

Like sheep in affliction, like a flock in the
and pervert the upright things,
midst of their stall, they shall leap

10

who build Sion with blood

away from people.

and Jerusalem with injustice!

13

They have cut through the breach before

11

Her leaders were judging for gifts,

them,

and her priests were giving answer for a

and they passed through the gate

wage,

and went out through it.

and her prophets were divining for

And their king went out before them,

money,

but the Lord shall lead them.

and they were relying on the Lord,

saying, "Is the Lord not with us?

No harm shall come upon us."

3 Andhewillsay:

Do hear this, you progenitors of the house

12

Therefore, on your account

of Jakob

Sion shall be plowed as a field,
and you that are left of the house of
and Jerusalem shall become like a garden-
Israel!

watcher's hut,

Should you not know judgment—
and the mountain of the house shall

2

you who hate the good things and seek
become a grove of a thicket.

the evil things,

who snatch their skin from them,
and their flesh from their bones?

4 And it shall be in the last days,

the mountain of the Lord shall be

3

As they devoured the flesh of my people
manifest,

and flayed their skin off them
prepared on the tops of the mountains,

and crushed their bones

and it shall be elevated beyond the hills.

and cut them in pieces like meat in a

And peoples shall hasten to it,

cauldron,

2

and many nations shall come and say:

like flesh in a cauldron.

“Come, let us go up to the mountain of the

Lord

4

Thus they will cry to the Lord,
and to the house of the God of Iakob,
and he will not listen to them,
and they will show us his way,
and he will turn his face from them at that
and we will walk in his paths.”

time,

Because out of Sion shall go forth a law,
because they did evil against them in
and a word of the Lord from
their practices.

Ierousalem.

3

And he shall judge between many peoples

5

This is what the Lord says
and shall reprove strong nations far

against the prophets who lead my people
away,
astray,
and they shall cut their swords into plows

who bite with their teeth
and their spears into sickles,
and announce peace to hima,
and nation shall no longer lift up sword
and nothing has been given into their
against nation,
mouth;
and they shall learn war no more,
they have raised up war against hima.

4

and each one shall rest under his vine, and

6

Therefore, it shall be night to you without
each under his fig tree,

vision

and no one shall make them afraid,
and darkness to you without divination.

for the mouth of the Lord Almighty has

The sun shall go down upon the prophets,
spoken this.

and the day shall be dark over them;

7

those who see dreams shall be disgraced,

5

Because all the peoples will walk,

and the diviners shall be mocked;

each in its own way,

they shall all speak against them,

but we will walk in the name of the Lord,

for no one will listen to them.

our God,

8

Otherwise I will replenish strength in the

forever and anon.

spirit of the Lord,

and of judgment and of dominance

6

In that day, says the Lord,

to declare to Jakob his impious acts

I will assemble her who is shattered,

and to Israel his sins.

and I will welcome her who is rejected

and those whom I drove away.

9

Do hear this, you leaders of the house of

7

And I will make her who is shattered a

lakob

remnant,

and you that are left of the house of

and her who is driven away a strong

Israel,

nation,

al.e. *the people* bOr *among*

798

michaias 4-5

and the Lord will reign over them in Mount

when she who is in labor shall bring

Sion

forth,

from now and forever.

and the rest of their brothers shall return

to the sons of Israel.

8

And you, O dusty tower of the flock,

4

And he shall stand and see and tend his

daughter Sion,

flock in the strength of the Lord.

to you it shall come,

And they shall exist in the glory of the

and the former dominion, a kingdom out

name of the Lord their God,

of Babylon,

for now he shall be great

shall enter daughter Ierousalem.

to the ends of the earth,

5

and this shall be peace.

9

And now why did you know harm?

You did not have a king, did you?

When Assour comes against our land

Or did your counsel perish,

and when he treads upon our country,

because pangs subdued you like one in

seven shepherds shall also be raised up

labor?

against him,

10

Suffer pain, and be courageous, and draw

and eight stings of people.

near, O daughter Sion,

6

And they shall tend Assour with a sword

like one in labor,

and the land of Nebrod with her ditch;

for now you shall go forth from the city
and he shall rescue us from Assur,
and tent in the plain,
when he comes against our land
and you shall come as far as Babylon.
and when he treads upon our borders.
From there he will rescue you,
and from there the Lord your God will

7

And the remnant of Iakob among the

redeem you
nations,
from the hand of your enemies.
in the midst of many peoples,
shall be like dew falling from the Lord

11

And now many nations
and like lambs in the grass
have assembled against you,
that none among sons of man may
those who say, "We shall rejoice,
assemble or resist.
and our eyes shall behold Sion."

8

And the remnant of Iakob among the

12

They too did not know
nations,
the thought of the Lord,
in the midst of many peoples,
and they did not understand his plan,
shall be like a lion among animals in the
that he has gathered them as sheaves of a

forest

threshing floor.

and like a whelp among flocks of

13

Arise, and thresh them,

sheep,

O daughter Sion,

as when it passes through and, having made

because I will make your horns iron

a selection,

and your hoofs I will make bronze,

snatches away, and there is none to

and you shall dissolve many peoples

deliver.

and shall devote their multitude to the

9

Your hand shall be exalted over those who

Lord

oppress you,

and their strength to the Lord of the

and all your enemies shall be utterly

whole earth.

destroyed.

5 Now a daughter will be blocked with a

10

It shall come to pass in that day, says the

blockage;

Lord,

he set up a siege against us;

I will utterly destroy your horses from

with a rod they shall strike the tribes of

among you

Israel

and will demolish your chariots,
upon the cheek.

11

and I will utterly destroy the cities of your

land

2

And you, O Bethlehem, house of Ephratha,
and remove all your strongholds,

are very few in number to be among the

12

and I will remove your sorceries from your
thousands of loudas;

hands,

one from you shall come forth for me

and there will be no speakers of

to become a ruler in Israel,

apothegms among you,

and his goings forth are from of old,

13

and I will destroy your carved images

from days of yore.

and your steles from among you,

3

Therefore he shall give them up until the
and you shall do obeisance no more

time

to the works of your hands,

aLacking in Gk

michaiah 5-7

799

14

and I will cut off your sacred groves from
and a measure of pride—injustice?

among you

11

Shall the lawless be justified by a pair of
and annihilate your cities.

scales,

15

And in anger and wrath I will execute
or deceitful weights by a bag?

vengeance

12

From these they filled their wealth with
on the nations, due to the fact they did
impiety.

not listen.

And her inhabitants were speaking lies,
and their tongue was exalted in their

Do hear a word of the Lord. The Lord said:
mouth.

6 Rise, plead your case before the

13

And I will begin to strike you down;
mountains,

I will annihilate you because of your sins.
and let the hills hear your voice.

14

You shall eat, and you shall not be

2

Hear, you peoples, the judgment of the
satisfied.

Lord,

And it shall grow dark within you,
and you chasms, foundations of the
and you shall swim away and shall not
earth,
escape.

because the Lord has a case against his

And as many as shall escape shall be
people,

delivered over to the sword.

and he will dispute with Israel.

15

You shall sow, and you shall not reap;
you shall press the olive and shall not

3

“O my people, what have I done to you?

anoint yourself with oil,

Or how did I sadden or how did I annoy

and even wine you shall not drink,

you? Answer me!

and the precepts of my people shall be

4

For I brought you up from the land of Egypt

annihilated,

and redeemed you from a house of

16

and all the works of the house of

slavery,

Achaab.

and I sent before you Moyses

And you walked in their counsels,

and Aaron and Mariam.

that I might give you over to annihilation

5

O my people, do remember what King Balak

and her inhabitants to hissing,

of Moab planned against you
and you shall receive reproaches of
and what Balaam son of Beor answered
peoples.

him

from the reeds as far as Galgal,

that the justice of the Lord might be

7 Woeisme, because I have become like one

gathering stubble at the harvest

known.”

and like grape gleanings at the vintage,

when there is no cluster

6

“With what should I lay hold of the Lord;

to eat the firstlings.

shall I lay claim to my God Most High?

Woe is me, O soul,

Shall I lay hold of him with whole burnt

2

because the devout has perished from the

offerings,

land,

with calves a year old?

and there is none among people who is

7

Will the Lord receive favorably among

upright;

thousands of rams
all give a judgment for a blood;
or among ten thousands of swollen
they afflict, each his neighbor, with
streams?
affliction.

Should I give my firstborns for impious acts,

3

They prepare their hands for evil;
the fruit of my belly for the sin of my
the ruler requests, and the judge has
soul?"

spoken peaceful words;

8

Has it been told to you, O man, what is
it is what pleases his soul.

good

And I will take away their good things
or what the Lord seeks from you,

4

like a moth eating and crawling on a rod
but to do judgment and to love mercy
in the day of your watching.

and to be ready to walk with the Lord,
[Woe, woe,] your vengeance has come;
your God?

now their weeping shall come.

5

Put no trust in friends,

9

The voice of the Lord will be invoked for the
and do not hope in leaders;

city,

guard yourself against your bedmate,
and he shall save those who fear his

so as to communicate anything to her;

name.

6

for a son dishonors a father,

Hear, O tribe, and who shall adorn a city?

a daughter shall rise up against her

10

Will a fire and a lawless person's house

mother,

[treasuring up] lawless treasure

a daughter-in-law against her mother-in-law;

al.e. *aiming at*

800

michaias 7—ioel 1

the enemies of a man are the men in his

and cast all our sins

house.

into the depths of the sea.

7

But as for me, I will look to the Lord;

20

You will give truth to Jakob,

I will wait for God my savior;

mercy to Abraam,

my God will hear me.

as you swore to our fathers

in former days.

8

Stop rejoicing over me, O my lady adversary,

because I have fallen and I shall rise,

[IOEL](#)

for though I shall sit in darkness,

the Lord shall give me light.

A word of the Lord that came to loel the son

9

I will endure the wrath of the Lord

1 of Bathouel.

—because I sinned against him—

until he justifies my sentence,

2

Hear this, O elders;

and he will accomplish my judgment

give ear, all you that inhabit the land!

and will bring me out into the light;

Have such things happened in your days

I will see his justice.

or in the days of your fathers?

10

And my lady adversary will see

3

Tell your children of them,

and will be covered with shame,

and your children their children,

she who says to me, “Where is the Lord

and their children to another generation.

your God?"

My eyes shall look upon her;

4

The leavings of the caterpillar
now she shall become an object to be
the grasshopper has devoured,

trampled

and the leavings of the grasshopper

like clay in the streets
the locust larva has devoured,

11

during a day of daubing of brick.
and the leavings of the locust larva
the rust has devoured.

That day will be your erasure,
and that day will rub out your precepts.

5

Sober up, drunkards, from their wine and

12

And your cities shall come to a leveling
weep;
and a dividing [of the Assyrians],
wail, all you who drink wine unto
and your strong cities to a dividing from
intoxication,
Tyre as far as a river—

because happiness has been removed
a day of water and confusion.
from your mouth, and joy.

13

The earth will become an annihilation

6

Because a nation has come up against my
with its inhabitants, for the fruits of their
land,
doings.

powerful and innumerable;
its teeth are lion's teeth,

14

Shepherd your people with your rod,
and its molars those of a whelp.
the sheep of your possession,

7

It has set my vine for annihilation

tenting alone in a forest
and my fig trees for breaking;
in the midst of Carmel;
searching it has searched it out and thrown
they shall feed in Basanitis and Galaaditis
it down;
as the days of old.
its branches have turned white.

15

And as in the days of your exit from Egypt,
you shall see marvelous things.

8

Lament for me more than a bride dressed in

16

Nations shall see and be ashamed

sackcloth

of all their might;

for the husband of her youth.

they shall lay their hands on their mouth;

9

Sacrifice and libation are removed
their ears shall be deafened;
from the house of the Lord.

17

they shall lick dust like a snake,
Mourn, O priests,
as they trail dirt;
that minister to the altar,
they shall be confounded in their enclosure; 10
because the plains have suffered misery.
they shall be amazed at the Lord, your God,
Let the land mourn,
and shall be afraid of you.
because the grain has suffered misery;
the wine has dried up;

18

Who is god like you,
the oil has been diminished.

removing injustices and passing over

impieties

11

The farmers have dried up.

for the remnant of his possession?

Wail, O farms,

And he did not retain his anger for a

over the wheat and barley,

witness,

for the harvest of the field is ruined.

because he is one that desires mercy.

12

The vine has dried up,

19

He will turn and have compassion upon us;

and the fig trees have become few.

he will sink our injustices

Pomegranate and palm and apple

ioel 1-2

801

—even all the trees of the field have dried

3

In front of him there is a consuming fire,

up,

and a kindled flame behind him;

because the sons of men
the land before him is like an orchard of
have put joy to shame.

delight,

but a plain of annihilation behind him,

13

Gird yourselves, and mourn, you priests;
and no one shall escape him.

lament, you that minister to the altar.

4

Their appearance is like the appearance of

Enter, sleep in sackcloth,

horses,

when you minister to God,

and like horsemen so they shall pursue.

because sacrifice and libation

5

Like the noise of chariots
have failed from the house of your God.
they shall leap on the tops of the
mountains,

14

Sanctify a fast;
and like the noise of a flame of fire
proclaim a service;

devouring stubble

gather all the elders

and like a numerous and mighty people

who inhabit the land
being drawn up for battle.
into the house of your God,
and cry out earnestly to the Lord.

6

Before him peoples will be crushed;
every face will be like the soot of an

15

Alas! Alas! Alas for the day,
earthen pot.
because the day of the Lord is near,

7

Like fighters they will run,
and it will come like misery from misery.
and like men of battle they will scale the

16

The food has been utterly destroyed
walls.
before our eyes,

And each will go by his own way

happiness and joy
and not turn from their paths.
from the house of our God.

8

And no one will stand aloof from his
brother;

17

Heifers have jumped up at their mangers;
weighed down by their own weapons,
storehouses have been annihilated;
they shall go,
wine presses have been razed to the
and they shall fall by their arrows
ground,
and not come to an end.
because the grain has dried up.

9

They shall seize the city

18

How shall we store anything in them?

and run upon the walls;

The herds of cattle have wept,

they will scale the houses
because there has been no pasture for them;
and enter through windows like thieves.
even the flocks of sheep have been
annihilated.

10

The earth shall be disturbed before them,
and the sky shall be shaken.

19

To you, O Lord, I will shout,
The sun and the moon shall grow dark,

because fire has destroyed
and the stars shall shed their brightness.
the seasonable things of the wilderness

11

The Lord shall give forth his voice

and a flame has kindled
before his force,
all the trees of the field.

because exceedingly large is his

20

Even the animals of the plain have looked

encampment,

up to you,

because strong are the actions of his

because courses of water have dried up

words.

and fire has devoured

For great is the day of the Lord, great and
the seasonable things of the wilderness.

exceedingly remarkable,

and who shall be sufficient for it?

2 TrumpetwithatrumpetinSion;

make proclamation on my holy

12

Even now, says the Lord, your God,
mountain!

return to me with all your heart,

And let all the inhabitants of the land be
with fasting and with weeping and with
confounded,

mourning,

for the day of the Lord has come, because

13

and rend your hearts and not your

it is near—

clothing.

2

a day of darkness and gloom,

And return to the Lord, your God,

a day of cloud and mist!

for he is merciful and compassionate,

Like dawn, a numerous and mighty people

patient and very beneficent
shall pour onto the mountains;
and repenting concerning evils.
their like has not been from of old,

14

Who knows whether he will turn and repent
and after him there shall not be added
and leave a blessing behind him,
throughout the years for generations of

a sacrifice and a libation

generations.

for the Lord, your God?

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ioel 2-3

15

26

Trumpet with the trumpet in Sion;

And eating you shall eat and be satisfied

sanctify a fast;

and praise the name of the Lord your

proclaim a service;

God

16

gather the people.

in regard to the marvelous things he has

Sanctify an assembly;

done with you.

welcome the aged;

And my people shall never again be put to

gather the infants sucking the breast.

shame.

Let the bridegroom come from his bedroom,

27

You shall know that I am in the midst of

and the bride from her chamber.

Israel,

and I am the Lord your God, and there is

17

Between the foundation and the altar,

none other but me.

the priests who minister to the Lord shall
And my people shall never again be put to
weep and say,
shame.

“Spare your people, O Lord,
and do not subject your inheritance to

28

And it shall be after these things,

the reproach

I will pour out of my spirit on all flesh,
of being ruled over by nations,
and your sons and your daughters shall
lest they say among the nations:

prophesy,

'Where is their God?' "

and your old men shall dream dreams,
and your young men shall see visions.

18

And the Lord became jealous for his land

29

Even on the male and female slaves,
and spared his people.

in those days, I will pour out of my spirit.

19

And the Lord answered and said to his
people:

30 I will give portents in the sky and on earth:

Behold I am sending you
blood and fire and the vapor of smoke. 31The sun
grain and wine and oil,
shall be turned to darkness, and the moon to
and you will be satisfied with them,
blood, before the great and notable day of the Lord
and I will no more give you over
comes. 32And it shall be, everyone who calls on the
to reproach among the nations.
name of the Lord shall be saved, because in Mount
Sion and in Ierousalem there shall be one who es-
20

And I will chase from you the one from the
capes, as the Lord has said, and people who have

north

good news announced to them, whom the Lord
and banish him to a parched land,
has called.

and I will annihilate his front in the first sea
and his rear in the last sea,

For, behold, in those days and at that time,
and his decay will go up, and his foul smell

3 when I return the captivity of Ioudas and Ie-
will go up,

rousalem, 2I will also gather all the nations and
because he magnified his works.

bring them down to the valley of Iosaphat and
hold a disputation with them there, on account of

21

Courage, O land,

my people and my heritage Israel, who were dis-
rejoice, and be happy,

persed among the nations. And they have divided

because the Lord has done great things!

my land 3and have cast lots for my people, and

22

Courage, you animals of the plain,

they gave the boys to whores and would sell the

because the plains of the wilderness have

girls for wine and would drink.

blossomed,

4 And what are you to me, O Tyre and Sidon

because a tree has borne its fruit;

and all Galilee of allophytes? Are you rendering

a vine and fig tree have yielded their

retribution on me? Or are you bearing a sharp

strength.

grudge against me? And quickly I will return your

retribution back upon your own heads, 5because

23

And you children of Sion,

you took my silver and my gold and you carried

rejoice, and be happy in the Lord, your

my choice and beautiful things into your shrines.

God,

6And you sold the sons of loudas and the sons of
for he has given you food for justice,

Jerusalem to the sons of the Greeks to banish

and he shall send you the early and later

them from their borders. 7Behold, I am rousing

rain as before.

them up from the place, there where you sold

24

The threshing floors shall be full of grain,

them, and will turn your retribution back upon

and the vats shall overflow with wine and

your own heads. 8And I will sell your sons and

oil.

your daughters into the hands of the sons of

loudas, and they will sell them into captivity to a

25

And I will repay you for the years

nation far away, for the Lord has spoken.

that the grasshopper devoured,
and the locust larva and the rust and the

9

Proclaim these things among the nations:

caterpillar,

Sanctify a war;

my great force, which I sent against you.

stir up the fighters.

ioel 3—of abdias

803

Come near, and ascend,

[OF ABDIAS](#)

all you warrior men.

10

Beat your plows into swords

1

The Vision of Abdias.

and your sickles into barbed lances;

let the weakling say, "I am strong."

This is what the Lord God says to Idumea:

I heard a report from the Lord,

11

Assemble, and come,

and he sent enclosing to the nations:

all you nations round about;

"Rise up, and let us rise up against it for

gather there.

battle!"

Let the meek become a fighter.

2

Behold, I have made you least among the

12

Let all the nations rouse themselves

nations;

and come up to the valley of Josaphat,

you are very much dishonored.

for there I will sit to pass judgment

3

The arrogance of your heart has raised you

on all the nations round about.

up,

though you tent in the holes of the rocks,

13

Send forth sickles,

exalting his habitation,

because the harvest has come.

saying in his heart, "Who will bring me

Go in, tread,

down to the ground?"

for the winepress is full.

4

If you soar like an eagle,

The vats overflow,

even if you set your nest among the stars,
because their wickedness is full.
from there I will bring you down,
says the Lord.

14

Noises have rung out
in the valley of decision,

5

If thieves came to you, or robbers by night,
because the day of the Lord is near
where would you be cast aside;
in the valley of decision.

would they not steal what is sufficient for

15

The sun and the moon shall grow dark,
themselves?

and the stars shall shed their brightness.

And if grape gatherers came to you,
would they not leave gleanings?

16

And the Lord shall cry out from Sion

6

How Esau was searched,
and give his voice from Jerusalem,

and his hidden things seized.

and sky and earth shall be shaken.

7

All the men of your covenant have sent you

But the Lord will spare his people,

as far as the borders;

and the Lord will strengthen the sons of

they have risen up against you;

Israel.

your men of peace have prevailed against

you;

17

And you shall know that I am the Lord your

they have set an ambush beneath you.

God,

There is no understanding in it.

who tents in Sion, in my holy mountain.

8

On that day, says the Lord,

And Ierousalem shall be holy,

I will destroy the wise out of Idumea
and aliens shall never again pass through it.
and understanding out of Mount Esau.

9

And your fighters from Thaiman shall be

18

And it shall be in that day,

terrified

the mountains shall drip sweetness,
so that a person will be removed from
and the hills shall flow with milk,
Mount Esau.

and all the water courses of loudas
shall flow with water,

10

On account of the slaughter and impiety
and a fountain shall come forth from the
against your brother lakob,

house of the Lord

shame shall also cover you,

and give drink to the wadi of rushes.

and you shall be removed forever.

11

Since the day you stood in opposition,

19

Egypt shall become an annihilation,

on the day that aliens took captive his

and Idumea shall become a plain of

force

annihilation

and foreigners entered his gate
for the injustice of the sons of Judah,
and cast lots for Jerusalem,
because they shed just blood in their
you too were like one of them.
land.

12

And do not look upon a day of your

20

But Judea shall be inhabited forever,
brother,
and Jerusalem to all generations.

on the day of foreigners,

21

I will avenge their blood, and I will not
and do not rejoice over the sons of Judah
hold it guiltless,
on the day of their ruin,
and the Lord shall tent in Sion.

and do not boast

aOr *done to*

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of abdias—ionas 2

on the day of affliction.

and went on board to sail with them to Tharsis

13

Do not even enter the gates of the peoples

away from the presence of the Lord.

on the day of their suffering

4 And the Lord aroused a wind in the sea, and

nor look, even you, upon their gathering

a great surge came upon the sea, and the ship was

on the day of their ruin

in danger of breaking up. 5And the mariners were

nor join in an attack on their force

afraid and cried out, each to their god. And they

on the day of their destruction.

heaved the wares that were in the ship into the sea,

14

Do not even stand at their mountain passes,
to be lightened from them. But Ionas went down

to destroy utterly their escapees
into the hold of the ship and was sleeping and
nor hem in those among them who are
snoring. 6And the captain came to him and said to

attempting to flee

him, "Why are you snoring? Get up, invoke your
on the day of affliction.

god in order that the god might deliver us and we
not perish."

15

For the day of the Lord against all the

7 And they said each to his neighbor, "Come,
nations is near.

let us cast lots and learn on whose account this

As you have done, so shall it be to you;

calamity is among us. And they cast lots, and the
your recompense shall be returned on

lot fell on Ionas. 8And they said to him, "Tell us on
your head.

what account this calamity is among us. What is

16

For as you have drunk on my holy

your occupation? And where do you come from?

mountain,

And from what country are you and of what peo-

all the nations shall drink wine;

ple?" 9And he said to them, "I am a slave of the

they shall drink and descend

Lord, and I worship the Lord, God of the sky, who
and be as though they are not.

made the sea and the dry land.” 10And the men

17

But on Mount Sion there shall be salvation,

feared with a great fear and said to him, “What is
and ita shall be holy,

this that you have done!” For the men knew that

and the house of Iakob shall take possession

he was fleeing from the presence of the Lord, be-

of those who took possession of

cause he had told them.

them.

11 And they said to him, “What should we do

18

And the house of Iakob shall be a fire,

to you, and the sea will abate from us?” Because

the house of Ioseph a flame,

the sea kept coming and stirring up a surge even
the house of Esau stubble,
more. 12And Ionas said to them, "Pick me up, and
and they shall be enflamed against them
throw me into the sea, and the sea will abate from
and consume them,
you, for I know it is because of me that this great
and there shall be no fire bearer for the
surge is upon you." 13And the men exerted them-
house of Esau,
selves to return to land, and they could not, be-
for the Lord has spoken.

cause the sea kept coming and stirring up against

19

And those in Nageb shall possess Mount
them more. 14And they cried out to the Lord and
Esau,
said, "No way, O Lord, do not let us perish on ac-
and those in the Sephela the allophyles,
count of this person's life. And do not put upon us

and they shall possess Mount Ephraim
just blood, for you, O Lord, have done as you have
and the plain of Samaria and Benjamin
wished.” 15And they took Ionas and cast him into
and Galaaditis.

the sea, and the sea ceased from its tumult. 16And
20

And this is the beginning of the migration:
the men feared the Lord in great fear, and they sac-
the sons of Israel shall have the land of
rificed a sacrifice to the Lord and vowed vows.

the Chananites as far as Sarepta

and the migration of Ierousalem as far as

(1.17)And the Lord ordered a great sea monster

Sephratha;

2 to swallow Ionas, and Ionas was in the belly of

they shall also possess the cities of the

the sea monster three days and three nights.

Nageb.

2(1)And Ionas prayed to the Lord, his God, from

21

The men who are rescued from Mount Sion
the belly of the sea monster 3(2)and said,
shall go up to punish Mount Esau,
“I cried out to the Lord my God in my
and the kingdom shall be the Lord’s.
affliction,
and he heard me;

IONAS

out of the belly of Hades
you heard my cry, my voice.

1 And a word of the Lord came to Ionas the son 4(3)
You cast me into the depths

of Amathi, saying, 2“Arise, and go to Nineue,
of the heart of the sea,
the great city, and make a proclamation in it, be-
and streams surrounded me;
cause the cry of its wickedness has come up to me.”

all your surges and your billows

3And Ionas arose to flee to Tharsis from the pres-

passed over me.

ence of the Lord. And he went down to Joppe and 5(4) And I said, 'I have been driven away found a ship going to Tharsis, and he paid his fare

from your eyes;

al.e. *Mount Sion*

ionas 2—naoum 1

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shall I add to look

cause it is better for me to die than to live.” 4And
at your holy shrine?’

the Lord said to Ionas, “Are you exceedingly

6(5) Water poured over me as far as my life;

grieved?” 5And Ionas went out of the city and sat
the deepest abyss surrounded me;

down opposite the city and made a tent for him-

my head sank into the crevices of the

self there. And he sat under it in the shade until he
mountains.

should see what would become of the city.

7(6) I went down to the land,

6 And the Lord God ordered a gourd, and it

whose bars are everlasting barriers,

came up over Ionas’s head to be a shade over his

and let the decay of my life ascend,

head to shade him from his miseries. And Ionas

O Lord my God.

was happy with great happiness about the gourd.

8(7) As my life was failing me,

7And early the next morning, God ordered a

I remembered the Lord;

worm, and it smote the gourd, and it withered.

so may my prayer come to you

8And it came to pass, as soon as the sun rose, God

into your holy shrine.

ordered a scorching wind of heat, and the sun beat

9(8) People who cherish vain and false things

down on the head of Ionas, and he became dis-

have forsaken their mercy.

heartened and renounced his life and said, "It is

10(9) But I with a voice of praise and

better for me to die than to live."

acknowledgment

9 And God said to Ionas, "Are you exceedingly
will sacrifice to you;

grieved over the gourd?" And he said, "I am ex-
what I have vowed I will pay

ceedingly grieved, unto death." 10And the Lord
to the Lord for my deliverance."

said, "You had consideration for the gourd, which
you suffered no trouble for, and you did not nur-

11(10)And the sea monster was ordered, and it cast
ture it, which came into being towards nightfall

Ionas out upon dry land.

and perished towards nightfall. 11But ashall I not
spare Nineue, the great city, in which dwell more

And a word of the Lord came to Ionas a second

than a hundred and twenty thousand persons who

3 time,saying,2"Getup,gotoNineue,thegreat did not know
their right hand from their left, and city, and proclaim in it
according to the previous many animals?a

proclamation that I spoke to you. 3And Ionas got

up and went to Nineue, as the Lord said. Now

NAOUM

Nineue was a great city to God, of about three days' journey. 4And Ionas began to go into the city about

An issue for Nineue. A book of vision of

one day's journey. And he proclaimed and said, 1 Naoum the Elkesite.

"Three days more and Nineue shall be over-

thrown!" 5And the men of Nineue believed God 2

A jealous and avenging god is the Lord,

and proclaimed a fast and put on sackcloth from

the Lord avenging with wrath,

the great among them unto the small among them.

the Lord taking vengeance on his adversaries

6 And the news reached the king of Nineue, and

and removing his enemies.

he rose from his throne, and removed his robe from 3

The Lord is slow to anger, and his strength is

himself and covered himself with sackcloth and sat

great,

on ashes. 7And proclamation was made, and it was
and holding guiltless, the Lord will not
spoken in Nineue by the king and his nobles, say-
hold guiltless.

ing, "Let people and animals and cattle and sheep
not taste anything or feed or drink water." 8And the

His way is in consummation and bseismic
people and animals put on sackcloth, and they cried
upheavalb,

ferverently to God. And they turned, each from his
and clouds are dust for his feet,

evil way and from the injustice in his hands, saying, 4
threateningc the sea and making it dry

9"Who knows if God will repent and turn from the
and making all the rivers desolate;

anger of his wrath and we will not perish?"

Basanitis and Carmel were diminished,

10 And God saw their deeds, that they turned
and the vegetation of Lebanon has died

from their evil ways, and God repented at the

out.

calamity which he said he would do to them, and 5

The mountains quaked because of him,

he did not do it.

and the hills were shaken,

and the earth was removed from his presence,

And Ionas was grieved with great grief and

the whole of it and all who live in it.

4 confused. A2nd he prayed to the Lord and

said, "Ah Lord! Were these not my words while I 6

Who shall endure before his wrath?

was still in my country? That is why I had the fore-

And who shall withstand the heat of his

sight to flee to Tharsis, for I knew that you are mer-

anger?

ciful and compassionate, long-suffering and very

His anger causes domains to melt,

merciful and one who repents at calamities. 3And

and by him the rocks were broken in

now, O Sovereign, Lord, take my life from me, be-

pieces.

aOr *I shall* bPossibly *earthquake and hurricane* cI.e. *the Lord*

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naoum 1-3

7

The Lord is kind

And the chariots will be in confusion

to those who await him in a day of trouble

and jammed together in the streets.

and familiar with those who reverence him.

Their appearance will be like torches of fire

8

And by the flooding of a passage,

and like flashing lightnings.

he will make an end to those who arise,

6(5) And their nobles shall remember and flee by

and darkness will pursue his enemies.

day,

9

Why do you calculate against the Lord?

and they shall become weak in their

It is he that will make an end.

journey

He will not avenge twice added together

and hasten to the walls

with affliction!

and prepare their outposts.

10

Because he shall be left dry down to their

7(6) The river gates have been opened,

foundation,

and the royal palace has collapsed,

and he shall be consumed like a twisted

8(7) and the substructure has been uncovered,

yew tree

and this kept coming up,

and like straw fully dried.

and its slave women were being led away,

11

From you a calculation shall go forth

moaning in their hearts like doves.

against the Lord,

9(8) And as for Nineue,

counseling evil things, contrary things.

her water is like a swimming pool of

water,

12

This is what the Lord says, who rules over

and they, when they were fleeing, did not

many waters,

stop,

“And thus they shall be dispersed,

and there was no one who looked on.

and your fame shall no longer be heard.

10(9) They were plundering the silver;

13

And now I will break off his rod from you,

they were plundering the gold,

and I will shatter your bonds.”

and there was no end of her adornment.

14

And the Lord will command concerning you:

They have been laden with all her

“Part of your name will no longer be

desirable vessels.

scattered.

I will utterly destroy the carved and molten

11(10) Shaking and quaking and trembling

images

and shattering of heart and loosening of
from the house of your God.

knees

I will make your grave, because they are
and pains in every loin,
fleeting.”

and the face of all like burnt
earthenware!

15

Behold, on the mountains are the feet of one
12(11) Where is the abode of the lions

who brings good tidings
and the feeding ground that exists for
and who announces peace.

whelps,

Celebrate your feasts, O loudas;

where the lion went to enter there,

pay your vows,

a lion's whelp, and there was none to

for they shall not add any longer

scare it away?

to pass on to becoming old.

13(12) A lion has snatched enough for its whelps

and has strangled for its lions,

(1.15)It is finished; it has been removed.

and it has filled its lair with game

2(1)

2 Delivered from trouble, heroseup,

and its abode with prey.

breathing in your face.

Watch the road;

14(13) Behold, I am against you, says the Lord

grasp your loins;

Almighty, and I will burn your abundance in

be very manly in strength!

smoke, and a sword shall devour your lions, and I

will utterly destroy your prey from the earth, and

3(2) For the Lord has turned aside the pride of

your works shall be heard of no more.

Iakob,

as he did the pride of Israel,

Ah city of bloodshed,

for shaking they shook them off

3 utterly deceitful, full of injustice,

and their branches.

prey shall not be groped for!

2

A noise of whips and a noise of the rumble

4(3) They destroyed their weapons of

of wheels,

dominance from men,
of pursuing horse and bounding chariot
amighty men sporting with fire.

3

and of mounting horsemen

The reins of their chariots,

and glittering sword and of flashing arms

in the day of his preparation,

and a multitude of wounded

and the horsemen will be thrown into

and of heavy falling.

confusion 5(4)in the roads.

And there was no end to her nations,

al.e. *mighty men = weapons of dominance* bl.e.
substructure

naoum 3—habbakoum 1

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and they shall become weak in their

16

You increased your merchandise

bodies,

beyond the stars of the sky.

because of a multitude of whoredom.

The locust larva rushed in and spread.

4

Beautiful and gratifying prostitute,

17

Your commingled one
manipulator of potions,
hopped off like a locust,
she who barterers nations through her
like a grasshopper having landed on a fence

whoredom

in the days of frost:

and tribes through her potions.

the sun rose, and it jumped off

5

Behold, I am against you,

and knew not its place. Woe to them!

says the Lord God the Almighty,

and I will uncover your behind to your face,

18

Your shepherds dozed;

and I will show your shame to nations

the Assyrian king
and your dishonor to kingdoms.
put your mighty men to sleep.

6

And I will throw filth at you,
Your people have departed for the mountains,
even your own uncleanness,
and there has been none to receive them.
and I will set you as an example.

19

There is no healing for your ruin;

7

And it shall be, everyone who sees you will
your blow swelled up.
go down from you and say,
All who hear the news about you
“Wretched Nineue, who will bemoan her?
will clap their hands over you.
From where shall I seek comfort for her?”

For against whom has
your endless wickedness not come?

8

Tune a chord; prepare a portion,
O Amon who dwells in riversa;

[HABBAKOUUM](#)

water is around her,
whose dominion is the sea,
The issue that the prophet Habbakoumb saw.
and her walls are water,

1

9

and her strength is Ethiopia and Egypt

2

O Lord, how long shall I cry out,
—and there is no end to flight!
and you will not listen?

Even the Libyans have become her helpers.

Being wronged shall I cry to you,

and you will not save?

10

She too shall go into migration a captive,

3

Why did you show me toils and hardships,
and they shall dash her infants to the ground
to look at wretchedness and impiety?

at the heads of all her streets.

Justice has come before me,

And they shall cast lots for all her glorious
and the judge is receiving.

things,

4

Therefore, law has been dispersed,
and all her nobles shall be bound in
and judgment is not administered at all,
handcuffs.

because an impious person oppresses the

11

You too will be drunken,

just—

and you will be despised;

on this account, judgment will come

as well you will seek

forth perverted.

a position for yourself from your
enemies.

5

Look, you despisers, and watch!

12

All your fortresses are fig trees with guards;

And marvel at marvelous things, and be

if shaken, they will then fall

annihilated!

into the mouth of the eater.

For I am working a work in your days

13

Behold, your people

that you would not believe if someone

are like women in your midst.

should tell it.

The gates of your land,

6

For behold I am rousing [the Chaldeans,]
when opened, shall be opened to your
the fighters, the bitter and swift nation
foes;

that goes over the breadths of the earth
fire shall devour your bars.

to possess dwellings not his own.

7

He is frightening and conspicuous;

14

Draw yourself water for a siege;

his judgment will be from himself,

strengthen your forts;

and his unjust gain will come from himself.

trample the clay,

8

And his horses will leap beyond leopards

and let it be trodden in the chaff;

and will be swifter than the wolves of

make it stronger than brick.

Arabia.

15

There a fire will devour you;

His horsemen will ride forth
a sword will utterly destroy you.
and charge from far away;
It will devour you like the grasshopper,
they will fly like an eagle eager to devour.
and you shall be weighed down like the

9

Consummation will come to the impious,
locust larva.

who stand with their faces in opposition,

aOr *streams* b *Hambakoum* = Zi

808

habbakoum 1-2

and he will gather a captivity like the

who widened his soul like Hades,

sand.

and he, like death, not being satisfied,

10

And at kings he will scoff,

will also gather to himself all nations
and tyrants will be his toys.

and will welcome to himself all peoples.

He will jest at every fortress
and heap up earth and take it.

6 Shall not all these things take up a parable

11

Then he will have a change of spirit
against him and a riddle as a narrative of him? And
and pass through and will appease.

they will say,

“Woe to him who increases for himself

This strength belongs to my God.

things not his own—

12

Are you not from the beginning,
how long?—and who weighs down his

O Lord, my holy God?

collarc strongly,”

So we shall not die.

7

because when they bite him they will

O Lord, you have appointed him for

suddenly rise.

judgment,

And those who plot against you will

and he has formed me to examine his

become sober,

chastening.

and you will be booty for them.

13

A pure eye is not for seeing evil things,

8

For you have despoiled many nations,

and you cannot look upon sufferings.

all the peoples that survive shall despoil

Why do you look on those who despise?

you—

Will you keep silence while the impious

on account of human bloodshed and

swallows up the just?

impieties of the earth,

14

And you will make people like the fish of
of the city and of all who live in it.

the sea

and like crawling things that have no

9

“Ah he who gains an evil gain for his house,

leader!

to set his nest on high,

to be pulled out from the reach of evil

15

He drew up consummation with a fish hook

ones!”

and dragged him with a fishing net

10

You have devised shame for your house;

and gathered him in his seines.

you have put an end to many peoples,

16

On this account he will be glad, and his

and your soul has sinned.

heart will rejoice.

11

For a stone shall cry out from a wall,
On this account he will sacrifice to his seine
and a beetle shall utter them from wood.
and burn incense to his fishing net,
because by them he made his portion fat

12

“Woe to him who builds a city by
and his food choice.

bloodshed

17

Therefore he will cast his fishing net
and prepares a city with injustices!"
and never spare killing the nations.

13

Are these not from the Lord Almighty?
And enough peoples have expired in fire,
and many nations have become faint-

2 I will stand at my watchpost

and station myself on a rock.

hearted.

And I will keep watch to see what he will

14

Because the earth will be filled

say to me

with knowing the glory of the Lord,

and what I should answer to my reproof.

like water it will cover them.

2

And the Lord answered me and said,

Write a vision,

15

“Ah he who by turbid upset gives his

and clearly on a tablet,

neighbor to drink

so that the reader might pursue them.

and intoxicates him

3

For there is still a vision for an appointed
in order to gaze on their cavernsd.”

time,

16

Drink, you too, an abundance of dishonor
and ita will rise up at the end and not in

from glory,

vain.

and shake, and quake!

If ita should tarry, wait for ita,

A cup in the Lord’s right hand

for when ita comes ita will come and not

has gone around to you,

delay.

and dishonor has been gathered to your

4

If ita draws back,

glory!

my soul is not pleased in ita.

17

For the impiety of Lebanon will cover you,

But the just shall live by my faithb.

and the misery of wild animals will

terrify you—

5

But he who is drunk with wine and a despiser

on account of human bloodshed and

—a boastful man—will complete

impieties of the earth,

nothing,

of the city and of all who live in it.

aI.e. *appointed time* bOr *faithfulness* cPossibly as an ornament dPerhaps *private parts*

habbakoum 2-3

809

18

What use is a carved image,

A land of rivers will be torn asunder.

10

because one carved it?

Peoples will see you and writhe

He shaped it a molten image, a deceptive

as you scatter the waters of a course.

representation,

The deep gave forth its voice,

because its shaper trusts in his shape,

the height of its representation.

to make idols dumb!

11

The sun was raised up,

19

Woe to him who says to the wood, "Be

and the moon stood still in its course.

sober! Wake up!"

Your missiles will go into the light,

and to the stone, "Be exalted!"

into the brightness of the lightning of

And it is a representation, that is, a beaten-
your weapons.

out piece of gold and silver,

12

With a threat you will diminish the earth,
and there is no breath in it.

and with wrath you will bring down
nations.

20

But the Lord is in his holy shrine;

13

You came forth for the salvation of your
let all the earth do reverence before him!
people,

to save your anointed ones.

A prayer of the prophet Habbakouma with a

You cast death on the heads of the lawless;

3 song.

you raised fetters up to the neck.

Interlude on strings

2

O Lord, I have heard of your renown and
feared;

14

In a frenzy you cut through the heads of the
I considered your works and was
mighty;
astonished.

they shall quake at thisb.

You will be known in the midst of two

They shall open their bridles like a poor
living creatures;

man eating in secret.

you will be recognized when the years

15

And you caused your horses to go up into
draw near;

the sea,

you will be displayed when the right time
as they were stirring up much water.

comes;

16

I watched, and my belly was terrified
you will remember mercy when my soul
by the sound of the prayer of my lips.
is troubled in wrath.

And trembling entered into my bones,

3

God will come out of Thaiman,
and my posture was stirred beneath me.
and the Holy One from a shady, densely
I will rest on a day of affliction
wooded mountain.
to go up to a people of my sojourning.

Interlude on strings

17

For a fig tree shall bear no fruit,
and no produce shall be on the vines;
His virtue has covered heavens,
the work of the olive will deceive,
and the earth is full of his praise.
and the plains will yield no food;

4

And his brightness will be like light;
sheep have run out of food,
horns are in his hands.
and cows are not at the mangers.
And he has established a strong love of

18

But I will exult in the Lord;
his strength.
I will rejoice in God my savior.

5

A report shall proceed before him,

19

The Lord God is my power,

and he shall go forth, his feet in sandals.

and he shall establish my feet unto the

6

He stopped, and the earth shook;

end.

he looked, and nations dissolved;

He causes me to mount the heights,

the mountains were broken to pieces in

to be victorious in his song.

violence;

everlasting hills of his eternal passage

Hab 3 according to Codd. V //86-407

melted.

7

I saw the encampments of the Ethiopians

A prayer of Habbakouma with a song.

instead of troubles;

3

they shall be terrified, even the tents of

2

O Lord, I have heard of your renown and
the land of Madiam.

paid reverence;

8

Surely, you were not angry with rivers, O Lord?

O Lord, I considered your works and was

Or was your wrath against rivers,

astonished.

or your onslaught against a sea?

You will be known in the midst of two

Because you will mount your horses,

living creatures;

and your cavalry is deliverance.

you will be recognized when the years

9

Stretching, you will stretch your bow;

draw near;

seven scepters, says the Lord.

you will be displayed when the right time

Interlude on strings

comes;

aHambakoum = Zi bl.e. *frenzy*

810

habbakoum 3—sophonias 1

you will remember mercy when my soul

you shot down the heads of arrogant people

is troubled in wrath.

with arrows;

3

God will come from the south-west,

they shall sink unto the depth of the sea.

and the Holy One from Mount Pharan.

Interlude on strings

b Change of an interlude on strings b

14

You punished the leaders of the sinners with

The sky has covered the comeliness of his

your power,

glory,

who trusted in their stubbornness
and the world has been filled with his
for the sake of devouring the poor in
praise.

secret.

4

The splendor of light shall be his;

15

You caused your horses to go up on the
horns from his hand belong to him.

seas;

There the power of his glory has been
the violent waters of the deep were stirred
fixed.

up.

5

A fall shall go forward before him,

16

I was arrayed for battle,

and the greatest of winged creatures will

and my innards were unsettled by the

follow at his feet.

voice of your mouth.

6

Having taken his stand, he measured out the

Trembling sank into my bones;

earth;

I was troubled within myself.

having observed, he portrayed the

You will guard these things in a day of

nations.

affliction,

They were broken to pieces,

to march against a nation making war on

and the mountains shall be shattered;

your people.

the woodland vales of long ago shall be

17

The fig tree shall not deliver its fruit,

brought low;

and there shall be no crop on the
the ways which are from yore shall be
vines;

changed;

the olive tree shall become extinct,
on account of him the world shall be
and the earth shall not put forth
shaken.

vegetation;

7

I have observed the tents of the
sheep shall fail from the fold,
Ethiopians;

and cows shall not be at the mangers.

those who inhabit the leather coverings

18

But I will exult in the Lord;

of Madiam shall be troubled.

I will rejoice in God my savior.

8

Do not be angry with rivers, O Lord.

19

The Lord my God gave me strength,

Or is your wrath against rivers,

and he caused my feet to be secure.

or your anger against a sea?

And upon the necks of my enemies he

You mounted on your chariots;

causes me to mount;

your cavalry, before which you advanced,

having been swift, he rested.

is deliverance.

9

Your bow was awakened;

[SOPHONIAS](#)

you fattened the missiles of its quiver.

Interlude on strings

1 A word of the Lord that came to Sophonias
the son of Chousi son of Godolias son of
You will disperse rivers, and you will
Amarias son of Hezekias in the days of King Iosias
shake the earth.

son of Amon of loudas.

10

When you look them in the face, the
mountains will be stirred,

2

With extinction, let it become extinct
when your violent rain storm passed
from the face of the earth, says the Lord.
through it.

3

Let humanity become extinct, and cattle;
The abyss gave forth a great voice.
let the birds of the air become extinct,

11

A light held back the brilliance of the sun,
and the fish of the sea.
but the radiance of the moon stayed;

And I will remove humans
according to the radiance of your missiles
from the face of the earth, says the Lord.
they shall go forth,

4

And I will stretch out my hand against
according to the radiance of the lightning

loudas

of your sword.

and against all the inhabitants of

12

You shall be awakened against the earth

Jerusalem,

with wrath;

and I will remove from this place the names

you shall thresh nations with anger.

of the goddess Baal

13

You reappeared for the salvation of your
and the names of the priests

people,

5

and those who do obeisance on the roofs
to deliver your chosen;

to the host of the sky

aOr *Lips* bPerhaps a modulation/change of key through an
interlude on strings

sophonias 1-2

811

and those who swear by the Lord

because they sinned against the Lord,

and those who swear by their king

and he shall pour out their blood like dust

6

and those who turn aside from the Lord

and their flesh like cow dung.

and those who do not seek the Lord

18

Neither their silver nor their gold

and those who do not cling to the Lord.

will be able to deliver them

in the day of the Lord's wrath,

7

Show reverence before the Lord God!

and in the fire of his zeal

For the day of the Lord is near;

the whole earth shall be consumed,

because the Lord has prepared his sacrifice,

for he will bring about a swift end

he has consecrated his called ones.

upon all the inhabitants of the earth.

8

And it shall be on the day of the Lord's

sacrifice

Gather together, and bind yourselves

that I will punish the rulers and the king's

2

together,

house

you uneducated nation,

and all who dress themselves in foreign

2

before you become

dress.

like a transient flower,

9

And on that day I will publicly punish

before there comes upon you
all in the gateway,
the Lord's anger,
who fill the house of the Lord their God

before there comes upon you

with impiety and fraud.

the day of the Lord's wrath.

3

Seek the Lord, all you humble of the earth;

10

And it shall be on that day, says the Lord,

work judgment, and seek justice, and

there shall be a sound of clamor from the

distinguish them,

gate of men slaying

that you might be sheltered
and a moaning from the seconda
on the day of the Lord's wrath.
and a loud crash from the hills.

4

For Gaza shall be plundered,

11

Lament, you who inhabit the destroyed

and Ascalon shall become an
partb,
annihilation,
because all the people were made like
and Azotus shall be cast out at noon,
Chanaan;
and Akkaron shall be uprooted.
all those buoyed by silver were utterly
destroyed.

5

Woe, you that inhabit the strip of the sea,

12

And it shall be on that day, I will search

resident aliens of the Cretans!

Ierousalem with a lamp,

A word of the Lord is against you,

and I will punish the men

O Chanaan, land of allophyles,

who despise their ordinances,

and I will wipe you out of a dwelling
who say in their hearts,
place.

“The Lord will not do good,

6

And Crete shall be a pasture for flocks
nor will he do harm.”

and a fold for sheep.

13

And their power shall become plunder,

7

And the strip of the sea shall belong to
and their houses annihilation.

the remnant of the house of loudas;

And they will build houses

they shall pasture upon them
and shall not inhabit them,
in the houses of Ascalon;

and they will plant vineyards
in late afternoon they shall lodge before
and shall not drink their wine.

the sons of loudas,

because the Lord, their God, has looked

14

For the great day of the Lord is near,

upon them

near and very swift;

and returned their captivity.

the sound of the day of the Lord is bitter

and harsh;

8

I heard the taunts of Moab

it has been made powerful.

and the revilings of the sons of Ammon

15

That day will be a day of wrath,

with which they taunted my people

a day of affliction and anguish,

and made boasts against my borders.

a day of untimely fate and annihilation,

9

Therefore, I live, says the Lord

a day of darkness and gloom,

God of Israel,

a day of clouds and fog,
Moab shall become like Sodoma,

16

a day of trumpet and shouting
and the sons of Ammon like Gomorra,

against the fortified cities
and Damascus shall be abandoned like a
and against the lofty corners.
mound of salt,
and it shall be annihilated forever.

17

And I will afflict people,
And the remnant of my people shall
and they shall walk like the blind,
plunder them,
a.l.e. *gate* bLacking in Gk cAntecedent unclear

812

sophonias 2-3
and the remnant of my nation shall
their cities failed,
possess them.
because no one existed or lived there.

10

Shea shall be theirs in return for their pride,

7

I said, "But fear me,

for they scoffed and boasted
and accept correction,
against the Lord the Almighty.
and you will not be destroyed before its

11

The Lord will appear against them,
eyes,
and he will utterly destroy all the gods of
in regard to all the things for which I
the nations of the earth,
punished it.

and all the islands of the nations shall do
Prepare yourself eagerly.”

obeisance to him,
All their gleaning is corrupt.
each in its place.

8

Therefore, wait for me, says the Lord,

12

You also, O Ethiopians,
for the day of my arising as a witness.
are victims of my sword.

For my judgment is for gatherings of
nations,

13

And he will stretch out his hand against the
to welcome kings,

north

to pour out upon them
and destroy the Assyrian,
all the wrath of my anger;
and he will make Nineue an annihilation,
for in the fire of my zeal
dry like a wilderness.
all the earth shall be consumed.

14

And flocks shall pasture in its midst,
and all the wild animals of the earth.

9

Because then I will change the tongue

And chameleons and hedgehogs
for peoples in its generation,
shall sleep in its compartments,
that all might call upon the name of the
and wild beasts shall cry in its burrows,

Lord

ravens in its gates,

to be subject to him under one yoke.

for its rise is that of a cedar.

10

From the ends of the rivers of Ethiopia

they shall bring my offerings.

3 (2.15) This is the city, the one that despises,

that dwells in hope,

11

On that day you shall not be put to shame

that says in its heart:

as a result of all your deeds by which you

“I am, and there is no one else after me.”

have acted impiously against me,

How it has become an annihilation,

because then I will remove from you

a pasture for wild animals.

the contempt of your pride,

Everyone who passes through it
and you shall no longer add to boast
will hiss and wave his hands.
against my holy mountain.

12

And I will leave in you
2(3.1) Ah, distinguished and ransomed,
a people meek and humble.
the city, the dove!
And the remnant of Israel will beware of

(2)

It listened to no voice.
the name of the Lord.
It accepted no correction.

13

And they will do no injustice
It trusted not in the Lord
nor speak vanity,
and did not draw near to its God.

nor shall a deceitful tongue
be found in their mouth;

3

Its rulers within it
for they will pasture and lie down,
are like roaring lions,
and no one shall make them afraid.
its judges like wolves of Arabia;
they left nothing until the morning.

14

Rejoice, O daughter Sion!

4

Its prophets are puffs of wind,
Proclaim, O daughter Jerusalem!
scornful men;
Be glad, and be delighted with your whole
its priests profane the sacred things
heart,
and desecrate law.

O daughter Jerusalem!

5

But the Lord within it is just

15

The Lord has taken away your injustices;
and will do no injustice.

he has redeemed you from the hand of
Morning by morning, he will render his
your enemies.

judgment

The king of Israel, the Lord, is in your midst;
and cno injustice unto victoryc.
you shall see disaster no more.

16

At that time the Lord will say to Ierousalem:

6

I pulled down the haughty with ruin;
Courage, O Sion;
their corners were annihilated;
do not let your hands grow weak.
I altogether laid waste their roads

17

The Lord your God is in you;
so that no one travels through;
a mighty one will save you;

aPerhaps Damascus bPerhaps moved by spirits cPerhaps never injustice

sophonias 3—haggaios 2

813

he will bring gladness to you
words of the prophet Haggaios, as the Lord had
and renew you in his affection,
sent him to them, and the people feared before the
and he will be glad over you with delight
Lord. 13And Haggaios, the messenger of the Lord,
as on a day of a feast.
said to the people, I am with you, says the Lord.

18

And I will gather those who are shattered.
14And the Lord stirred up the spirit of Zorobabel
Alas, who took up a reproach against her?
son of Salathiel, from the tribe of loudas, and the

19

Behold, I will act in you for your sake
spirit of Iesus son of Iosedek, the great priest, and
in that time, says the Lord,
the spirit of the remnant of all the people, and they
and I will save her who has been thrust out
entered and were doing work in the house of the

and her who has been rejected;

Lord Almighty, their God, 1 (1.15)on the twenty-

I will welcome and make them objects of

2 fourthofthesixthmonth,in thesecond year

boasting

of King Darius.

and renowned in all the earth.

In the seventh month, on the twenty-first of the

20

And they will be ashamed in that time,

month, the Lord spoke by the hand of the proph-

when I do well with you

et Haggaios, saying, 2Speak now to Zorobabel the

and in the time when I accept you;

son of Salathiel, from the tribe of loudas, and to

for I will make you renowned and objects of

lesous the son of losedek, the great priest, and to

boasting

all the remnant of the people, saying, 3Who is left
among all the peoples of the earth,
among you that saw this house in its former glory?

when I return your captivity

And how do you see it now? As though it does not
before you, says the Lord.

exist before you?^a 4And now, be strong, O Zoroba-
bel, says the Lord, and be strong, O Iesus the son

HAGGAIOS

of Iosedek, the great priest, and let all the people
of the land be strong, says the Lord, and act, for I

In the second year of King Darius, in the sixth

am with you, says the Lord Almighty, 5and my

1 month, on the first of the month, a word of
spirit is present among you; have courage. 6For this the Lord
came by the hand of the prophet Hag- is what the Lord
Almighty says, Once again I will gaios, saying, Speak to
Zorobabel the son of shake the sky and the earth and the
sea and the dry Salathiel, from the tribe of Ioudas, and to
Iesus land, 7and I will shake all the nations, and the the
son of Iosedek, the great priest, saying, 2This is choice
things of all the nations shall come, and I what the Lord
Almighty says, saying, These people will fill this house with
splendor, says the Lord say, The time has not come to build
the Lord's Almighty. 8The silver is mine, and the gold is
mine, house. 3And a word of the Lord came by the hand
says the Lord Almighty. 9For the last splendor of

of the prophet Haggaios, saying, 4Is it time for you this
house shall be great beyond the first, says the to live in your

paneled houses, but this house is in Lord Almighty, and in this place I will give peace, ruins? 5And now, this is what the Lord Almighty says the Lord Almighty, even peace of mind for an says, Focus now your hearts on your ways. 6You acquisition to everyone who creates, to raise up have sown much and taken in little; you have this shrine.

eaten, and not to satiety; you have drunk, and not

10 On the twenty-fourth of the ninth month of

unto drunkenness; you have clothed yourselves the second year of Darius, a word of the Lord came and have not been warmed by them, and he who to the prophet Haggaios, saying: 11This is what the gathers wages gathered them for a purse with Lord Almighty says: Ask the priests for a ruling, holes.

saying: 12If a person should take consecrated meat

7 This is what the Lord Almighty says, Set your in the skirt of his garment and the skirt of his gar-hearts on your ways. 8Go up to the mountain, and ment should touch bread or stew or wine or oil or cut trees, and build the house, and I will take plea- any kind of food—whether it will become holy?

sure in it and be honored, said the Lord. 9You have And the priests answered and said, “No.” 13And looked for much, and little has come, and it was Haggaios said, “If one who is defiled by a soulb brought home, and I blew it away. Therefore this is should touch any of these, will it become defiled?”

what the Lord Almighty says, Because my house is And the priests answered and said, “It will become a wilderness but you run off each one to his own defiled.” 14And Haggaios

answered and said, So is house, 10therefore the sky shall withhold the dew, this people, and so is this nation before me, says and the earth shall withdraw its produce. 11And I the Lord, and so are all the works of their hands, will bring a sword on the land and on the moun- and whoever comes near there will be defiled on tains and on the grain and on the wine and on the account of their cearly gainsc; they will suffer be-oil, and what the soil produces, and on human be-cause of their toils. And you used to hate those ings and on animals and on all the labors of their who reprove in the gates. 15And now, do place it in hands.

your hearts from this day and beyond, before lay-

12 And Zorobabel the son of Salathiel, from ing one stone upon another in the Lord's shrine, 16

the tribe of loudas, and Iesus the son of Iosedek,

who you were; when you threw twenty satad of

the great priest, and all the remnant of the people barley into the grain bin and it became ten satad of listened to the voice of the Lord their God and the

barley, and you entered the wine vat to draw fifty

aOr *you. bl.e. departed soul* tantamount to *corpse* cl.e. *earlier income* dHeb 1 seah = ca. 7 liters

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haggaios 2—zacharias 2

measuresa and they became twenty. 17I struck you the Lord who stood among the mountains and with dearth and wind-damage, and all the works of said, "We have patrolled all

the earth, and lo, the your hands with hail, and you did not return to whole earth is settled and at rest.” 12And the angel me, says the Lord. 18Subject now your hearts from of the Lord answered and said, “O Lord Almighty, this day forward; from the twenty-fourth of the how long will you show no mercy toward Ierou-ninth month, even from the day when the Lord’s salem and the cities of Ioudas, which you have shrine was founded, place it in your hearts, neglected this seventieth year?” 13And the Lord 19whether still there will be anything recognized Almighty replied to the angel who talked with me

on the threshing floor and whether still the vine with good words and comforting tidings. 14And and the fig and the pomegranate and the trees of the angel who talked with me said to me, Cry out, the olive that fail to bear fruit bwill be recognizedb; saying: This is what the Lord Almighty says: I have from this day on I will bless you.

been jealous with great jealousy for Ierousalem

20 And a word of the Lord came a second time and for Sion. 15And I am angry with great anger to the prophet Haggaios on the twenty-fourth of against the nations who joined together in an atthe month, saying: 21Say to Zorobabel the son of tack. Because I was angry in regard to a few things, Salathiel, from the tribe of Ioudas, saying, I am but they joined together in attacking for evil.

shaking the sky and the earth and the sea and the 16Therefore, this is what the Lord says, I will return dry land, 22and I will overthrow thrones of kings to Ierousalem with compassion, and my house and destroy power of kings of the nations and shall be rebuilt in it, says the Lord Almighty, and a overthrow chariots and riders, and the horses and measure shall again be stretched out over Ierou-their riders

will descend each one with a sword salem. 17And the angel who talked with me said to against his brother. 23On that day, says the Lord me, Cry out saying: This is what the Lord Almighty Almighty, I will take you, O Zorobabel the son of says: Cities shall again be flooded with good Salathiel, my slave, says the Lord, and I will make things, and the Lord will again show mercy to Sion you like a signet, for I have chosen you, says the and again choose Ierousalem.

Lord Almighty.

18 And I lifted up my eyes and saw and behold four horns. 19And I said to the angel who talked

ZACHARIAS

with me, "What are these, lord?" And he said to me, "These are the horns that have scattered loudas

In the eighth month of the second year of Da- and Israel." 20And the Lord showed me four crafts-

1 rius, a word of the Lord came to the prophet men. 21And I said, "What are these coming to do?"

Zacharias the son of Barachias son of Addo, saying: And he said to me, "These are the horns that scat-2The Lord was angry with great anger with your fa-

tered loudas, and they broke Israel in pieces, and

thers. 3And you will say to them, This is what the none of them raised a head. And these came to Lord Almighty says: Return to me, and I will return sharpen them, the four horns into their hands, to you, says the Lord. 4And do not be like

your fathers— even the nations who raised their horns against the
others, against whom the former prophets brought the land of
the Lord to scatter it.”

a charge, saying, “This is what the Lord Almighty
says, Turn away from your evil ways and from your

And I raised my eyes and saw, and behold, a

evil practices.” And they gave no heed to listen to the man
and a measuring line in his hand. 2 And I said, says the Lord.
5 Your fathers, where are they? said to him, “Where are you
going?” And he said, “And the prophets, will they live forever?
6 But I said to me, “To measure Jerusalem, to see how great is
its width and how great is its length.” 3 And I commanded my slaves the
prophets through my spirit; hold, the angel who talked with
me stood still, and did they not overtake your fathers? And
they answered and said, “As the Lord Almighty arranged to him,
saying, “Run, and speak to that young man, saying, Jerusalem shall
be abundantly set with practices, so he did to us.”

filled, because of a multitude of people and animals

7 On the twenty-fourth of the eleventh month in it. 5 And I will be to
it, says the Lord, a wall of Jerusalem—this is the month Sabat—
in the second fire round about, and I will become a glory in its
year of Darius, a word of the Lord came to the midst.”

prophet Zacharias the son of Baruchias son of

6 Oh, oh, flee from the land of the north, says

Addo, saying, 8In the night I have seen, and be- the Lord, for I will gather you from the four winds hold, a man riding on a red horse! And this one of the sky, says the Lord. 7Return safe to Sion, you stood among the shaded mountains, and behind who inhabit daughter Babylon. 8For this is what him were red and gray and spotted and white the Lord Almighty says: Behind glory he has sent horses. 9And I said, "What are these things, lord?" me to the nations who despoiled you. For he who And the angel who talked with me said to me, "I touches you is as one who touches the pupil of his will show you what these are." 10And the man who eye. 9For behold, I am bringing my hand against stood among the mountains answered and said to them, and they shall be booty to their own slaves.

me, "These are those whom the Lord has sent to And you will know that the Lord Almighty has sent patrol the earth." 11And they answered the angel of

me. 10Rejoice, and be glad, O daughter Sion. For

aGk 1 metretes = ca. 22 liters bLacking in Gk

zacharias 2-6

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behold, I am coming and will tent in your midst,

8 And a word of the Lord came to me, saying,

says the Lord. 11And many nations shall flee to the 9"The hands of Zorobabel laid the foundation of Lord for refuge on that day and shall become a this house; his hands shall also complete it. And people to him, and they will tent in your midst. you will know that the Lord Almighty has sent me And

you shall recognize that the Lord Almighty is to you. 10 For who has despised the small days?

has sent me to you. 12 And the Lord will inherit And they shall rejoice and see the city in the land, his portion in the holy land, and will again hand of Zorobabel.

choose Jerusalem.

“These seven are the eyes of the Lord that watch

13 Let all flesh be cautious before the Lord, for the whole earth.” 11 And I answered and said to him he has roused himself from his holy clouds.

him, “What are these two olive trees on the right of

the lampstand and on the left?” 12 And I queried a

And he showed me the great priest Jesus

second time and said to him, “What are the two

3 standing before an angel of the Lord, and the branches of olive trees in the hands of the two gold slanderer stood at his right to oppose him. 2 And nostrils that pour to and flow to the golden pour-the Lord said to the slanderer, “The Lord rebuke in vessels?” 13 And he said to me, “Do you not see, O slanderer! And the Lord who has chosen know what these are?” And I said, “No, lord.” And Jerusalem rebuke you! Behold, is not this like a he said, “These two sons of fattiness stand before brand plucked from the fire? 3 And Jesus was the Lord of the whole earth.”

dressed with filthy clothes, and he stood before the

angel. 4 And he answered and said to those stand-

And I turned and lifted my eyes and saw and

ing before him, saying, "Remove the filthy clothes 5 behold, a flying sickle. 2And he said to me, from him." And to him he said, "Behold, I have re- "What do you see?" And I said, "I see a flying sick-moved your lawlessness. And clothe him with a le twenty cubits long and ten cubits wide." 3And full-length robe, 5and put a clean turban on his he said to me, "This is the curse that goes out over head." And they put a clean turban on his head the face of the whole earth, for every thief will be and clothed him with garments, and the angel of punished until death from thise and everyone who the Lord stood by.

swears falsely will be punished until death from

6 And the angel of the Lord bore witness to thise. 4And I will bring it out, says the Lord Iesus, saying: 7"This is what the Lord Almighty Almighty, and it shall enter into the house of the says: If you walk in my ways and keep my ordi- thief and into the house of anyone who swears nances, then you shall judge my house. And if you falsely by my name, and it shall lodge in the midst carefully guard my court, then I will give you men of his house and consume it, both its timbers and who will dwell among these who stand by. 8Now its stones."

listen, Iesus, great priest, you and your colleagues

5 And the angel who talked with me came for-

who sit before you! For the men are diviners. For ward and said to me, "Look up with your eyes, and behold I bring forth my slave, Shoota. 9For the see what this is that is coming out." 6And I said, stone which I have set before Iesus, on the one "What is it?" And he said, "This is the measure that stone are seven eyes. Behold, I am digging a hole, goes out." And he said, "This is their injustice in all says the Lord

Almighty, and I will search out all the the earth.” 7And behold, a talent of lead being lift-injustice of that land in one day. 10On that day, ed up, and behold, one woman sat in the midst of says the Lord Almighty, you shall invite, each his the measure. 8And he said, “This is lawlessness.”

neighbor, under a vine and under a fig tree.”

And he cast her in the midst of the measure and

cast the stone of lead into her mouth. 9And I lifted

And the angel who talked with me returned

up my eyes and saw, and behold, two women com-

4 andwakenedmeaswhenapersoniswakened ing forth. And wind was in their wings, and they from his sleep. 2And he said to me, “What do you had wings like the wings of a hoopoe, and they see?” And I said, “I have seen, and behold, a lamp- took up the measure between the earth and be-stand all of gold and the torch on it, and there are tween the sky. 10And I said to the angel who talked seven lamps on it and seven pouring vessels for the with me, “Where are these taking the measure?”

11

lamps on it. 3And on it are two olive trees, one on

And he said to me, “To build a house for it in the

the right of the torch and one on the left.” 4And I land of Babylon and to make preparations, and inquired and said to the angel who talked with me, they will set it down there on its prepared place.”

saying, "What are these, lord?" 5And the angel who

talked with me answered and said to me, "Do you

And I turned and lifted my eyes and saw, and

not know what these are?" And I said, "No, lord." 6 behold, four chariots coming out from be-6And he answered and said to me, saying, "This is

tween two mountains, and the mountains were

the word of the Lord to Zorobabel, saying, Not by bronze mountains. 2On the first chariot were red great power nor by strength, but by my spirit, says horses, and on the second chariot black horses, the Lord Almighty. 7Who are you, You great moun- 3and on the third chariot white horses, and on the tain, to prosper before Zorobabel? And you will fourth chariot various shades of dapple-gray bring forth the stone of inheritance, equality of horses. 4And I answered and said to the angel who grace, grace for itb."

talked with me, "What are these, lord?" 5And the

aOr *Dawn* bPossibly *inheritance* cPerhaps *plummet* dPossibly *men anointed with oil* ePossibly *sickle*

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zacharias 6-8

angel who talked with me answered and said, oppress the widow and the orphan and the guest

"These are the four winds of the sky; they go out to and the needy, and let not each one of you bear a attend on the Lord of all the earth." 6The one on grudge in your hearts

against his brother for an evil which were the black horses, they were going to- deed. 11And they refused to take notice and turned ward the north country, and the white ones were a senseless back and made their ears heavy so as going after them, and the variegated ones were not to listen. 12And they made their heart disobe-going toward the south country. 7And the dapple- dient so as not to heed my law and the words that gray were going out and were looking to go to pa- the Lord Almighty sent by his spirit by the hands trol the earth. And he said, "Go, and patrol the of the former prophets, and great wrath came from earth." And they patrolled the earth. 8And he the Lord Almighty. 13And it will be, just as he said, shouted and spoke to me, saying, "Behold, those and they did not listen; so they will cry out, and I who go toward the north country have caused my will not listen, says the Lord Almighty. 14And I will rage to rest in the north country."

cast them into all the nations that they did not

9 And a word of the Lord came to me saying: know, and the land behind them will be annihilat-10Take the things from the captivity—from the

ed of anyone going through and of returning. And

rulers and from its useful people and from those they have consigned the choice land to desolation.

who are familiar with it—and you shall enter in

that day into the house of Iosias son of Sophonias,

A word of the Lord Almighty came, saying:

who has come from Babylon. 11And you shall take 8 2This is what the Lord Almighty says: I have silver and gold and

make crowns and set them on been jealous for Ierousalem and Sion with great the head of the great priest Iesous son of Iosedek, jealousy, and I have been jealous for her with great 12and you shall say to him: This is what the Lord

wrath. 3This is what the Lord says: And I will re-

Almighty says: Behold, a man, Shoota is his name, turn to Sion, and I will tent in the midst of Ierou-and he shall sprout from below him and shall salem, and Ierousalem shall be called a city that is build the house of the Lord. 13And it is he that true, and the mountain of the Lord Almighty, a shall receive virtue and shall sit and rule on his holy mountain. 4This is what the Lord Almighty throne. And the priest shall be on his right, and says: Old men and old women shall again sit in the peaceful counsel shall be between the two of them. streets of Ierousalem, each with his rod in his 14And the crown shall be for those who endure hand, because of the great number of days. 5And

and for its useful people and for those who are fa- the streets of the city shall be full of boys and girls miliar with it. And it will become a credit for the playing in its streets. 6This is what the Lord son of Sophonias and musicb in the house of the Almighty says: For if it will be impossible in the Lord.

sight of the remnant of this people in those days,

15 And those who are far off from them shall will it also be impossible in my sight, says the Lord come and build in the house of the Lord, and you Almighty? 7This is what the Lord Almighty says: shall know that the Lord Almighty has sent me to Behold I am saving my people from a land of the you. And it will be if, listening, you shall listen to east and from a

land of the west, 8and I will bring the voice of the Lord your God.

them and make them tent in the midst of Ierou-
salem. And they shall become my people, and I

And in the fourth year of King Darius, a word
will become a god to them, in truth and in justice.

7 oftheLordcametoZachariasonthefourthof 9
ThisiswhattheLordAlmighty says:Letyour the ninth month,
which is Chaseleu. 2And Sarasar hands be strong, you who
hear in these days these and Arbeseer the king and his men
sent to Baithel words from the mouth of the prophets, since
the to appease the Lord, 3saying to the priests in the day
the house of the Lord Almighty was founded house of the
Lord Almighty and to the prophets, and since the shrine was
built. 10For before those saying, “Has the sanctity entered
here in the fifth days the wages of people will not be for
enjoy-month, as I did already many years?” 4And a word
ment, and there are no wages for cattle, and there of the
Lord came to me, saying: 5Say to all the peo- will not be
peace from distress for the one who ple of the land and the
priests, saying: If you fast or went out and the one who
came in, and I will send lament on the fifth or seventh days
—even behold away all people, each against his neighbor.
11And for seventy years—you have not fasted a fast for now
I do not deal with the remnant of this people me, have you?
6And if you eat and if you drink, is as in the former days,
says the Lord Almighty.

12

it not you that eat and you that drink? 7Are not

Rather, I will demonstrate peace; the vine shall

these the words that the Lord spoke by the hands yield its fruit, and the ground shall give its proof the former prophets, when Jerusalem was induced, and the sky shall give its dew, and I will cause habited and in prosperity and her cities round the remnant of my people to possess all these about and the hill country and the low-lying land things. 13And it will be, just as you have been as a were inhabited?

curse among the nations, O house of Judah and

8 And a word of the Lord came to Zacharias, house of Israel, so I will save you, and you shall be saying: 9This is what the Lord Almighty says, say- as a blessing. Take courage, and be strong with ing: Render just judgment, and perform mercy and your hands.

compassion, each one to his brother. 10And do not

14 For this is what the Lord Almighty says: Just

aOr *Dawn* bOr *psalm*

zacharias 8-10

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as I purposed to harm you, when your fathers pro-

so that no one shall pass through or

voked me to wrath, says the Lord Almighty, and I

return,

did not repent, 15so I stand prepared and have

and no longer will anyone come against
purposed in these days to do good to Jerusalem
them to drive them out,
and to the house of David. Take courage. 16 These
for now I have seen with my own eyes.

are the matters that you shall do: Speak the truth
each to his neighbor; render in your gates judgment - 9

Rejoice greatly, O daughter Zion!

that makes for peace, 17 and do not devise

Proclaim, O daughter Jerusalem!

evil in your hearts each against his neighbor, and

Behold, your king comes to you,

do not love a false oath; for all these things I have

just and salvific is he,

hated, says the Lord Almighty.

meek and riding on a beast of burden and a

18 And a word of the Lord Almighty came to

young foal.

me, saying: 19 This is what the Lord Almighty says: 10

And he will utterly destroy chariots from

The fourth fast and the fifth fast and the seventh

Ephraim

fast and the tenth fast shall become a joy for the
and cavalry from Jerusalem,

house of Judah, and gladness and good feasts,

and the battle bow shall be destroyed,

and you shall be glad, and love truth and peace.

and there shall be abundance and peace

20 This is what the Lord Almighty says: Many

from nations,

peoples shall yet come, and inhabitants of many

and he shall reign over the waters as far as

cities. 21 And inhabitants of five cities shall come to-

the sea,

gether in one city, saying, "Let us go to entreat the

and the rivers at the exits of the earth.

face of the Lord and to seek the face of the Lord

Almighty; I too will go." 22 And many peoples and 11

You also, by the blood of the covenant,

many nations shall come to seek the face of the

have sent forth your prisoners from the
Lord Almighty in Jerusalem and to appease the
pit that has no water.

face of the Lord. 23 This is what the Lord Almighty 12

You shall sit in a stronghold, O prisoners of

says: In those days if ten men from all the languages
the gathering,

of the nations take hold, then let them take hold of

and in place of one day of your alien

the hem of a Judean man, saying, "We shall go with

residence I will restore to you

you, for we have heard that God is with you."

double.

13

For I stretched you tight, O loudas, a bow

for myself;

9 An issue of the Lord's sword.

His sacrifice is in the land of Sedrach and

I filled Ephraim

Damascus.

and will raise up your children, O Sion,

For the Lord oversees people,

against the children of the Greeks,

including all the tribes of Israel

and I will stroke you like a warrior's

2

and Hemath in its borders,

sword.

Tyre and Sidon, for they were very

14

And the Lord shall be over them

clever.

and shall go forth like a lightning bolt,

3

And Tyre built itself fortresses
and the Lord Almighty will trumpet with the
and heaped up silver like dust

trumpet

and gold like the dirt of the streets.

and come with his menacing tempest.

4

Therefore the Lord will possess it

15

The Lord Almighty will protect them,

and strike its power into the sea,

and they shall consume them and bury

and it shall be consumed by fire.

them with sling stones,

and they shall drink them empty like wine,

5

Ascalon shall see and be afraid,

and fill the altar like saucers.

Gaza too, and shall feel great agony,

Akkaron also, because it was put to

16

And on that day the Lord will save them,

shame by its transgression.

his people like sheep,

And a king shall perish from Gaza,

for sacred stones roll on his land.

and Ascalon shall be uninhabited,

17

Because if anything of his is good and if

6

and aliens shall settle in Azotus,

anything of his is fair,

and I will destroy the pride of the

there will be grain for young men

allophyles.

and sweet-smelling wine for maidens.

7

And I will remove their blood from their

mouth

Ask rain from the Lord

and their abominations from between
10 in the early and latter season.
their teeth.

The Lord has produced representations
And this one too shall be left for our God,
and will give to them winter rain,
and they shall be like an officer of a
to each vegetation in the field.
thousand in loudas,

2

For the speakers uttered troubling things,
and Akkaron shall be like the lebousite.
and the diviners lying visions,

8

And I will set up a structure for my house
and they were speaking false dreams

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zacharias 10-11

and were consoling with vanities.

Open your doors, O Lebanon,

Therefore they were removed like sheep

11 and let fire devour your cedars!

and were mistreated, for there was no

2

Let the pine wail, for the cedar has fallen,
healing.

because nobles have greatly suffered
misery.

3

My anger was provoked against the

Wail, oaks of Basanitis,

shepherds,

because the thick forest has been torn

and I will have concern for the lambs,

down!

and the Lord God the Almighty will have

3

There is a sound of shepherds mourning,

concern for his flock, the house of

because their greatness has suffered

loudas,

misery!

and will make them like his comely horse

There is a sound of lions roaring,

in battle.

because the pride of the Jordan has

4

And from ita he took perspective,

suffered misery.

and from ita he drew up in battle order,

and from ita was a bow with fury;

4 This is what the Lord Almighty says: Tend the

from ita everyone who marches out will

sheep of slaughter, 5which those who acquire were

come together.

slaughtering and were not repenting, and those

5

And they shall be like warriors

who sell them were saying, "Blessed be the Lord,

trampling clay in the streets during battle, and we have become rich," and their own shep-and they shall fight, for the Lord is with them, herds were suffering nothing for them. 6Therefore, and riders on horses shall be put to shame.

I will no longer be sparing toward the inhabitants of the earth, says the Lord. And behold, I deliver

6

And I will strengthen the house of loudas, people over, each one into the hands of his neighbor and I will save the house of Ioseph.

bor and into the hands of his king, and they shall

And I will settle them, because I have loved

devastate the earth, and I will not deliver from

them,

their hand.

and they shall be as though I had not

7 And I will tend the sheep of slaughter in

turned them away,

Chanaanitis. And I will take to myself two rods—

for I am the Lord their God, and I will
the one I have called Beauty, and the other I have
listen to them.

called Line—and I will tend the sheep. 8And in one
7

And they shall be like the warriors of
month I will dispose of the three shepherds, and
Ephraim,
my soul will be heavy against them, for also their
and their heart shall rejoice as with wine.

souls were howling against me. 9And I said, “I will
And their children shall see it and be glad;
not tend you. Whatever dies, let it die, and whatever
their heart shall rejoice in the Lord.

er fails, let it fail, and as for the things that are left—
let them devour each one the flesh of his neigh-

8

I will signal for them and receive them,
bor!” 10And I will take my beautiful rod and cast it
for I shall redeem them,

away in order to scatter my covenant that I made
and they shall be as numerous as they
with all the peoples. 11And it shall be scattered on
were.

that day, and the Chananites will know the sheep

9

And I will sow them among peoples,
that are kept, for it is the Lord's word. 12And I will
and those far away shall remember me;
say to them, "If it is good in your sight, give me my
they shall rear their children and return.

wages, or refuse." And they set my wages at thirty

10

And I will bring them back from the land of
pieces of silver. 13And the Lord said to me, "Place

Egypt

them in the smelter, and I will observe whether it is
and receive them from the Assyrians,

genuine, as I have been proven for them.” And I

and I will bring them to Galaaditis and to

took the thirty pieces of silver and threw them into
Lebanon,

the house of the Lord, into the smelter. 14And I cast

and not even one of them shall be left

away the second rod, Line, to disband the tie be-
behind.

tween loudas and between Israel.

11

And they shall pass through a narrow sea,

15 And the Lord said to me: Take to yourself

and they shall strike the waves in the sea,

once more shepherd implements of an inexperi-

and all the depths of the rivers shall dry up.

enced shepherd. 16For behold, I am raising up over

And all the pride of the Assyrians shall be
the land a shepherd. He will not care for the aban-
taken away,
doned or seek the scattered or heal the crushed or
and the scepter of Egypt shall be
lead the whole, and he will devour the flesh of the
removed.
chosen and twist their vertebrae.

12

And I will make them strong in the Lord,

17

Oh, you who tend to idle things,
their God,
who desert the sheep!
and they shall boast in his name,
May the dagger be upon his arm
says the Lord.
and against his right eye!

al.e. *flock*

zacharias 12-14

819

His arm withering shall wither;

a person should again prophesy, then his father

his right eye blinded shall be blinded!

and his mother who bore him will say to him,

“You shall not live, for you have spoken lies in the

An issue of the Lord’s word regarding Isra-

name of the Lord,” and his father and his mother

12 el.TheLord,ashestretchesoutheavenand
whoborehimshallbindhisfeettogetherwhenhe founds the
earth and forms the human spirit with- prophesies. 4And it
shall be on that day, the proph-in, says: 2Behold, I set
lerousalem as shaking door- ets will be ashamed, each of his
vision when he ways for all the peoples round about, and in
Judea prophesies, and they will wear a hairy skin, be-there
will be a siege against lerousalem. 3And it cause they lied.
5And one will say, “I am no proph-shall be on that day, I will
make lerousalem a et, for I am a person who tills the soil,
because trampled stone for all the nations; everyone who
sucha a person brought me up from my youth.”

6

tramples it when mocking shall mock. And all the

And I will say to him, “What are these blows be-

nations of the earth shall be gathered against it. tween your
handsb?” And he will say, “Those with 4On that day, says

the Lord Almighty, I will strike which I was beaten in my beloved house.”

every horse with alarm and its rider with derangement—but on the house of loudas I will open my 7

“Awake, O sword, against my shepherds

eyes—and all the horses of the peoples I will strike

and against his fellow citizen,” says the

with blindness. 5And the officers of thousands in

Lord Almighty.

loudas shall say in their hearts, “We shall find for

Smite the shepherds, and remove the sheep,

ourselves the inhabitants of Ierousalem in the Lord

and I will bring my hand against the

Almighty, their God.”

shepherds.

6 On that day I will make the officers of thou- 8

And it shall be in the whole landc, says the

sands of loudas like a firebrand in wood and like a

Lord,

torch of fire in stubble, and they shall devour all

two parts shall be utterly destroyed and
the peoples round about to the right and to the
perish,

left, and Ierousalem shall again dwell by itself.

but the third shall be left in it.

7 And the Lord will save the tents of Ioudas as 9

And I will draw the third through the fire,

from the beginning, that the boast of the house of

and I shall test them by fire as silver is

Dauid and the elation of the inhabitants of Ierou-
tested by fire,

salem might not be exalted over Ioudas. 8And it

and I shall prove them as gold is proven.

shall be on that day, the Lord will be a shield for

He will call on my name,

the inhabitants of Ierousalem, and the weak one

and I will listen to him,

among them in that day will be like Dauid, and

and I will say, "This is my people,"

the house of Dauid will be like a divine house, like

and he will say, "The Lord is my God."

an angel of the Lord before them. 9And it shall be

on that day, I will seek to destroy all the nations

Behold, days of the Lord are coming, and

that come against Jerusalem.

14 your spoils shall be divided in you. 2And I

10 And I will pour out a spirit of grace and will gather all the nations to Jerusalem for battle, compassion on the house of David and on the in- and the city shall be taken, and the houses looted, habitants of Jerusalem, and they shall look to me and the women defiled, and half the city shall go because they have danced triumphantly, and they in captivity, but the rest of my people shall not be shall mourn for him with a mourning as for a utterly destroyed from the city. 3And the Lord will loved one, and they shall be pained with pain as go forth and draw up in battle order against those for a firstborn. 11On that day the mourning in nations like a day of his marshaling in a day of bat-rousaalem will be great like the mourning for a tle. 4And on that day his feet shall stand on the pomegranate orchard cut down in the plain. 12And Mount of Olives, which is opposite Jerusalem on the land shall mourn, tribes by tribes, the tribe of the east, and the mount of Olives shall be split, the house of David by itself and their wives by half of it to the east and half of it to the sea, an ex-themselves, the tribe of the house of Nathan by it- ceedingly great chasm, and half of the Mount shall self and their wives by themselves, 13the tribe of incline northward and half of it southward. 5And the house of Leui by itself and their wives by them- the valley of my mountains shall be blocked up, selves, the tribe of Symeon by itself and their wives and the valley of the

mountains shall be joined up by themselves, 14all the tribes that are left, a tribe to lasol, and it shall be blocked up as it was by itself and their wives by themselves.

blocked in the days of the earthquake in the days of King Ozias of loudas. And the Lord my God will

On that day every place will be opened for come and all the holy ones with him.

13 thehouseofDauid.

6 On that day there shall be no light nor cold

2 And it shall be on that day, says the Lord, I

weather nor frost. 7It shall be for one day—and that will utterly destroy the names of the idols from the day is known to the Lord—and not a day and not a

land, and there shall be no more remembrance of night, and at evening time there shall be light.

them; also I will remove from the land the pseudo-

8 And on that day living water shall come forth

prophets and the unclean spirit. 3And it shall be, if from Ierousalem, half of it into the first sea and

aLacking in Gk bOr *arms* cOr *earth*

zacharias 14—malachias 2

half of it into the last sea; even in summer and hated Esau, and I made his mountains an annihi-spring it will be so.

lation and his heritage gifts of the wilderness. 4For

9 And the Lord will become king over all the Idumea will say, "It is destroyed. And let us return earth; on that day the Lord will be one and his and rebuild the desolate places." This is what the name one.

Lord Almighty says: They will build, and I will tear

10 One shall go around the whole land by way down. And they will be called borders of lawless-of the wilderness from Gabe unto Remmon south ness and a people against whom the Lord is drawn of Ierousalem. But Rama shall remain in place, up in battle forever. 5And your eyes shall see, and from the Gate of Benjamin unto the place of the you shall say, "The Lord has been magnified be-first gate, unto the gate of the corners and unto the yond the borders of Israel."

tower Hananeel, unto the king's wine vats. 11They

6 A son honors the father, and a slave his mas-

shall inhabit it, and there shall be no more anath- ter. If then I am a father, where is my honor? And if ema, and Ierousalem shall dwell confidently.

I am a master, where is my respect? says the Lord

12 And this shall be the calamity with which Almighty to you, O priests, who despise my name.

the Lord will cut off all the peoples who waged war And you said, "How did we despise your name?"

against Jerusalem: their flesh shall melt away as 7By bringing defiled loaves to my altar. And you they stand on their feet, and their eyes shall ooze said, "How did we defile them?" When you say, from their sockets, and their tongue shall melt in "The Lord's table is despised, and the food laid on their mouth. 13And it shall be on that day, a great it is despised." 8For if you bring something blind as panic from the Lord shall be upon them, and each a sacrifice, is that not wrong? And if you offer some-will seize the hand of his neighbor, and his hand thing lame or sickly, is that not wrong? Do bring it will be joined to the hand of his neighbor. 14Even to your governor, if he will accept you or receive loudas will fight at Jerusalem and shall collect the your face, says the Lord Almighty. 9And now, ap-strength of all the peoples round about—gold and peace the face of your God, and entreat him. By silver and apparel in great abundance. 15And this your own hands these things have occurred. Will I shall be the overthrow of the horses and the mules receive the faces of any of you? says the Lord and the camels and the donkeys and all the ani- Almighty. 10For even among you the doors shall be mals that are in those camps, according to this shut, and you shall not kindle my altar in vain. I calamity.

have no will among you, says the Lord Almighty,

16 And it will be that all who remain of all the and I will not accept an offering from your hands.

nations that came against Jerusalem shall also go 11For from the rising of the sun to its setting my up year after year to do obeisance to the King, the name is glorified among the nations, and in every Lord Almighty, and to keep

the feast of tent pitch- place incense is brought to my name, and a pure offering. 17And it shall be that all who do not go up offering, for my name is great among the nations, from all the tribes of the earth to Jerusalem to do says the Lord Almighty. 12But you profane it when obedience to the King, the Lord Almighty, these you say that the Lord's table is defiled, and its food then shall be added to those. 18And if the tribe of set forth is despised. 13And you said, "These are Egypt should not go up or come, then on these toilsome," and you snorted at them, says the Lord shall be the calamity with which the Lord will Almighty. And you were carrying in what was taken strike all the nations, as many as will not go up to by violence and what is lame and physically im-keep the feast of tent pitching. 19This shall be the paired. Even if you bring the offering, shall I accept sin of Egypt and the sin of all the nations, as many them from your hands? says the Lord Almighty.

as shall not go up to keep the feast of tent pitching.

14And cursed is he who was able, and there was in

20 On that day, there shall be upon the bridle his flock a male, and his vow is upon him, and he of the horse, "Holy to the Lord Almighty." And the sacrifices to the Lord what is corrupted, for I am a cauldrons in the house of the Lord shall be like the great king, says the Lord Almighty, and my name is saucers in front of the altar, 21and every cauldron notable among the nations.

in Jerusalem and in Judah shall be holy to the

Lord Almighty, and all those who sacrifice will

And now, O priests, this commandment is for

come and take of them and boil in them. And the 2 you. 2If you will not listen and if you will not Chananite shall no longer be in the house of the place it in your heart to give glory to my name, Lord Almighty on that day.

says the Lord Almighty, then I will send the curse on you, and I will curse your blessing; indeed I

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will curse it. And I will scatter your blessing, and it shall not be among you, because you do not

An issue of the Lord's word to Israel by the

place it in your heart. 3Behold, I separate the

1 hand of his messenger. Do place it upon your shoulder at you and will spread pauncha on your hearts.

faces, pauncha for your feasts, and I will take you to the same place.

2 I loved you, says the Lord. And you said,

4 And you will know that I have sent this com-

"How did you love us?" Was not Esau Jakob's mandment to you, that my covenant might be brother? says the Lord. And I loved Jakob, 3but I

with the Leuites, says the Lord Almighty. 5My cov-

aTechnically also the fourth stomach of ruminants

malachias 2-4

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enant of life and peace was with him. And I gave of loudas and lerousalem will be pleasing to the it to him that he fear me with fear and that he Lord as the days of old, even as the former years.

avoid the presence of my name. 6A law of truth

5 And I will draw near to you in judgment; I

was in his mouth, and no injustice was found on will be a swift witness against the sorceresses and his lips. He walked uprightly with me in peace against the adulteresses and against those who and turned many from injustice. 7Because the lips swear by my name falsely and against those who of a priest shall guard knowledge, and they shall defraud the hired worker of his wages and those seek law from his mouth, for he is a messenger of who oppress the widow and those who buffet orthe Lord Almighty. 8But you have turned aside phans and those who turn aside justice from the from the way, and you have caused many to fail by guest and those who do not fear me, says the Lord law; you have corrupted the covenant of Leui, says Almighty.

the Lord Almighty. 9And I rendered you despised

6 For I am the Lord your God, and I have not

and disregarded among all the nations, because changed. 7And you, O sons of lakob, are not keep-you did not keep my ways but were aaccepting per- ing a distance from the injustices of your fathers.

sonsa in law.

You perverted my precepts and did not keep them.

10 Did not one god create us? Is there not one Return to me, and I will return to you, says the father of us all? Why then did each of you forsake Lord Almighty. And you said, "How should we rehis brother, to profane the covenant of our fathers? turn?"

11loudas was forsaken, and an abomination oc-

8 Will a person trip up God? For you are trip-

curred in Israel and in Ierousalem, for loudas pro- ping me up! And you will say, "How have we faned the sacred things of the Lord with which he tripped you up?" Because the tithes and the first loved and busied himself with foreign gods. 12The fruits are still with you. 9And disregarding you dis-Lord will utterly destroy the person who does this regard, and you are tripping me up—the nation until he has even been humiliated from the tents has been made an end of. 10And you brought all of Iakob and from among those who bring sacri- the produce into the storehouses, and it shall be fice to the Lord Almighty.

pillage in my house. Do observe by this, says the

13 And these things, which I hated, you kept Lord Almighty, if I will not open to you the flood-doing: you would cover the altar of the Lord with gates of the sky and pour out upon you my bless-tears and weeping and laborious groaning. Is it still ing until you are satisfied. 11And I will distinguish appropriate to look at sacrifice or to receive as among you for food, and I will not destroy among something acceptable from your hands? 14And you the fruit of the land, and the vine in the field you said, "Why?" Because the Lord was a witness will not fail you, says the Lord Almighty. 12And all between you and between the wife of your youth, the

nations will call you happy, for you will be a whom you abandoned, though she is your com- wanted land, says the Lord Almighty.

panion and the wife of your covenant. 15And no

13 You have made your words against me

one else did it and the remnant of his spirit. And heavy, says the Lord. And you said, "How did we you said, "What else does God seek but offspring?" speak against you?" 14You said, "The one who is And be vigilant in your spirit, and do not forsake subject to God is vain. And what more is there that the wife of your youth. 16But if, since you hate her, we kept his ordinances and that we went as sup-you should send her away, says the Lord, the God pliants into the presence of the Lord Almighty?

of Israel, then impiety will cover over his garments, 15And now we call foreigners happy, and they are says the Lord Almighty. And be vigilant in your rebuilding while they do lawless things, and they spirit, and do not abandon her.

withstood God and escaped."

17 You who provoked God with your words

16 Those who fear the Lord spoke against these

and said, "How did we provoke him?" By saying, things, each to his neighbor. And the Lord took

"Everyone who does evil does good before the note and listened and wrote a book of remem-Lord, and he delighted in them," and, "Where is brance before him for those who fear the Lord and the God of justice?"

reverence his name. 17And they shall be mine, says

the Lord Almighty, in the day when I make them

Behold, I am sending my messenger, and he

my acquisition, and I will choose them as a person

chooses his son who is subject to him. 18And you

3 will oversee the way before me, and the Lord

whom you seek will suddenly come to the shrine. shall turn
and discern between the just and be-And the messenger of
the covenant whom you tween the lawless and between the
one who is sub-want—behold, he is coming, says the Lord
ject to God and the one who is not subject.

Almighty. 2And who will endure the day of his ar-

rival, or who will withstand in his appearance?

For behold, a day is coming, burning like an

For he is coming like the fire of a smelter and 4 oven, and it
will set them ablaze, and all the like the lye of cleaners,
3and he will sit, smelting aliens and all those who do lawless
things will be and purifying as it were silver and as it were
gold, stubble, and the day that comes shall kindle them, and
he will purify the sons of Leui and pour them says the Lord
Almighty, and there shall be left of like gold and like silver,
and they shall be bringing them neither root nor branch.
2And for you who an offering to the Lord in justice. 4And an
offering fear my name a sun of justice shall rise, and heal-

al.e. *showing partiality*

malachias 4

ing is in its wings. And you shall go out and leap Lord comes, 5(6)who will restore the heart of the like calves let loose from tethers. 3And you shall father to the son and the heart of a person to his tread down the lawless, for they will be ashes neighbor so that I will not come and utterly strike under your feet, on the day when I act, says the the land.

Lord Almighty.

6(4) Remember the law of Moyses my slave, as

4(5) And behold I am sending to you Elias the

I commanded him at Choreb with ordinances and

Thesbite before the great and notable day of the

statutes for all Israel.

[ESAIAS](#)

TO THE READER

EDITION OF THE GREEK TEXT

It is important to note that the earlier English translations of the LXX by Thomson and Brenton were based on editions of the Greek version that essentially reproduced the text of Codex Vaticanus. While this important manuscript preserves an excellent text for most books of the LXX, it is less trustworthy in the case of Esaias. (R. R. Ottley, for his translation, used Codex Alexandrinus, our best available witness for Esaias.) As a result, the reader will find a large number of textual differences between those earlier English translations and the present one, which is based on the full-fledged critical edition of J. Ziegler (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XIV: Isaias* [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,

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to the reader of esaias

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 $\text{tyrb} =$

diaqh/kh in the sense of “covenant.” For Hebrew $\text{lw}\#$ he normally uses 3Aidhj (“Hades”), but in 28.15, 18 we find qa/natoj , “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 #y) (“man”) with a1nqrwpoj, 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 #y) wh(r l) (lit., “a man to his neighbor”) is rendered e3teroj pro\j to\n e3teron (“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-

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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 Isaias* (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 mono-graph 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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MOISÉS SILVA

1 A vision, which Esaias son of Amos saw—

in your very presence

which he saw against Judea and against Jerou-

foreigners devour your land,

salem in the reign of Ozias and Ioatham and

and it has been made desolate,

Achaz and Hezekias, who reigned over Judea.

overthrown by foreign peoples.

8

Daughter Sion will be forsaken

2

Hear, O heaven, and give ear, O earth,

like a booth in a vineyard

for the Lord has spoken:

and like a garden-watcher's hut in a

I begat sons and exalted them,

cucumber field,

but they rejected me.

like a besieged city.

3

The ox knows its owner,

9

And if the Lord Sabaoth
and the donkey its master's crib,
had not left us offspring,
but Israel has not known me,
we would have become like Sodoma
and the people have not understood me.
and been made similar to Gomorra.

4

Ah, sinful nation,

10

Hear the word of the Lord,
people full of sins,
you rulers of Sodoma!
evil offspring,
Pay attention to the law of God,
lawless sons,
you people of Gomorra!

you have forsaken the Lord

11

What to me is the multitude of your
and provoked to anger the Holy One of
sacrifices?

Israel!

says the Lord;

I am full of whole burnt offerings of rams,

5

Why should you be beaten anymore
and I do not want the fat of lambs
as you continue in lawlessness?
nor the blood of bulls and goats—

a

12

b

Every head has become troubled,
not even if you come to appear before me.
and every heart has become sad.
For who asked these things from your

6

From the feet to the head—
hands?
whether a sore or a bruise or a festering
You shall trample my court no more!
wound—

13

If you should offer fine flour, that would be
there is no emollient to put on,
futile;
nor oil nor bandages.
incense is an abomination to me.
Your new moons and sabbaths and great day

7

Your country lies desolate;

I cannot endure. Fasting and holidays,

your cities are burned with fire;

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

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my soul hates.

And after these things you shall be called

aYou have made me full;

the city of righteousness,

I will no longer forgive your sins.

the faithful mother city, Sion.

15

When you stretch out your hands to me,

I will turn away my eyes from you;

27

For her captivity shall be saved

even if you make many petitions,
with judgment and with mercy.

I will not listen to you,

28

But the lawless and the sinners shall be
for your hands are full of blood.

crushed together,

16

Wash yourselves; become clean;
and those who forsake the Lord shall be
remove the evil deeds from your souls
brought to an end.

before my eyes;

29

For they shall be ashamed because of their
cease from your evil deeds;

idols,

17

learn to do good;
which they themselves wanted,

seek judgment;

and they were embarrassed because of their

rescue the one who is wronged;

gardens,

defend the orphan,

which they desired.

and do justice to the widow.

30

For they shall be like a terebinth

that has shed its leaves

18

So come, and let us argue it out,
and like an orchard that has no water.

says the Lord:

31

And their strength shall be like a stalk of
even though your sins are like crimson,
flax,

I will make them white like snow,
and their works like sparks of fire,
and though they are like scarlet,
and the lawless and the sinners shall be
I will make them white like wool.

burned together,

19

And if you are willing and listen to me,
and there shall be no one to quench
you shall eat the good things of the

them.

land,

20

but if you are not willing nor listen to me,

The word that came from the Lord to Esaias

the dagger will devour you;

2 son of Amos concerning Judea and concern-

for the mouth of the Lord has spoken

ing Ierousalem.

these things.

2

For in the last days

21

How the faithful city Sion
the mountain of the Lord shall be
has become a whore!
manifest,
She that was full of justice,
and the house of God shall be on the tops
wherein righteousness lodged—

of the mountains

but now murderers!

and shall be raised above the hills,

22

Your silver has no value;

and all the nations shall come to it.

your taverners mix the wine with water.

3

And many nations shall go and say,

23

Your rulers are disobedient:

“Come, let us go up to the mountain of the

they are companions of thieves,

Lord

loving gifts,

and to the house of the God of Iakob,

running after a reward,

and he will declare to us his way,

not defending orphans

and we will walk in it.”

and not paying attention to the widows’

For out of Sion shall go forth a law,

cause.

and a word of the Lord from Jerusalem.

4

And he shall judge between the nations

24

Therefore this is what the Sovereign, the

and shall convict many people,

Lord Sabaoth, says:

and they shall beat their daggers into plows

Ah, mighty ones of Israel!

and their spears into pruning hooks,

For my wrath on my adversaries will not

and no more shall nation take up dagger

abate,

against nation,

and I will exact judgment from my foes!
neither shall they learn to wage war any
25

And I will turn my hand against you
more.

and will burn you to bring about purity.

But the disobedient I will destroy,

5

And now, O house of Iakob,
and I will remove from you all the
come, let us walk

lawless

by the light of the Lord!

and humble all who are arrogant.

6

For he has abandoned his people,

26

And I will set up your judges as at the
the house of Israel,

former time

because their country, like that of the
and your counselors as at the beginning.

allophyles,

aOr You have become repugnant to me

esaias 2-3

827

was filled with divinations as it had been
to do obeisance to the vain ones and the
at the beginning,

batsc,

and many allophyle children were born

21

to enter the holes of the solid rock
to them.

and the clefts of the rocks,

7

For their country was filled with silver and
from before the fear of the Lord

gold,

and from the glory of his strength,

and there was no number to their

when he rises to crush the earth.

treasures,

and the land was filled with horses,

and there was no number to their

3 Behold now the Sovereign, the Lord Sabaoth,

will take away from Judea and from

chariots.

Jerusalem

8

And the land was filled with
a strong man and a strong woman,
abominations,
strength of bread and strength of water,
the works of their hands,

2

a dmighty oned and strong one and
and they did obeisance to the things their
soldier,
own fingers had made.

both judge and prophet,

9

And so a person bowed down,
and diviner and elder,
and a man was humbled—

3

both officer of fifty

and I will not forgive them!

and wonderful counselor,

10

And now enter into the rocks,

both skillful builder

and hide in the earth
and intelligent listener.

from before the fear of the Lord

4

And I will set up youths as their rulers,
and from the glory of his strength,
and mockers shall be lords of them.
when he rises to crush the earth.

5

And the people will fall together,

11

For the eyes of the Lord are lofty, but man is
man against man,
lowly,
and a man against his neighbor;
and the loftiness of men shall be brought
the child will stumble against the elder,
low,
the dishonored against the honorable.

and the Lord alone will be exalted in that
day.

6

Because a man will seize his brother

12

For the day of the Lord Sabaoth will be
or his father's kinsman, saying,
against everyone who is insolent and
"You have a cloak;

haughty

you be our leader,

and against everyone who is lofty and

and let my food

high,

be under you.”

and they shall be humbled,

7

But he will answer and say on that day,

13

both against every cedar of Lebanon,

“I will not be your leader,

of them that are lofty and high,

for in my house there is neither bread nor

and against every oak tree of Basan,

cloak;

14

both against every mountain

I will not be
and against every lofty hill,
the leader of this people,”

15

both every lofty tower

8

because Jerusalem has been abandoned
and against every lofty wall,

and Judea has fallen

16

both every ship of the sea

and their tongues are joined with lawlessness,

and against every spectacle of beautiful

being disobedient toward the things of

ships.

the Lord;

17

And every person shall be humbled,

now therefore their glory has been brought

and the loftiness of men shall fall,

low.

and the Lord alone will be exalted on

that day.

9

And the shame of their face has risen up

18

They will hide all the works of their

against them;

handsb—

they have proclaimed their sin like that of

19

carrying them into the caves

Sodoma,

and into the clefts of the rocks

and they have made it plain.

and into the holes of the earth—

Woe to their soul!

from before the fear of the Lord

Because they have given evil counsel

and from the glory of his strength,

against themselves,

when he rises to crush the earth.

10

saying, “Let us bind the just, for he is a

20

On that day a man will throw away

nuisance to us.”

his silver and gold abominations, which

Therefore they shall eat the fruit of their

they made

works.

al.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

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esaias 3-5

11

Woe to the lawless one! Evil things will

(26)and shall be brought low.

happen to him

26

And the cases for your adornment shall
according to the works of his hands.

mourn,

12

O my people, your exactors strip you clean,
and you shall be left alone
and your creditors lord it over you.
and shall be dashed to the ground.

O my people, those who congratulate you

mislead you

Seven women shall take hold of one man, say-
and confuse the path of your feet.

4 ing, "We will eat our own bread

13

But now the Lord will stand up to judge,

and wear our own clothes;

and he will make his people stand to

just let your name be called upon us;

judge them.

take away our reproach."

14

The Lord himself will enter into judgment

with the elders of the people and with

2 But on that day God will gloriously shine on

their rulers.

the earth with counsel, to uplift and glorify what

But you, why have you burned my

remains of Israel. 3 And what is left behind in Sion

vineyard,

and remains in Jerusalem will be called holy, all

and why is the spoil of the poor in your

who have been recorded for life in Jerusalem,

houses?

4because the Lord will wash away the filth of the

15

Why do you wrong my people

sons and daughters of Sion and will cleanse the

and shame the face of the poor?

blood from their midst by a spirit of judgment and

a spirit of burning. 5Then he will come, and as for

16

This is what the Lord says:

every site of Mount Sion and all that surrounds it,

Because the daughters of Sion were lifted up

a cloud will overshadow it by day and will be like

and walked with an uplifted neck

smoke and like a light of fire burning by night.

and with a wink of the eyes,

With all glory will it be covered. 6And it will serve
all the while sweeping their tunics in the
as a shade from the heat and as a shelter and a
gait of their feet,
hideout from harshness and rain.
all the while being playful with their feet;

17

God will bring low

I will now sing for the beloved

the ruling daughters of Sion,

5 asongofthelovedoneconcerningmy

and the Lord will expose their form 18in

vineyard:

that day.

The beloved had a vineyard

on a hill, on a fertile place.

And the Lord will take away the glory of their at- 2

And I put a hedge around it and fenced it in

tire and their adornments and the braidsa and the

and planted a Soreche vine,

tassels and the crescents 19and the necklace and

and I built a tower in the midst of it

the adornment of their face 20and the collection of

and dug out a wine vat in it,

glorious adornment and the braceletsb and the

and I waited for it to produce a cluster of

armlets and the braiding and the banglesc and the

grapes,

rings and the earrings 21and the garments trimmed

but it produced thorns.

with purple and the garments blended with purple

22and the housecoatsd and the transparent Laco-

And now, man of loudas

nian fabrics ²³and the garments of fine linen, both

and those who dwell in Ierousalem,

the blue ones and the scarlet ones, and the fine

judge between me

linen embroidered with gold and blue thread and
and my vineyard.

the light flowing garments.

4

What more might I do for my vineyard,

24

And instead of a pleasant scent there will be
and I have not done for it?

dust,

Because I waited for it to produce a cluster
and instead of a girdle you will gird

of grapes,

yourself with a rope,

but it produced thorns.

and instead of a head adornment of gold

you will have baldness because of your

5

But now I will declare to you

works,

what I will do to my vineyard.

and instead of the tunic blended with

I will remove its hedge,

purple

and it shall be plundered,
you will gird yourself about with
and I will tear down its wall,
sackcloth.

and it shall be trampled down.

25

And your most beautiful son, whom you

6

And I will abandon my vineyard,

love,

and it shall not be pruned or dug,

shall fall by dagger,

and a thorn shall come up into it as into

and your strong men shall fall by dagger

a wasteland,

*aOr hairpins bOr anklets cOr bracelets for the right arm dOr
draperies about the house eHeb = choice*

esaias 5

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and I will also command the clouds,
the things he will do,
that they send no rain to it.
that we may see them,
and let the plan of the Holy One of Israel

7

For the vineyard of the Lord Sabaoth
come,
is the house of Israel,
that we may know it!"

and the man of loudas

20

Ah, those who call evil good

is a beloved young plant;

and good evil,

I waited for him to produce justice,

who make darkness light
but he produced lawlessness—
and light darkness,
nor did he produce righteousness,

who make bitter sweet

but a cry!

and sweet bitter!

8

Ah, those who join house to house

21

Ah, those who are wise in themselves

and bring field next to field

and knowledgeable in their own sight!

so that they may take something from their

22

Ah, your strong ones who drink wine

neighbor!

and the powerful ones who mix the

Will you dwell alone on the earth?

sikerac,

9

For these things were heard in the ears of

23

who acquit the impious one for the sake of
the Lord Sabaoth;

bribes

for if houses become many, large and
and take away the right of the righteous
beautiful ones shall be desolate,
one!

and there shall be no inhabitants.

24

Therefore, as stubble will be burned by a

10

For where ten yoke of oxen shall work,

coal of fire

at that land shall produce one jarful,
and burned up by a weakened flame,

and he who sows six bushels

so their root will be like fine dust

shall produce three measures^b.

and their blossom go up like dust;

for they did not want the law of the Lord

11

Ah, those who rise early

Sabaoth

and pursue the sikerac,

but have provoked the oracle of the Holy

who linger till evening,

One of Israel.

for wine will inflame them!

12

For with lyre and harp

25

And the Lord Sabaoth was enraged with
and drums and flutes do they drink the
anger against his people,

wine

and he laid his hand on them and struck

but do not regard the works of the Lord

them;

or consider the works of his hands!

the mountains were provoked,

13

Therefore my people have become captive,

and their carcasses became like dung

because they do not know the Lord;

in the middle of the road.

they have become a multitude of corpses,

In all these things his wrath has not turned

because of famine and thirst for water.

away,

but his hand is still high.

14

And Hades has enlarged its appetite

and opened its mouth without ceasing;

26

Therefore, he will raise a signal among the
and herd glorious ones and herd great

nations that are far away
and herd rich and herd pestilent shall go
and whistle for them from the end of the
down.

earth.

15

A person shall be brought low, and a man
And behold, they are coming, quickly, swiftly!
shall be dishonored,

27

They will not hunger nor grow weary
and the eyes that are high shall be
nor slumber nor sleep,
brought low.

nor will they loosen their girdles from their

16

But the Lord Sabaoth shall be exalted in
waist,
judgment,

nor will the thongs of their sandals be
and the Holy God shall be glorified in
broken;
righteousness.

28

their arrows are sharp,

17

Then those who have been plundered shall
and their bows bent;
graze like bulls,
their horses' hoofs were reckoned as solid
and lambs shall feed on the wastelands
rock,
of those who have been displaced.
the wheels of their chariots as a tempest.

29

They rush like lions

18

Ah, those who draw sins as with a long rope

but stand by like a lion's whelp,

and who draw acts of lawlessness as with

and he will seize and roar like a beast,

a strap from a heifer's yoke,

and he will cast them out, and there will

19

who say, "Let him quickly bring near

be no one who can rescue.

aLacking in Gk bGk *metron* not a specified measure c Aram
= *strong drink* dPossibly *Ierousalem*

830

esaias 5-7

30

And he will roar because of them on that

King Raasson of Aram and King Phakee son of

day,

Romelias of Israel went up against Ierousalem to

like the sound of a surging sea.

wage war against it but could not besiege it. 2And

And they will look to the land,

it was reported to the house of Daud, saying,

and behold, harsh darkness in their

“Aram has made an agreement with Ephraim.”

dismay.

And his soul and the soul of his people were ag-

itated as when a tree in the forest is shaken by the

And it happened in the year that King Ozias

wind.

6 died that I saw the Lord sitting on a throne,
3Then the Lord said to Esaias, Go out to meet lofty and raised up,
and the house was full of his Achaz, you and the one who is
left, your son Ia-glory. 2And seraphin stood around him; at the
one soub, at the pool on the upper road to the Fuller's had
six wings and the one had six wingsa, and with Field. 4And
you will say to him, Take care to be two they covered their
face, and with two they cov- quiet, and do not fear, nor let
your soul be feeble ered their feet, and with two they flew.
3And they because of these two logs of smoking firebrands,
cried out one to another and said: for when my fierce anger
comes, I will heal again.

5

“Holy, holy, holy is the Lord Sabaoth;

And as for the son of Aram and the son of
the whole earth is full of his glory.”

Romelias: Because they have plotted an evil coun-

4And the lintel was raised at the voice with which
sel concerning you, saying, 6We will go up to

they cried out, and the house was filled with smoke. Judea,
and after talking with them, let us turn 5And I said: “O
wretched that I am! I am stunned;

them toward us, and we will make the son of Ta-

for being a man and having unclean lips, I live beel king
over it; 7this is what the Lord Sabaoth among a people
having unclean lips, and I have says:

seen the King, the Lord Sabaoth, with my eyes!”

This counsel shall not remain,

6 Then one of the seraphin was sent to me, and
nor shall it come to pass.

he had in his hand a live coal that he had taken 8

But the head of Aram is Damascus,

from the altar with the tongs. 7And he touched my

but yet within sixty-five years cthe

mouth and said: “Behold, this has touched your

kingdom of Ephraim will cease

lips, and it will take away your lawlessness and pu-
from being peoplec.

rify your sins.” 8Then I heard the voice of the Lord 9

And the head of Ephraim is Somoron,

saying, “Whom should I send, and who will go to

and the head of Somoron is the son of

this people?” And I said, “Here am I; send me!”

Romelias.

9And he said, “Go, and say to this people:

And if you do not believe,

‘You will listen by listening, but you will not

neither shall you understand.

understand,

and looking you will look, but you will not

10 And the Lord spoke further to Achaz, saying,

perceive.’

11Ask for yourself a sign of the Lord your God, in

10

For this people's heart has grown fat,
depth or in height. 12But Achaz said, I will not ask,
and with their ears they have heard
nor will I put the Lord to the test. 13Then he said:
heavily,
"Hear now, O house of David! Is it a small thing
and they have shut their eyes
for you to provoke a fight with mortals? How then
so that they might not see with their eyes
do you provoke a fight with the Lord? 14Therefore

and hear with their ears

the Lord himself will give you a sign. Look, the vir-

and understand with their heart
gin shall be with child and bear a son, and youe
and turn—and I would heal them.”
shall name him Emmanouel. 15He shall eat butter

11

Then I said, “How long,
and honey; before he knows or prefers evil things,
O Lord?” And he said:

he shall choose what is good. 16For before the
“Until cities become desolate,
child knows good or bad, he defies evil to choose
because they are not inhabited,
what is good, and the land that you fear ffrom be-
and houses, because there are no people,
foref the two kings will be abandoned. 17But God
and the land will be left desolate.

will bring on you and on your people and on your

12

And after these things, God will send people

ancestral house such days as have not yet come
far away,

since the day that he took Ephraim away from
and those who have been left will be
loudas—the king of the Assyrians.”

multiplied on the land.

18 And it shall be on that day that the Lord will

13

And still a tenth part is on it,

whistle for the flies that rule part of the river of
and it will be plundered again,

Egypt and for the bee that is in the country of the
like a terebinth or an acorn tree

Assyrians. 19And they will all come and rest in the
when it falls from its station.”

ravines of the country and in the clefts of the rocks
and into the caves and into every crevice and on

And it happened in the days of Achaz son of
every tree.

7 loathamthesonofOzias,kingofludas,that 20 On that day the Lord will shave with the a.e. each had six wings bl.e. *Achaz's cOr the reign of Ephraim will cease from the people* dl.e. *Esaias* eGk = sg fPossibly *because of*

esaias 7-9

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great and drunken razor—which is beyond the nor as a fall caused by a rock, but the house of river of the king of the Assyrians—the head and the lakob is in a trap, and those who sit in Ierousalem hair of the feet, and he will cut off the beard.

are in a pit. 15Therefore, many among them shall

21 And it shall be on that day that a person will become powerless, and they shall fall and be nourish a young cow of the cattle and two sheep, crushed, and people who are in safety shall draw 22and it shall be, because of the abundance of milk

near and be taken.

that they give, everyone that is left on the land will

eat butter and honey.

16 Then shall become manifest those who seal

23 And it shall be on that day that every place up the law so that they might not learn. 17And one where there used to be a thousand vines, worth a shall say, “I will wait for God, who has turned away thousand shekels, will become barren ground and his face from the house of lakob, and I will trust in thorn. 24With dart and arrow they will enter there, him.

18 Here am I and the children whom God has for all the land will be barren ground and thorn, given me, and they shall become signs and portents and every hill being plowed will be plowed, and tents in Israel from the Lord Sabaoth, who dwells

fear will not come there, for it will be turned from on Mount Sion.” 19 And if people say to you, “Seek the barren ground and thorn to a place where those who utter sounds from the earth and the sheep can feed and an ox can tread.

ventriloquists, the babblers who utter sounds out

of their bellies,” should not a nation be with its

Then the Lord said to me, Take for yourself a

God? Why do they seek out the dead concerning

8 scroll of a new large one band write on it with the living? 20 For he has given a law as a help so a man's pen, “In order to take plunder from the that they may not speak a word such as this one, spoils quickly, for it is near,” 2 and make reliable concerning which there are no gifts to give. 21 And men my witnesses, Ourias and Zacharias son of a harsh famine will come upon you, and it shall be Barachias. 3 And I went to the prophetess, and she that when you become hungry, you will be dis-conceived and bore a son. Then the Lord said to tressed, and you will vilify your ruler and your pat-me, Name him “Swiftly Spoil, Quickly Plunder”; achrad. And they will look up to heaven above, 4

22

for before the child knows how to call father or

and they will observe the earth below, but look:

mother, it will receive the power of Damascus and affliction and distress and darkness—dire straits the spoils of Samaria before the king of the Assyrians and darkness so that they cannot see—(23)and the Syrians.

one who is in distress will not be perplexed for a

5 The Lord spoke to me yet further: 6Because time.

this people does not want the water of Siloam that

flows gently but want to have Raasson and the son

(8.23)Do this first; do it quickly, O country of

of Romelias as king over you, 7therefore behold, 9 Zaboulon, the land of Nephthalime, and the the Lord is bringing up against you the mighty and rest who inhabit the seashore and beyond the Jor-abundant water of the River, the king of the Assyrians, Galilee of the nations, the parts of Judea.

Syrians and his glory, and he will go up on your every 2(1) O you people who walk in darkness, ravine and walk on your every wall, 8and he will

see a great light!

take away from Judea any man who can lift his

O you who live in the country and in the

head or who is capable to accomplish anything;

shadow of death,

his camp will be such as to fill the breadth of your

light will shine on you!

country. God is with us.

3(2) Most of the people,

whom you have brought back in your joy,

9

Learn, you nations, and be defeated;

will also rejoice before you
listen as far as the end of the earth;
like those who rejoice at the harvest
be strong, and be defeated;
and in the same way as those who divide
for if you become strong again, again you
plunder,
shall be defeated!

4(3) because the yoke placed on them will be

10

And whatever counsel you take, the Lord
taken away,
will scatter it,
and the rod that is on their neck;
and whatever word you speak, it will not
for the Lord has scattered the rod of the
remain for you,

exactors

because the Lord God is with us.

as on the day that was upon Madiam,

11 Thus says the Lord, With a strong hand do 5(4) because with reconciliation if they shall repay they reject the course of the way of this people, say-every garment and cloak acquired by

ing: 12 Never say "Hard," for whatever this people deceit,

says is hard, but do not fear what it fears, neither and they will be willing to do so

be troubled. 13 Sanctify the Lord himself, and he even if they have been burned by fire,

himself will be your fear. 14 If you trust in him, he 6(5) because a child was born for us, will become your holy precinct, and you will not

a son also given to us,

encounter him as a stumbling caused by a stone

whose sovereignty was upon his shoulder,

a Lacking in Gk b Or *a leaf from a large new scroll* c Gk = sg
d Aram = *idol* e + *by way of the sea* = Zi f Or *merchandise*

esaias 9-10

and he is named Messenger of Great

the whole land has been burned up,

Counsel,

and the people will be completely burned as

for I will bring peace upon the rulers,

by fire.

peace and health to him.

A man will not have compassion on his

7(6) His sovereignty is great,

brother

and his peace has no boundary

20(19)but will turn aside to the right, because he

upon the throne of David and his kingdom,

will be hungry,

to make it prosper and to uphold it

and he will eat on the left,

with righteousness and with judgment
but a man will not be satisfied
from this time onward and forevermore.
even if he eats the flesh of his arm.

The zeal of the Lord Sabaoth will do these
21(20) For Manasse will eat Ephraim's, and
things.

Ephraim Manasse's,

because together they will besiege

8(7) The Lord sent death against Jakob,

loudas.

and it came on Israel,

For all this his anger has not turned away,

9(8) and all the people of Ephraim will know it,

but his hand is still uplifted.

and those who sit in Samaria

with pride and uplifted heart, saying:

Woe to those who write evil!

10(9) "The bricks have fallen,

10 For when writing they write trouble,

but come, let us hew stones

2

turning aside the cause of the poor,

and cut down sycamores and cedars

seizing the judgment of the needy among

and build ourselves a tower."

my people

11(10) And God will strike those who rise up

so that a widow may become their spoil

against them on Mount Sion,

and an orphan their plunder!

and he will scatter their enemies,

3

What will they do on the day of visitation?

12(11) Syria from the rising of the sun

For the affliction will come to you from

and the Greeks from the setting of the

far away.

sun—

And to whom will you flee for help,

those who devour Israel with open

and where will you leave your glory

mouth.

4

so as not to fall into misery?

For all this his anger has not turned away,

For all this his anger has not turned away,

but his hand is still uplifted.

but his hand is still uplifted.

13(12)And the people did not turn back until they

5

Woe to the Assyrians!

were smitten,

The rod of my wrath and anger is in their

and they did not seek the Lord.

hands!

14(13)So the Lord took away from Israel head and

6

I will send my anger against a lawless

tail,

nation,

great and small in one day—

and I will instruct my people

(14) the elder and those who admire persons:

to take spoils and plunder
this is the first part,
and to tread down the cities and turn

15

and the prophet who teaches lawless
them into dust.

things: this one is the tail.

7

But he himself did not plan thus,
16(15) And those who congratulate this people will
nor has he reasoned thus in his soul,
lead them astray,
but his mind will change,
and they lead them astray in order to
even to destroy utterly nations not a few.
devour them.

8

And if they say to him,
17(16) Therefore God will not rejoice over their

“You alone are ruler,”

young people,

9

then he will say,

nor will he have compassion on their

“Did I not take the country above

orphans and widows;

Babylon and Chalanne,

for they are all lawless and evil,

where the tower was built?

and every mouth speaks injustices.

And I took Arabia and Damascus and

For all this his anger has not turned away,

Samaria.

but his hand is still uplifted.

10

As I took these, I will also take all the

countries.

18(17)And the transgression will burn like a fire,

Wail, you graven images in Ierousalem

and like dry grass will it be consumed by
and in Samaria!

fire,

11

For as I did to Samaria and to the works of

and it will burn in the thickets of the forest

her hands,

and devour everything around the hills.

thus will I do also to Jerusalem and to

19(18)Because of the fierce anger of the Lord,

her idols.”

aPossibly *captivity* b *may his mind* = ZicOr *her idols*

isaiah 10-11

833

12 And it shall be that when the Lord has finished his wrath against you, and he will be taken away from you, and his yoke from your shoulder, and the yoke will be broken from off your shoulders, he will bring his wrath against the Assyrians, and against the loftiness of the glory of his eyes. 13For he said:

great mind, the ruler of the Assyrians, and against

the loftiness of the glory of his eyes. 13For he said:

28

For he will come to the city of Aggai

“By my strength I will do it,

29

and pass on to Magedo,

and by the wisdom of my understanding

and at Machmas he will lay down his

I will remove the boundaries of nations,

baggage,

and I will plunder their strength.

(29) and he will pass the ravine

14

And I will shake inhabited cities

and come to Aggai;

(14)

and take with my hand the whole world

fear will grip Rama,

like a nest

the city of Saoul.

and seize aits inhabitants like eggs that have

30

The daughter of Gallim will flee:

been forsaken,

Laisa will listen;

and there is none who will escape from

Anathoth will listen.

me or contradict me.”

31

Madebena has retired—

also the inhabitants of Gibbir.

15

Shall an ax be glorified without the one

32

Encourage Siona today to remain in the way;

who cuts with it

O mount, as well as you hills that are in
or a saw be exalted without the one who
Jerusalem,

pulls it?

with your hand encourage daughter Sion.

Just so would it be if someone were to lift
a rod or a log. (16)But not so!

33

For behold, the Sovereign, the Lord Sabaoth,

16

Rather, the Lord Sabaoth

will mightily confound the glorious ones,

will send dishonor on your honor,

and the lofty will be crushed in their

and a burning fire will burn on your glory.

insolence,

17

The light of Israel will become a fire,

and the lofty will be brought low.

and it will sanctify him with a burning

34

And the lofty will fall by dagger,

fire

and Lebanon will fall with its lofty ones.

and devour the wood like grass.

18

On that day (18)the mountains and the hills

And a rod shall come out of the root of

and the woods will vanish,

11

lessai,

and it will consume them

and a blossom shall come up out of his

from the soul to the flesh,

root.

and the one who flees will be

2

And the spirit of God shall rest on him,

like the one who flees from a burning

the spirit of wisdom and understanding,

flame.

the spirit of counsel and might,

19

And those who are left from them will be a

the spirit of knowledge and godliness.

cipher,

3

The spirit of the fear of God will fill him.

and a child will write them down.

He shall not judge on the basis of repute

20 And it shall be on that day that what re-
or convict on the basis of report,
mains of Israel will no more be added, and those 4
but he shall administer justice to a humble
of Iakob who have been saved will no more trust

one

in those who have wronged them but will trust in
and convict the humble ones of the earth,

God, the Holy One of Israel, in truth. 21And what

and he shall strike the earth with the word

remains of Jakob will be to the mighty God. 22And

of his mouth,

if the people of Israel become like the sand of the

and with breath through his lips he shall

sea, the remnant will be saved, for he is complet-

do away with the impious.

ing and cutting short a reckoning with righteous- 5

He shall be girded with righteousness

ness, 23because God will perform a shortened reck-

around the waist

coming in the whole world.

and bound with truth around the sides.

24 Therefore this is what the Lord Sabaoth says:

O my people, who live in Sion, do not be afraid of 6

And the wolf shall graze with the lamb,

the Assyrians, because he will beat you with a rod,

and the leopard shall rest with the kid,

for I bring a stroke upon you so that you may see

and the calf and the bull and the lion shall

the way of Egypt. 25 For yet a little while and the

graze together,

anger will cease, but my wrath will be upon their

and a little child shall lead them.

counsel. 26 God will stir up evils against them, like 7

And the ox and the bear shall graze together,

the stroke of Madian at the place of affliction, and

and their young shall be together,

his wrath will be by the way of the sea, on the way

and together shall the lion and the ox eat
toward Egypt. 27And it shall be on that day that the
husks.

aLacking in Gk bGk = pl

834

esaias 11-13

8

And the young child shall put its hand over
call his name out loud;

the hole of asps

declare his glorious deeds among the

and on the lair of the offspring of asps.

nations;

9

And they will not hurt or be able to destroy

remember them, because his name has

anyone on my holy mountain,

been exalted.

because the whole earth has been filled to

know the Lord

5

Sing hymns to the name of the Lord, for he
like much water to cover seas.

has done exalted things;

declare these things in all the earth.

10 And there shall be on that day the root of 6

Be glad, and rejoice, O you who dwell in

lessai, even the one who stands up to rule nations;

Sion,

nations shall hope in him, and his rest shall be

because the Holy One of Israel has been

honor.

exalted in your midst.

11 And it shall be on that day that the Lord will

further display his hand to show zeal for the rem-

A vision, which Esaias son of Amos saw

nant that is left of the people, whatever is left from 13
against Babylon.

the Assyrians, and from Egypt and Babylonia and

Ethiopia and from the Ailamites and from where 2

On a mountain in the plain raise a signal;

the sun rises and out of Arabia.

raise up your voice to them; do not fear;

12

And he will raise a signal for the nations

encourage them with your hand;

and will gather the lost ones of Israel

open, you rulers.

and gather the dispersed of loudas

3

It is I who instruct, and I leadc them;

from the four points of the earth.

[they have been consecrated,] and it is I

13

And the jealousy of Ephraim shall be taken

who summon them.

d

away,

Mighty onesd come to fulfill my wrath,
and the enemies of loudas shall perish;
at the same time rejoicing and reviling.
Ephraim shall not be jealous of loudas,
and loudas shall not afflict Ephraim.

4

A voice of many nations on the mountains

14

But they shall fly away in ships of
like that of many nations!
allophyles;

A voice of kings

together they shall plunder the sea

and of nations gathered together!

and those from the rising of the sun and

The Lord Sabaoth has commanded
Idumea.

a heavily armed nation

And they shall first lay their hands on

5

to come from a distant land,

Moab,

from the utmost foundation of heaven—

but the sons of Ammon shall obey first.

the Lord and his armed men—

15

And the Lord will make
to destroy the whole world.

the sea of Egypt desolate

and will lay his hand upon the River

6

Wail, for the day of the Lord is near

with a violent wind

and a destruction will come from God!

and will strike seven gullies

7

Therefore every hand will be weakened,
so that he may cross in sandals.

and every human soul will be afraid,

16

And there shall be a passage

8

and the elders will be troubled,
for what is left of my people in Egypt,
and pangs will seize them, as of a woman
and it shall be to Israel
in labor.

as the day when he came out of the land
And they will bewail one to another and be
of Egypt.

amazed,

and they will change their face like a

And you will say in that day:

flame.

12 I will bless you, O Lord,

9

For behold, the incurable day of the Lord

for you were angry with me,

comes,

and you turned away your wrath,

a day of wrath and anger,

and you had compassion on me.

to make the whole world desolate

and to destroy the sinners from it.

2

Behold, the Lord is my God, my savior;

10

For the stars of heaven and Orion

I will trust in him and will not be afraid,

and all the ornament of heaven

because the Lord is my glory and my praise,

will not give light,

and he has become my salvation.

and it will be dark when the sun rises,
and the moon will not give its light.

3 And with joy you will draw water out of the

11

And I will command evils for the whole
springs of salvation. 4And you will say in that day:
world,

Sing hymns to the Lord;

and for the impious, their own sins;

aLacking in Gk bOr *make mention that c consecrate* = Zi

dOr *Giants*

esaias 13-14

835

I will destroy the pride of the lawless
captured them will be captives, and those who
and bring low the pride of the arrogant.
dominated them will be dominated.

12

And those that are left will be more valuable
than unsmelted gold,

3 And it shall be on that day that God will give
and man will be more valuable than the
you rest from your pain and wrath and your hard
stone from Soudair.

slavery with which you were subject to them. 4And

13

For heaven will be enraged,

you will take up this lament against the king of

and the earth will be shaken out of its

Babylon, and you will say on that day:

foundations,

How the exactor has ceased
because of the fierce anger of the Lord
and the taskmaster has ceased!

Sabaoth

5

God has crushed the yoke of sinners,
in the day when his wrath comes upon it.
the yoke of rulers.

14

And those that are left will be like a fleeing

6

Having struck a nation in wrath

gazelle

with an incurable blow,

or like a wandering sheep, and there will

smiting a nation with a wrathful blow

be no one to gather them

that spared no one,

so that a man will turn to his own people

(7)

he rested confidently.

and a man will run to his own land.

7

The whole earth shouts with joy,

15

For whoever is caught will be defeated,

8

and the trees of Lebanon rejoiced over you,

and whoever are gathered together will

even the cedar of Lebanon, sayingc,

fall by dagger.

“Since you fell asleep,

16

And they will strike down their children

the one who is to cut us down has not

in front of them,

come up.”

and they will plunder their houses

9

Hades beneath was embittered
and take their wives.

on meeting you;

17

See, I am stirring up the Medes against
all the dmighty onesd who have ruled the
you,

earth

who do not take silver into account

rose up together against you—

nor have any need of gold.

those who have roused from their thrones

18

They will crush the arrows of the young

all the kings of the nations.

men,

10

All will answer

and they will have no mercy on your

and say to you:

children,

“You too were taken even as we were,

nor will their eyes be sparing upon the

and you were counted among us!”

children.

11

But your glory has gone down to Hades—

19

And Babylon, which is called glorious

your abundant joy;

by the king of the Chaldeans,

they will spread decay beneath you,

will be as when God overthrew

and a worm will be your covering.

Sodoma and Gomorra.

20

It will not be inhabited forever,

12

How is fallen from heaven
nor will they enter it for many
the Day Star, which used to rise early in
generations,
the morning!
nor will Arabs pass through it,
He has been crushed into the earth
nor will shepherds rest in it.
who used to send lightc to all the

21

But wild animals will rest there,
nations!
and the houses will be filled with noise;

13

You said in your mind,
there sirens will rest,
“I will ascend to heaven;
and there demons will dance.

I will set my throne

22

Donkey-centaursa will dwell there,

above the stars of God;

and hedgehogs will build nests in their

I will sit on a lofty mountain,

houses;

upon the lofty mountains toward the

it is coming quickly

north;

and will not delay.

14

I will ascend above the clouds;

I will be like the Most High.”

And the Lord will have compassion on

15

But now you will descend into Hades

14 Iakob and will yet choose Israel, and they

and into the foundations of the earth.

will rest on their own land, and the giorasb will be 16

Those who see you will marvel at you and

added to them; indeed, he will be added to the

say:

house of Iakob. 2And nations will take them and

“Is this the man who troubles the earth,

bring them into their place, and they will obtain

shaking kings?”

an inheritance and will be multiplied on the land 17

The one who made the whole world

of God for male and female slaves, and those who

desolate

aPerhaps a kind of tailless ape bAram/Heb = *resident alien*

cLacking in Gk dOr *giants*

836

esaias 14-16

and overthrew the cities

but he will wipe out your offspring with

has not released those who are in

famine,

misery.

and your remnant he will wipe out.

18

All the kings of the nations have fallen

31

Wail, O city gates;

asleep in honor,

let the troubled cities cry out—all the

a man in his own house,

allophyles!

19

but you will be cast out on the mountains,

Because smoke comes out of the north,

like an abominable corpse,

and there is no way to live.

with many dead, those pierced with daggers,
who go down into Hades.

32

What will the kings of the nations answer?

As a cloak stained with blood will not be

“The Lord has founded Sion,

clean,

and the humble among the people

20

so neither will you be clean,

will be saved through him.”

because you have destroyed my land

and killed my people.

15 The word against Moabitis.

You will not remain forever,

By night Moabitis will perish;

you evil seed!

for by night the wall of Moabitis will

21

Prepare your children to be slaughtered

perish.

for the sins of your father

2

Grieve for yourselves, for Lebedon will
so that they will not rise and inherit the
perish!

earth

Where your altard is, there you will go up
and fill the earth with wars.

to weep:

wail over Nabau of Moabitis!

22 And I will rise up against them, says the Lord

On every head will be baldness;

Sabaoth, and will destroy their name and remnant
all arms will be cut in pieces.

and offspring. This is what the Lord says: 23And I 3

In her highways gird yourselves with

will make Babylonia desolate so that hedgehogs
sackcloth, and smite yourselves;

will dwell there, and it will become nothing, and

on her housetops and in her streets

I will make it a miry pit for destruction.

wail, all of you, with weeping!

4

Because Hesebon and Eleale have cried out,

24

This is what the Lord Sabaoth says:

her voice is heard as far as Iassa;

As I have said,

therefore the loins of Moabitis cry aloud;

so shall it be,

her soul will know.

and as I have planned,

5

The heart of Moabitis cries aloud within her

so shall it remain:

as far as Segor,

25

to destroy the Assyrians from my land and

for she is a three-year-old heifer.

from my mountains,

And on the ascent of Louith

and they shall be trampled,

they will go up to you weeping;

and their yoke shall be removed from

by the way of Haroniim she cries aloud,
them,

“Destruction and an earthquake!”

and their renown shall be removed from

6

The water of Nemrim

their shoulders.

will be desolate,

26

This is the plan that the Lord has planned

and her grass will fail,

against the whole earth,

for there will be no green grass.

and this is the hand that is raised up

7

Even so, will she be saved?

against all the nations of the world.

For I will bring Arabs to the ravine,

27

For what the holy God has planned,

and they will take her.

who will scatter it?

8

For the cry has reached
And his hand that is raised up,
the boundary of Moabitis of Agallim,
who will turn it back?

and her wailing

as far as the well of Ailim.

28In the year that King Ahaz died this word came:

9

And the water of Remmon will be filled

29

May you not rejoice, all you allophytes,
with blood,

for the yoke of him who struck you is

for I will bring Arabs upon Remmon,

broken,

and I will remove the offspring of Moab and

for from the seed of snakes will come forth

Ariel

the offspring of snakes,

and the remnant of Adama.

and their offspring will come forth as

flying snakes.

30

And the poor will graze through him,

16 I will send as it were creeping animals on

the land:

and poor men will rest in peace,

is Mount Sion a desolate rock?

aPossibly *captivity* b *God Sabaoth* = Zi cGk uncertain dGk =
bômos

esaias 16-17

837

2

For you will be as a nestling taken away

enter the works of her hands in order to pray but

from a bird that is flying, O daughter of

will not be able to deliver him.

Moab!

13 This was the word that the Lord spoke

And then, O Arnon,

against Moab at the time he also spoke. 14But now

3

take further counsel,

I say, In three years of the years of a hired worker,

and make for her

the glory of Moab will be dishonored with all its

a shelter for mourning for all time.

great wealth, and it will be left very few in number

They flee in darkness at noon;

and without honor.

they were astonished;

do not be taken away.

The fugitives of Moab

17 The word against Damascus.

4

will sojourn with you;

See, Damascus will be removed from among

they will be a shelter to you

cities

from before a pursuer,

and will become a ruin,

because your alliance has been taken away

2

abandoned forever, to be a fold and resting

and the ruler who trampled on the land

place for flocks,

has perished.

and there will be no one to drive them

5

Then a throne shall be restored with mercy,

away.

and he shall sit on it with truth in the

3

And no longer will it be strong enough for

tent of David,

Ephraim to flee to it for refuge,

judging and seeking judgment
and no longer will there be a kingdom in
and bquickly procuringb righteousness.

Damascus,

and the rest of the Syrians will perish,

6

We have heard of the pride of Moab:

for you are not better than the sons of

exceedingly proud he is;

Israel and their glory.

you have removed his arrogance.

Your divination is not thus;

4This is what the Lord Sabaoth says:

7

Moab shall wail,

On that day

for in Moabit is all shall wail.

there will be a failing of the glory of

You will take care of those who dwell in

lakob,

Adeseth,

and the riches of his glory will be

and you will not be ashamed.

shaken.

5

And it shall be as if someone were to gather

8

The plains of Hesebon will mourn,

the standing crop

the vine of Sebama.

and reap the seed of the ears of grain,

As you swallow up the nations,

and it shall be as if someone were to gather

trample down her vines as far as lazer.

an ear of grain

You will not come together;

in a firmg ravine

you will not wander in the wilderness;

6

and as if a stalk should be left in it,

those who were sent have been forsaken,

or like berries of an olive tree—

for they crossed the wilderness.

two or three

9

Therefore I will weep as with the weeping of
on the topmost height,

lazer

or four or five left

for the vine of Sebama.

on its branches.

He has cut down your trees,

O Hesebon and Eleale,

This is what the Lord God of Israel says: 7On

because I will trample down your harvest

that day a man will trust in the One who made

and vintage,

him, and his eyes will look to the Holy One of Is-

and all things will fall.

rael, 8and they will not trust in the altarse nor in

10

And joy and gladness will be taken away

the works of their hands, which their own fingers

from your vineyards,

have made, and they will not look at their trees nor

and in your vineyards

at their abominations.

they will not rejoice,

9 On that day your cities will be abandoned,

and they will not tread out wine in the

just as the Amorrites and the Heuites abandoned

vats,

them before the sons of Israel, and they will be

for the vintage has ceased.

desolate.

11

Therefore my belly will resound

like a lyre upon Moab,

10

Because you have abandoned God your savior

and my inward parts will be

and have not remembered the Lord your

like a wall that you have made new.

helper,

12 And it will be for your shame, because

therefore you will plant an unfaithful plant

Moab has become weary at the altarse, and she will

and an unfaithful seed.

aGk = pl bOr *striving after* cOr *regard them* dLacking in Gk

eGk = *bômos* fOr *fat things* gPossibly *sterile*

838

esaias 17-19

11

But on the day that you plant them,

and to the beasts of the earth.

you will be led astray,

And the birds of heaven will be gathered
and if you sow in the morning,
over them,

it will blossom for harvest
and all the beasts of the earth will come
in whatever day you take possession of it,
upon him.

and like a man's father
you will take possession of it for your sons.

7 At that time gifts will be brought to the Lord
Sabaoth from a people afflicted and plucked and
12

Ah, the multitude of many nations!
from a great people henceforth and forever, a na-
Like a swelling sea, so will you be
tion having hope and trodden down, which is in a
troubled,
part of a river of its land, to Mount Sion, the place
and the backside of many nations
where the name of the Lord Sabaoth is.
will roar like water.

13

Many nations are like much water,

A vision concerning Egypt.

as when much water violently rushes

19

down.

See, the Lord is sitting on a swift cloud

And he will damn him and pursue him far

and will come to Egypt,

away,

and the handiworksa of Egypt will be

like the dust of chaff when they winnow

shaken at his presence,

before the wind

and their heart will be dismayed within

and like a squall that drives a circling

them.

dust cloud.

2

And Egyptians will be stirred up against

14

Toward evening there will be lamentation;

Egyptians,

before morning, and it will not be.

and a man will war against his brother,

This is the portion of those who despoiled

and a man against his neighbor,

you

city against city and province against

and an inheritance for those who

province,

inherited you.

3

and the spirit of the Egyptians will be

troubled within them,

Ah, wings of a land of ships

and I will scatter their counsel,

18 beyond the rivers of Ethiopia—

and they will consult their gods and their

2

he who sends hostages by sea

images

and papyrus letters on the water!

and those who speak out of the earth and

For swift messengers will go
the ventriloquists,
to a high nation,

4

and I will deliver Egypt
and a foreign and fierce people:
into the hands of men, cruel lords,
who is beyond it?
and cruel kings will lord it over them.

It is a nation

without hope and trampled down.

This is what the Lord Sabaoth says:

5

And the Egyptians will drink the water that

Now the rivers of the land

is by the sea,

3

will be all like an inhabited country;

but the river will fail and be dried up,

their country will be inhabited

6

and the rivers and the canals of the river will

as if a signal were raised from a

hill,

mountain—

and every gathering of water,

like the sound of a trumpet will it be

even in every marsh of reed and papyrus,

heard,

will be dried up.

4

because thus the Lord said to me:

7

And the green marsh grass,

There will be safety in my city

all that is around the river

like the light of midday heat,

and all that is sown by the river,

and it will be like a cloud of dew
will be dried up, blasted by the wind.
in the day of harvest.

8

And the fishers will groan,

5

Before the harvest, when the blossom has
and all who cast hooks into the river will

been completed

groan,

and the unripe grape blossoms—

and those who cast seines and those who

a grape-bearing blossom—

are anglers will mourn.

then he will take away the little clusters with

9

And shame will take hold of those who

pruning hooks

work the split flax

and take away the small branches and cut

and those who work the linen.

them off

10

And those who weave them will be in pain,

6

and leave them together

and all who make beer will be grieved,

to the birds of heaven
and they will afflict their souls.

aOr *idols*

esaias 19-21

839

11

And the rulers of Tanis will be fools;
In the year that Tanathan entered Azotos,
as for the wise counselors of the king,
20 when he was sent by Sarnan, king of the As-
their counsel will become foolish.
syrians, and waged war against Azotos and took
How will you say to the king,
it—2 then the Lord spoke to Esaias, saying, “Go,
“We are sons of sages,
and take off the sackcloth from your loins, and
sons of kings who were from the
untie your sandals off your feet,” and he did so,
beginning”?

walking naked and barefoot. 3And the Lord said,

12

Where now are your wise men?

“Just as my servant Esaias has walked naked and

And let them also declare to you and say

barefoot for three years, there will be signs and

what the Lord Sabaoth has planned

portents to the Egyptians and Ethiopians, 4because

against Egypt.

thus shall the king of the Assyrians lead away the

13

The rulers of Tanis have failed,

captivity of Egypt and of the Ethiopians, young

and the rulers of Memphis have been

and old, naked and barefoot, uncovered—the

exalted,

shame of Egypt. 5And the Egyptians, having been

and they will lead Egypt astray

defeated, shall be ashamed because of the Ethiopi-

atribe by tribea.

ans, in whom the Egyptians had trusted, for they

14

For the Lord has prepared b for them

were their glory. 6 And those who dwell in this is-

a spirit of error,

land will say, 'See, we had trusted to flee to them

and they have led Egypt astray in all their

for help, who could not be saved from the king of

works,

the Assyrians! And we, how shall we be saved?' "

as the drunkard and the one who vomits

are led astray together.

And there will not be a work for the

21 The vision of the wilderness.

15

Egyptians

As a whirlwind might pass through a
that will make head or tail, beginning or
wilderness—

end.

coming from a wilderness, from land—

dreadful and harsh is the vision declared to

16 But on that day the Egyptians will be like

me;

c

women in fear and in trembling before the hand of
the betrayer betrays;

the Lord Sabaoth, which he will lay on them.

the lawless one acts lawlessly.

17 And the land of the Judeans will become a terror

The Ailamites are upon me,

to the Egyptians. As for everyone who should men-

and the envoys of the Persians are

tion it to them—they will fear because of the plan

coming upon me.

that the Lord has planned against it.

Now I will groan and comfort myself.

18 On that day there will be five cities in Egypt 3

Therefore my loins have been filled with

speaking the Chananite language and swearing in

weakness,

the name of the Lord. The one city will be called

and pangs have seized me

Asedek City.

like a woman in labor;

d

19 On that day there will be an altar to the

I did wrong not hearing;

Lord in the land of the Egyptians and a stele to the

I hastened not seeingd.

Lord at its border. 20And it will be a sign forever to 4

My heart wanders, and lawlessness

the Lord in the country of Egypt, because they will

overwhelms me;

cry to the Lord on account of those who oppress

my soul has turned to fear.

them, and the Lord will send them a man who will 5

Prepare the table;

save them—judging he will save them. 21And the

drink; eat!

Lord will be known to the Egyptians, and the Egyp-

Rise up, rulers;

tians will know the Lord on that day and will offer

prepare shields!

sacrifices and make vows to the Lord and repay 6

Because thus the Lord said to me:

them. 22And the Lord will strike the Egyptians

“Go, post a lookout for yourself,

with a great blow and heal them with healing, and

and announce whatever you see.”

they will return to the Lord, and he will listen to 7

And I saw two riding horsemen,

them and heal them.

a rider on a donkey and a rider on a

23 On that day there will be a way from Egypt

camel.

to the Assyrians, and the Assyrians will enter Egypt,

Listen with much listening,

and the Egyptians will go to the Assyrians, and the 8

and call Ourias to the watchtower of the

Egyptians will be subject to the Assyrians.

Lord.

24 On that day Israel will be third among the

And he said:

Assyrians and among the Egyptians, blessed in the

“I stood continually by day,

land 25that the Lord Sabaoth has blessed, saying,

and over the camp I stood

“Blessed be my people that are in Egypt and

the whole night.

among the Assyrians, even Israel my heritage.”

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)

840

esaias 21-22

a rider of a pair of horses!”

and there is wandering from the Lord

Then he answered and said,

Sabaoth

“Babylon has fallen,

in the ravine of Sion,

and all her images and the works of her

from small to great they wander;

handsa

they wander on the mountains.

have been crushed to the ground.”

6

Now the Ailamites took quivers—

10

Hear, you who have been left and you who

riding men on horses

are in pain;

and a gathering for battle.

hear the things I have heard from the

7

And your choicest ravines will be filled with

Lord Sabaoth;

chariots,

the God of Israel has announced them

and the cavalry will block your gates.

to us.

8

And they will uncover the gates of loudas

and look on that day into the choicest

11

The vision concerning Idumea.

houses of the city,

He calls to me from Seir,

9

and they will uncover the secrets

“Guard the battlements!”

of the houses of the citadel of David.

12

I guard them in the morning and at night.

If you would inquire, inquire,

And they saw that there were rather many and

and dwell by me.”

that they had turned the water of the old pool into

the city 10and that they had demolished the houses

13

In the evening, you will lie down in the

of Jerusalem to fortify the wall for the city. 11And

thicket,

you produced water for yourselves between the

in the way of Dedan.

two walls, further inward than the old pool. But

14

Bring water to meet the thirsty,

you did not look to him who made it from the be-

O you who dwell in the land of
ginning, nor did you see him who created it.

Thaiman;

meet with bread those who flee

12

And in that day the Lord Sabaoth

15

because of the multitude of those who flee

called for weeping and lamentation
and because of the multitude of those
and shaving and girding with sackcloth,

who wander

13

but they engaged in joy and gladness,
and because of the multitude of the dagger

killing calves and slaughtering sheep
and because of the multitude of the
in order to eat meat and drink wine,

poised arrows

saying:

and because of the multitude of those

“Let us eat and drink,

who have fallen in war.

for tomorrow we die.”

16 For thus the Lord said to me: Yet a year, like 14

And these things are revealed in the ears of

the year of a hired worker—the glory of the sons of

the Lord Sabaoth,

Kedar will fail, 17and the rest of the arrows of

because this sin will not be forgiven you

Kedar’s strong sons will be few, because the Lord,

until you die.

the God of Israel, has spoken.

15 This is what the Lord Sabaoth says: Go into

the priestly chamber, to Somnas the treasurer, and

22 The vision concerning the ravine of Sion.
say to him: 16 Why are you here? What do you have? What has
happened to you now

here, that you have cut out a tomb here for your-
that you have all gone up to useless
self and made for yourself a tomb on the height
housetops?

and inscribed a tent for yourself in a rock? 17

2

The city was filled with people shouting.

now, the Lord Sabaoth will hurl away and wipe out

Your wounded were not wounded by dagger,

a man, and he will take away your robe (18)and

nor were your dead men dead in battle.

your glorious crown 18and throw you into a great

3

All your rulers have fled,

and immeasurable land; there you shall die. And

and those who were caught have been

he will make your fair chariot a disgrace and your

harshly bound,

ruler's house something trampled down, 19and

and those who are strong in you have

you will be removed from your office and from
fled far away.

your position.

4

Therefore I said:

20 And it shall be on that day that I will call my

Leave me alone;

servant Eliakim the son of Chelkias 21and will

I will weep bitterly;

clothe him with your robe and give him your

do not prevail in comforting me

crown, and I will give your power and office into

for the ruin of the daughter of my race.

his hands, and he shall be as a father to those who

dwell in Ierousalem and to those who dwell in

5

Because it is a day of trouble

loudas. 22And I will give him the glory of Daud,

and destruction and trampling

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*

isaiah 22-24

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tradict him. 23And I will make him ruler in a se-

13 And bif you gob to the land of the Chaldeans,

cure place, and he will become a throne of glory to this too
has been made desolate by the Assyrians, his father's
house. 24And everyone who is glorious because her wall
has fallen.

in his father's house, from small to great, will trust 14

Wail, O ships of Carthage,

in him, and they will ahang overa him 25on that

because your fortress has perished.

day. This is what the Lord Sabaoth says: The man 15And it
shall be on that day that Tyre will be aban-who was fastened
in a secure place will be removed doned for seventy years,
like the time of a king, like and will fall, and the glory that
was on him will be the time of a man. And it shall be that
after seven-taken away, for the Lord has spoken.

ty years Tyre will be like the song about a prostitute:

16

Take a lyre;

roam, you city,

23 The vision of Tyre.

you forgotten prostitute!

Wail, O ships of Carthage,

Play the lyre well;

for she has perished,

sing much,

and people no longer come from the land

that you may be remembered.

of the Kitionians:

17 And it shall be that after seventy years God will

she has been led captive.

pay a visit to Tyre, and she will be restored again to

2

To whom have become similar those who

her ancient condition and will be a market center

dwelling in the island—

for all the kingdoms of the world. 18 And her mer-

the merchants of Phoenicia,

chandise and her wages will be holy to the Lord; it

crossing the sea

will not be gathered for them, but all her mer-

3

on much water,

chandise will be for those who live in the presence

an offspring of merchants?

of the Lord, to eat and drink and be filled, cas a

The merchants of the nations
covenant, a memorialc in the presence of the Lord.
are as when a harvest is being gathered
in.

4

“Be ashamed, O Sidon,” said the sea,
24 Look, the Lord is ruining the world and
will make it desolate,
and the strength of the sea said:
and he will uncover its surface and scatter
“I have not travailed nor given birth
those who dwell in it.
nor reared young men nor raised up

2

And the people shall be like the priest,
virgins.”

and the servant like the master,

5

But when it becomes heard in Egypt,

and the maid like the mistress;
anguish concerning Tyre will take hold of
the buyer shall be like the seller,
them.

and the lender like the borrower,

6

Go away to Carthage—

and the creditor like the one to whom he
wail, O you who dwell in this island!
owes.

7

Was this not your pride from the

3

The earth shall be ruined with ruin,
beginning,

and the earth shall be plundered with
before she was handed over?

plundering,

8

Who has planned these things against Tyre?

for the mouth of the Lord has spoken

Is she inferior? Or does she have no

these things.

strength?

Her traders are glorious,

4

The earth mourned,

rulers of the earth!

and the world was ruined;

9

The Lord Sabaoth has planned
the exalted ones of the earth mourned.
to undo all the pride of the glorious

5

And the earth behaved lawlessly

ones

because of those who inhabit it,

and to dishonor every glorious thing on

because they transgressed the law
the earth.

and changed the ordinances—

10

Work your land,
an everlasting covenant.

for indeed ships no longer come from

6

Therefore a curse will devour the earth,
Carthage.

because those who inhabit it have sinned;

11

But your hand, which irritated kings,
therefore those who dwell in the earth will
is no longer strong by sea;
be poor,

the Lord Sabaoth commanded concerning
and few people will be left.

Chanaan

7

The wine will mourn;
to destroy her strength.

the vine will mourn;

12

And they will say:

all who rejoice in their soul will groan.

You will no longer continue to insult

8

The joy of the drums has ceased;
and do wrong to the daughter of Sidon;
the stubbornness and wealth of the
even if you go away to the Kitiens,
impious have ceased;
not even there will you have rest.
the sound of the lyre has ceased.

aPossibly *depend on* bLacking in Gk cPossibly *for a contribution to be kept as remembrance*

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esaias 24-25

9

They felt shame, did not drink wine;
in Sion and in Ierousalem,
the sikeraa became bitter to those who
and before the elders he will be glorified.
drank it.

10

Every city was made desolate;
O Lord, my God,
he will shut up the house so that no one
25 Iwillglorifyyou;Iwillsinghymnstoyour
can enter.

name,

11

Wail everywhere for the wine;
because you have done wonderful things—
all the joy of the earth has ceased.

an ancient, true plan. May it be so,

12

And cities will be left desolate;

Lord!

abandoned houses will perish.

2

Because you have made cities a heap,

13

All these things shall be on the earth,
fortified cities, so their foundations might
in the midst of the nations;

fall;

just as when someone gleans an olive tree,
the city of the impious will not be built
so shall people glean them,
forever.

even when the harvest has ceased.

3

Therefore the poor people will bless you,
and cities of ill-treated persons will bless

14

These will cry aloud with their voice,

you.

but those who are left in the land

4

For you have become a helper to every

will rejoice together in the glory of the Lord.

humble city

The water of the sea will be troubled.

and a shelter to those who are dispirited

15

Therefore the glory to the Lord will be in the

because of poverty;

islands of the sea;

you will rescue them from evil persons—

the name of the Lord will be glorious.

a shelter for the thirsty and breath for ill-

16

O Lord God of Israel,

treated persons,

(16)

from the wings of the earth

5

like faint-hearted persons thirsting in Sion,

we have heard wonders:

because of the impious, to whom you

Hope for the godly one.

delivered us.

But those who reject the law will say,

Woe to those who reject!

6

On this mountain the Lord Sabaoth will

make a feast for all nations:

17

Fear and pit and snare
they will drink joy;
are upon you who dwell on the earth!
they will drink wine;

18

And it shall be that the one who flees from

7

they will anoint themselves with

the fear

perfume.

shall fall into the pit,

(7)

Deliver all these things to the nations on

and the one who gets out of the pit

this mountain,

shall be caught by the snare,

for this counsel is against all the nations.

because windows have been opened out of

heaven,

8

Death, having prevailed, swallowed them

and the foundations of the earth will be

up,

shaken.

and God has again taken away every tear

19

The earth will be troubled with trouble,

from every face;
and the earth will be perplexed with
the disgrace of the people he has taken away
perplexity.

from all the earth,

20

The earth has bent over, and it will be
for the mouth of the Lord has spoken.
shaken like a garden-watcher's hut,

9

And they will say on that day,
like the one who drinks too much and is
Lo, our God, in whom we were hoping,
intoxicated,
and we were glad in our salvation,
and it will fall and will not be able to rise,

10

because God will give us rest on this
for lawlessness has prevailed upon it.
mountain,

and Moabitis shall be trodden down

21

And God will bring his hand

as they tread a threshing floor with

against the ornament of heaven
wagons.

and against the kings of the earth.

11

And he will send forth his hands,

22

And they will gather them together
as he himself brought him low to destroy
and shut them up in a fortress and in a
him,
prison;
and he will bring low his pride—

through many generations
things on which he laid his hands.
will be their visitation.

12

And he will bring low the height of the

23

Then the brick will be dissolved,
refuge of your wall,
and the wall will fall,
and it will come down all the way to the

because the Lord will reign

ground.

aAram = *strong drink* bOr *they will say, Woe to those who reject—those who reject the law* cLacking in Gk

esaias 26-27

843

On that day they will sing this song on the

26

16

O Lord, in affliction I remembered you;

land of loudas, saying:

with small affliction byour chastening was

Look, a strong city,

on usb.

and he will make our salvation

17

And as a woman in travail is about to give

its wall and outer wall.

birth

2

Open the gates;

and cries out in her pangs,

let a people enter that keeps

so were we to your beloved

righteousness

because of the fear of you, O Lord.

and that keeps truth,

(18) We conceived and travailed and gave birth;

3

that lays hold of truth

and that produced a wind of your salvation

and that keeps peace,

on the earth,

because in you

but those who dwell on the earth will fall.

4

have they hoped, O Lord, forever—

19

The dead shall rise, and those who are in

the great, everlasting God,

the tombs shall be raised,

5

you who have humbled and brought down

and those who are in the earth shall

those who dwell in lofty places;

rejoice;

you will cast down strong cities

for the dew from you is healing to them,

and bring them down to the ground,

but the land of the impious shall fall.

6

and the feet of the gentle and humble

will trample them.

20

Go, my people, enter your chambers;
shut your door;

7

The way of the godly has become straight;
hide yourselves for a little while
the way of the godly has also been
until the wrath of the Lord has passed.
prepared,

21

For look, the Lord from his holy place

8

for the way of the Lord is judgment;
brings his wrath upon those who dwell
we have hoped in your name
on the earth;

and in the remembrance
the earth will disclose its blood

9

that our soul desires.

and will not cover the slain.

In the night my spirit arises early toward
you, O God,

On that day God will bring his holy and
because your ordinances are a light upon

27 great and strong dagger against the dragon,
the earth.

a fleeing snake—against the dragon, a crooked

Learn righteousness, you who dwell on the
snake—and he will kill the dragon.

earth;

10

for the impious one has come to an end;

2

On that day:

he will not learn righteousness on the earth;

A beautiful vineyard—

he will not perform truth.

a desire to begin singing about it.

Let the ungodly one be taken away

3

I am a strong city, a besieged city;

so that he may not see the glory of the

in vain will I water it,

Lord.

for it will be taken by night,

11

O Lord, your arm is lifted up,

and by day the wall will fall.

and they have not known it,

4

There is not da cityd that has not taken hold

but once they realize it, they will be

of it;

ashamed.

who will set me to watch stubble in a
Jealousy will take hold of an uninstructed
field?

people,

Because of this enmity I have set it aside.

and fire will now consume the

Therefore because of this the Lord God has
adversaries.

done all things,

12

O Lord, our God, give us peace,

whatever he has ordained.

for you have granted us all things.

I have been burned up.

13

O Lord, our God, take possession of us;

5

Those who dwell in it will cry out:

O Lord, we know no other besides you;

Let us make peace with him;

we name your name.

let us make peace!

14

But the dead will not see life,
nor will physicians raise them up;

6

eThose who are coming are the children of
because of this you have brought them and
Iakob;

destroyed them

Israel shall bud and blossom,
and taken away all their males.

and the world will be filled with his fruit.

15

Increase evils on them, O Lord;
increase evils on the glorious ones of the

7

Will he be smitten even as he himself has
earth.

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

844

esaias 27-28

And will he be killed even as he himself

5

In that day the Lord Sabaoth will be the
has killed?

garland of hope,

8

Fighting and reviling, he will send them
which is woven of glory, to what is left of
away.

my people.

Were you not the one who conspired

6

They will be left for a spirit of judgment—

with your harsh spirit
for judgment and strength din forbidding
to kill them with a spirit of wrath?
anyone to destroyd.

9

Because of this the lawlessness of lakob will
be removed.

7

For these have gone astray with wine;
And this is his blessing, when I remove
they went astray because of sikerae;
his sin,
the priest and the prophet lost their senses
when they make all the stones of the altars
because of wine;
broken pieces like fine dust,
they were shaken up as a result of the
and their trees will not remain,
drunkenness of strong drink;

and their idols will be cut down like a
they went astray; this is an omen.
forest far away.

8

A curse will devour this counsel,

10

The inhabited fold will be left deserted,
for this counsel is for the sake of greed.

like a forsaken fold,

and it will be turned into a feeding place for

9

To whom did we declare evil things,

a long time,

and to whom did we declare a

and there they will rest.

message?

11

Then after a time there will be nothing

Those who are weaned from milk,

green in it,

those pulled away from the breast?

because it will have dried up.

10

Expect affliction upon affliction,

You women who come from a spectacle,

hope upon hope,

come here!

yet a little, yet a little,

For it is not a people having

11

because of contempt from lips,

understanding;

through a different tongue,

therefore he that made them will not have

because they will speak to this people,

compassion,

12

saying to them,

nor will he that formed them have mercy.

“This is the rest for the hungry,

and this is the destruction”;

12 And it shall be on that day that the Lord will

yet they would not hear.

fence them in from the channel of the river to 13

And the oracle of the Lord God will be to

Rhinocorura, but as for you, gather the sons of Isra-

them

el one by one. 13And it shall be on that day that they

affliction upon affliction,

will trumpet with the great trumpet, and those who

hope upon hope,

were lost in the country of the Assyrians and those

yet a little, yet a little,

who were lost in Egypt will come and do obeisance

in order that they may go and fall

to the Lord on the holy mountain at Ierousalem.

backward,

and they will be in danger and crushed

Ah, the crown of pride,

and taken.

28 thehiredworkersofEphraim,

the flower that has fallen from its glory

14

Therefore hear the word of the Lord, you

on the top of the stoutb mountain—

afflicted men

those who are drunk without wine!

and rulers of this people that is in

2

See, the wrath of the Lord is a strong and

Jerusalem.

harsh thing,

15

Because you have said, "We have made a

like hail rushing down where there is no

covenant with Hades
shelter;
and agreements with death,
violently rushing down like a great flood
if a rushing storm passes through,
that sweeps a country,
it will not come to us;
it will give rest to the land.
we have made falsehood our hope,
With hands and feet the garland of pride
and in falsehood we will be sheltered”;
will be trampled—

16

therefore thus says the Lord,
the hired workers of Ephraim.
See, I will lay for the foundations of Sion

4

And the flower that has fallen from its
a precious, choice stone,

glorious hope

a highly valued cornerstone for its
on the topmost of the lofty mountain
foundations,

will be like an early fig;

and the one who believes in him will not
the one who sees it will want to eat it up
be put to shame.

before he takes it into his hand.

17

And I will turn judgment into hope,

*aGk = bômos bOr rich c to the land, to hands, and to feet.
And the garland = Zi dGk uncertain eAram = strong drink*

esaias 28-29

845

and my mercy will become weight

Gather crops year by year,

balances,

for you will eat with Moab.

and as for you who trust vainly in

2

For I will greatly distress Ariel,
falsehood,
and her strength and wealth shall be
I tell you that the tempest will not pass
mine.
you by,

3

And like David I will surround you;

18

lest it also take away your covenant of
I will lay ramparts around you
death.
and set up towers around you.

And your hope regarding Hades will not

4

Then your words shall be brought low to
remain;
the earth;
if a rushing storm comes,

to the earth shall your words sink;
you will be trampled down by it.
your voice shall be like those who utter

19

When it passes by, it will take you;
sounds from the earth,
early, early in the day it will pass by,
and your voice shall be weak near the
and at night it will be an evil hope;
ground.

learn to hear.

20

We are in straits and unable to fight,

5

But the wealth of the impious shall be like
and we ourselves are too weak to be

dust from a wheel

mobilized.

and like flying chaff.

21

He will rise up as a mountain of impious

And it shall be like an instant, suddenly,

ones,

6

from the Lord Sabaoth,

and he will be in the ravine of Gabaon;

for there shall be a visitation

with wrath he will do his deeds—a deed of

with thunder and earthquake and a great

bitterness!

voice,

But his wrath will deal strangely,

a rushing storm and a devouring flame of

and his bitterness will be strange.

fire.

22

And as for you, may you not rejoice,

7

And the wealth of all the nations—

nor let your bonds become strong,

as many as marched against Ariel

because I have heard from the Lord

and all that went to war against

Sabaoth

Ierousalem

of deeds finished and cut short,
and all who were gathered against her
which he will perform upon the whole
and were distressing her—
land.

shall be like one who dreams in his sleep.

8

And they shall be like those who hunger

23

Give ear, and hear my voice;
and eat in their sleep,
pay attention, and hear my words.
and after rising, their dream is vain,

24

Will the plowman plow the whole day?
and just as a thirsty person dreams that he is
Will he prepare the seed prior to working

drinking

the land?

and after rising is still thirsty

25

When he has leveled its surface,

and his soul has hoped for something

does he not then sow small dillb and

vain,

cumin

so shall the wealth of all the nations be,
and again sow wheat and barley
as many as have marched against Mount
and spelt in your borders?

Sion.

26

And you will be instructed by the judgment
of your God,

9

Be faint and amazed;
and you will rejoice.
get a drunken headache—

not from strong drink

27

For the dill is not purified with harshness,

nor from wine!

nor will a cart wheel roll over the cumin,

10

Because the Lord has made you drink

but the dill is shaken with a rod,

with a spirit of deep sleep;

and the cumin will be eaten with

he will close their eyes

bread.

and those of their prophets and of their

For I will not be angry with you forever,

rulers—

nor will the voice of my bitterness

the ones who see the hidden things.

trample you.

11 And all these sayings shall become for you

29

And these wonders came forth from the

like the words of this sealed book. If they give it to

Lord Sabaoth;

a learned man, saying, “Read these things,” then he

take counsel; lift up a vain appeal.

will say, “I cannot read it, for it is sealed.” 12And

this book will be given into the hands of an un-

Ah, city of Ariel,

learned man, and one will say to him, “Read this,”

29 against which David waged war!

and he will say, "I am not learned."

a Lacking in Gk b Or *black cumin*

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isaiah 29-30

13

The Lord said:

and those who grumble will learn to

These people draw near me;

obey,

they honor me with their lips,

[and the faltering tongues will learn to

while their heart is far from me,

speak peace].

and in vain do they worship me,

teaching human precepts and teachings.

Therefore look, I will proceed

30 Oh, rebellious children, this is what the

14

Lord says,

to remove this people.

You made a plan not through me

I will remove them and destroy the wisdom

and agreements not through my spirit,

of the wise,

to add sins to sins—

and the discernment of the discerning I

2

those who walk to go down to Egypt

will hide.

but did not ask me,

to be helped by Pharaoh

15

Ah, those who make plans deeply
and to be sheltered by the Egyptians.
and not through the Lord!

3

For the shelter of Pharaoh shall become a
Ah, those who make plans in secret,
shame to you,
and their works will be in darkness!
and to those who trust in Egypt, a
And they will say, "Who has seen us,
reproach.
and who will know us or the things we

4

Because there are leaders in Tanis,
do?"
evil messengers,

16

Shall you not be regarded as the potter's

5

in vain shall they become weary

clay?

(5)

with a people that shall not profit them—

Shall the thing formed say to the one who

neither for help nor for profit

formed it,

but for shame and reproach.

“You did not form me,”

or the thing made to the one who made it,

6

The vision of the quadrupeds in the

“You made me with no understanding”?

wilderness.

In affliction and distress,

17

Is it not yet a little while,

there are a lion and a lion's whelp,

and Lebanon shall be changed like
thence also asps and the offspring of
Mount Chermel,
flying asps,
and Mount Chermel shall be regarded as
those who brought their wealth on donkeys
a forest?

and camels

18

On that day the deaf shall hear
to a nation that shall not profit them for
the words of a scroll,
help,
and as for those who are in the darkness
but for shame and reproach.
and those who are in the fog,

7

The Egyptians shall benefit you in vain and
the eyes of the blind shall see.
with emptiness;

19

And the poor shall be glad with joy because
announce to them,
of the Lord,
“This consolation of yours is vain.”
and those despairing among people shall

be filled with joy.

8

Now therefore sit, and write these things

20

The lawless has failed,

on a tablet and in a book,

and the arrogant has perished,

because these things shall be for days of

and those who transgress wickedly have

times

been utterly destroyed—

and even forever.

21

even those who cause people to sin in word.

9

For they are a disobedient people,

And they will make all those who reprove in

faithless sons,

the gates a cause of stumbling,

who were not willing to hear

and they have turned aside the just

the law of God,

among the unjusta.

10

who say to the prophets, “Do not declare to

22Therefore this is what the Lord says concerning

us”

the house of Jakob, which he set apart from

and to those who see visions, “Do not

Abraam:

Speak to us,

lakob shall not be ashamed now,

but talk to us,

nor shall Israel now change his face.

and declare to us another error,

23

But when their children see my works,

11

and turn us back from this way; remove

because of me they will sanctify my name;

from us this path,

they will sanctify the Holy One of lakob

and remove from us the Holy One of

and will fear the God of Israel.

Israel.”

24

And those who wander in spirit will know

12

Therefore thus says the Lord, the Holy One

understanding,

of Israel:

aOr *with what is unjust* bOr *they see their children, my works* cOr *Pharao shall be your shelter to your shame*

esaias 30-31

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Because you disobeyed these words

23 Then will there be rain for the seed of your

and hoped in a lie

land, and the bread of the produce of your land

and because you murmured
will be plenteous and rich. And on that day your
and trusted in this word,
cattle will graze in a fertile and spacious place;

13

therefore this sin shall be for you

24 your bulls and oxen that work the land will eat

like a wall falling suddenly
chaff prepared with winnowed barley. 25On every
when a strong city is taken,
lofty mountain and every high hill there will be
whose fall comes suddenly,
running water, on that day when many perish and

14

and its fall will be like the crushing of an
when towers fall. 26And the light of the moon will
earthen vessel,
be like the light of the sun, and the light of the sun
becoming small fragments of a jar
will be sevenfold on the day when the Lord heals
so that you cannot find among them a
the destruction of his people, and he will heal the

sherd

pain of your wound.

in which you can take up fire

and in which you can skim off a little

27

See, the name of the Lord comes after a long
water.

time;

his wrath is burning;

15

Thus says the Lord, the Holy One of Israel:
the oracle of his lips is with glory; his oracle
When you turn back and groan,
is full of anger,
then you shall be saved and realize where
and the anger of his wrath will devour
you were;
like fire;
when you placed your trust in vain things,

28

his breath, like water sweeping in a ravine,

your strength became vain.

will come up to the neck and be divided

And you were not willing to hear 16but said,

to confuse nations in vain error,

“We will flee upon horses”—

and error will pursue them

therefore you shall flee!

and lay hold of them face-to-face.

And you said, “We will be riders upon swift

steedsb”—

29 Must you continually rejoice and continual-

therefore those who pursue you shall be

ly enter my holy places as if you were keeping a

swift!

feast? And as if you were rejoicing must you come

17

Because of the voice of one, a thousand

in with a flute to the mountain of the Lord, to the

shall flee,

God of Israel? 30And God will make the glory of

and because of the voice of five, many

his voice to be heard, and he will show the wrath

shall flee,

of his arm with wrath and anger and a devouring

until you are left

flame; he will thunder violently, even like water
like a pole on a mountain,

and hailstones falling down with violence. 31The

like someone bearing a standard on a

Assyrians will be defeated because of the voice of
hill.

the Lord, through the stroke with which he will

smite them. 32And this will happen to him on all

18

And again God will wait to have

sides, from where the hope of help in which he
compassion on you;

himself trusted came to him; they in turn will wage
therefore he will be exalted to show

war against him with flutes and lyres, 33for you
mercy to you,

will be deceived before those days; was it also for
because the Lord our God is a judge,

you to reign that it was made ready with a deep
and where will you leave your glory?

trench, wood piled, fire and wood in abundance?

Happy are those who stay firm in him.

The wrath of the Lord is like a ravine burning with

19 Because a holy people shall dwell in Sion, brimstone.

and Jerusalem wept with weeping, "Have mercy

on me," he will have mercy on you for the voice of

Ah, those who go down to Egypt for help,

your cry; when he saw, he listened to you. 20And 31 who
trust in horses and in chariots, for the Lord will give you
bread of affliction and scant

they are many,

water, and those who lead you astray will not come

and in horses—a great multitude—

near you any more, because your eyes shall see

but did not trust in the Holy One of Israel

those who lead you astray 21and your ears shall

and did not seek God!

hear the words of those behind you who have led 2

And he, being wise, brought evils upon

you astray, who say, "This is the way; let us walk in them;

it, whether to the right or to the left." 22And you his word will not be set to naught.

will remove the silver-covered and the gold-cov-

And he will rise against the houses of evil

ered idols. You will make small and scatter them

men

like the water of a woman who sits apart, and

and against their vain hope—

like dung you will throw them out.

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*

848

isaiah 31-33

the flesh of horses, and there is no help.

will plan lawless things,

But the Lord will turn his hand against

to ruin the humble with unjust words

them,

and to scatter the words of the humble in

and those who help will grow weary,

judgment.

and they will all perish together.

8

But the godly have planned intelligent things,

4

Because thus the Lord said to me,
and this counsel will remain.

As a lion or a whelp might roar
over the prey that he has taken

9

Rise up, you wealthy women, and hear my
and might cry out over it

voice;

until the mountains are filled with his
you daughters in hope, hear my words.

voice—

10

Mentionb the days of a year

and they were overcome,

in pain with hope;

and were terrified at the greatness of his

the vintage has been consumed;

wrath—

the sowing has ceased and will no longer
so the Lord Sabaoth will come down,
come.

to march against Mount Sion and against

11

Be amazed; be grieved,
its mountains.

you confident women;

5

Like birds flying, so the Lord will shield
strip; make yourselves bare;

Ierousalem;

gird sackcloth on your loins,

he will deliver and preserve and save it.

12

and beat your breasts for a desired field
and for a fruitful vine.

6 Turn, you who plan a deep and lawless plan,

13

As for the land of my people,
7because on that day people shall disown their
thorns and grass will come up,
handiworksa of silver and gold, which their hands
and joy will be removed from every
have made.
house.

8

Then Assour shall fall; not a man's dagger,
A wealthy city,
nor a human dagger, shall devour him,

14

forsaken houses!
and he shall not flee from before a dagger,
They will give up a city's wealth

(9)

but his young men shall be defeated;
and desirable houses.

9

for they shall be encompassed by a rock, as

And the villages will be caverns forever,
with a rampart,
the joy of wild donkeys,
and they shall be defeated,
a feeding place of shepherds,
and the one who flees will be caught.

15

until a spirit from on high comes upon

This is what the Lord says:

you.

“Happy is the one who has a seed in

And Chermel will be a wilderness,

Sion

and Carmel will be regarded as a forest.

and kinsmen in Jerusalem.”

16

Then judgment will rest in the wilderness,

and righteousness abide in Carmel.

For see, a just king will reign,

17

And the works of righteousness will be

32 and rulers will rule with judgment.

peace,

2

The man will be hiding his words

and righteousness will hold on to rest,

and will be hidden as from rushing water,

and they will be confident forever.

and he will appear in Sion like a rushing

18

His people will abide in a city of peace,

river,

dwell in confidence and rest with wealth.

glorious in a thirsty land.

19

If hail descends, it will not come upon you.

3

Then no longer will they trust in men,

And those who dwell in the forests

but they will lend their ears to hear.

will be confident, like those in the plain.

4

The heart of the weak will apply itself to

20

Happy are those who sow beside every

hear,

water,

and the stammering tongues will soon

where ox and donkey tread.

learn to speak peace.

5

And they will no longer tell the fool to rule,

Woe to those who distress you!

and no longer will your servants say, "Be

33 But noon makes you distressed,

quiet."

and the betrayer does not betray you;

6

For the fool will speak folly,

the betrayers will be caught and

and his heart will devise vain things

delivered up,

in order to accomplish lawless things

and like a moth on a garment,

and to speak error against the Lord,

so will they be defeated.

in order to scatter hungry souls

and to make empty the souls that thirst.

2

O Lord, have mercy on us,

7

For the counsel of the evil ones

for we trust in you.

aOr idols bOr recall cOr the one who rejects does not reject you; the ones who reject

esaias 33-34

849

The seed of the disobedient came to

making his ears dull, lest he hear a

destruction,

judgment of blood,

but our salvation came in a time of

shutting his eyes, lest he see

affliction.

unrighteousness—

3

Because of the voice of the fear of you,

16

this one will live

peoples were astonished for fear of you,

in the high cave of a strong rock;

and the nations scattered.

bread will be given to him,

4

But now your spoils—of small and of

and his water will be assured.

great—

will be gathered;

17

You will see a king with glory,

as someone might gather grasshoppers,

and your eyes will see a land from far

so will they mock you.

away.

5

God who dwells in lofty places is holy;

18

Your soul will muse on fear:

Sion is filled with judgment and

“Where are the scholars? Where are the
righteousness.

counselors?

6

By law they will be handed over.

Where is the one who counts those

Our salvation is in treasures:

gathering together,

wisdom and knowledge and piety toward

19

a small and a great people?”

the Lord are there;

They took no counsel with him,

these are the treasures of righteousness.

nor did he know deep speech,

so that a despised people could not

7

See now! They themselves will be afraid

heara,

with fear of you;

and there is no understanding to the one
those you feared will be afraid because of
who hears.

you,

20

Look, the city of Sion is our salvation!
for messengers will be sent requesting peace,
Your eyes will see Ierousalem, a wealthy
weeping bitterly, entreating for peace.

city:

8

For the roads of these people will be made
tents that will not be shaken,
desolate;
nor will the stakes of its tent be moved
the fear of the nations has ceased,
forever,
and their covenant with these is being put

nor will its ropes be broken.

away,

21

Because the name of the Lord is great to
and you will not reckon them to be men.

you,

9

The land mourned;

there will be a place for you—

Lebanon was ashamed;

rivers and canals, broad and spacious.

Saron became marshes;

You shall not go this way,

Galilee and Carmel will become visible.

nor shall a ship go sailing.

22

For my God is great; the Lord will not pass

10

“Now I will arise,” says the Lord,

me by.

“now I will be glorified;

The Lord is our judge; the Lord is our

now I will be exalted.

ruler;

11

Now you will see;

the Lord is our king; he will save us.

now you will perceive;

the strength of your spirit will be vain;

23

Your ropes broke,

fire will consume you.

because they were not strong.

12

And the nations will be burned

Your mast has bent; it will not release the

like a thorn cast out and burned in a

sails;

field.”

it will not raise a signal until it is given

up for plunder;

13

Those who are far away will hear the things
therefore many lame will take plunder.

I have done;

24

And the people who live in them will not
those who are near will know my might.

say, "I am weary,"

14

The lawless in Sion have gone away;

for their sin has been forgiven.

trembling will seize the impious.

Who will declare to you that a fire is

Draw near, O nations,

burning?

34 and hear, O rulers!

Who will declare to you the everlasting

Let the earth hear, and those in it,

place?

the world, and the people that are in it,

15

One walking in righteousness, speaking a

2

because the wrath of the Lord is against all

straight way,

the nations

hating lawlessness and unrighteousness
and his anger against the whole number
and shaking off his hands from gifts,
of them,

aGk uncertain

850

esaias 34-35

to destroy them and to give them over for

16

They have passed by in number,
slaughter.

and not one of them has perished;

3

Their wounded and their dead shall be cast
they did not seek each other,
out,

because the Lord has commanded them
and their stench shall rise;

and his spirit has gathered them.

the mountains shall be drenched with

17

He will himself cast lots for them;
their blood.

his hand has distributed cfood for themc

4

Heaven shall roll up like a scroll,

to eat.

and all the stars shall fall

You will inherit cthe landc forever;

like leaves from a vine
for generations of generations they shall
and as leaves fall from a fig tree.
rest on it.

5

My dagger has become drunk in heaven;
Rejoice, O thirsty wilderness!
lo, it will descend upon Idumea
35 Let the wilderness be glad,
and upon the people of destruction with
and let it blossom like a lily!
judgment.

2

And the deserted places of the Jordan

6

The dagger of the Lord is filled with blood;
shall blossom and be glad.
it is gorged with the fat of lambs
And the glory of Lebanon has been given to

and with the fat of goats and rams,

it,

because the Lord has a sacrifice in Bosor

as well as the honor of Carmel,

and a great slaughter in Idumea.

and my people shall see the glory of the

7

And the prominent ones shall fall with

Lord

them,

and the loftiness of God.

both the rams and the bulls.

And the land shall become drunk with

3

Be strong, you weak hands

blood,

and feeble knees!

and it shall be filled with their fat.

4

Give comfort,

you who are faint of heart and mind!

8

For it is a day of the Lord's judgment

Be strong; do not fear!

and a year of recompense for the

Look, our God is repaying judgment;

judgment of Sion.

yes, he will repay;

9

And her ravines shall be turned into pitch,

he himself will come and save us.

and her land into sulfur;

her land shall burn like pitch

5

Then the eyes of the blind shall be opened,

10

night and day,

and the ears of the deaf shall hear;

and it shall not be quenched forever,

6

then the lame shall leap like a deer,

and its smoke shall go up above;

and the tongue of stammerers shall be

for generations it shall be made desolate;

clear,

indeed, for a long time it shall be made

because water has broken forth in the

desolate.

wilderness

11

But birds and hedgehogs
and a gully in a thirsty land;
and ibises and ravens shall live in it.

7

the dry place shall turn into marshlands,
A measuring line of desolation shall be cast
and in the thirsty land there shall be a
over it,
spring of water;
and donkey-centaurusa shall dwell in it.
the joy of birds shall be there—

12

Her rulers shall not be,
a bed of reed and marshlands.
for her kings and her rulers
and her nobles shall be destroyed.

8

A pure way shall be there,

13

Thorn trees shall grow up in their cities
and it shall be called a holy way;
and in her fortresses.
and the unclean shall not pass by there,
It shall be a habitation of sirens
nor shall be there an unclean way,
and a courtyard of ostriches.
but those who have been dispersed shall

14

Demons shall meet with donkey-centaurs
walk on it,
and call one to another;
and they shall not go astray.
there donkey-centaurs shall repose,

9

And no lion shall be there,
for they have found for themselves a
nor shall any of the evil beasts come up
place to rest.

on it

15

There has the hedgehog made a nest,
or be found there,
and the earth has preserved her young in
but the redeemed shall walk on it.

safety;

10

And those gathered together because of the

there does met

Lord shall return

and saw each other's faces.

and come to Sion with joy;

aPerhaps a kind of tailless ape bGk shifts to masc (previous pronouns fem) cLacking in Gk

esaias 36-37

851

everlasting joy shall be above their head,

19Where is the god of Hemath and Arphad? And

for upon their head shall be praise and

where is the god of the city of Seppharim? Have

gladness,

they been able to deliver Samaria out of my hand?

and joy shall take hold of them—

20Which of the gods of all these nations has deliv-

er pain and sorrow and sighing have fled

ered his land out of my hand, that God should de-

away.

liver Ierousalem out of my hand?' "

21 But they were silent, and no one answered

And it happened in the fourteenth year of

him a word, because the king had ordered that no

36 the reign of Hezekias that Sennacherim, one should answer. 22Then Eliakim the son of king of the Assyrians, came up against the strong Chelkias, the steward, and Somnas, the secretary of cities of Judea and took them. 2The king of the As- the army, and loach the son of Asaph, the recorder, syrians sent Rapsakes from Lachis to Ierousalem, came to Hezekias with their tunics torn and re- to King Hezekias, with a great force. And he stood ported to him the words of Rapsakes.

by the conduit of the upper pool in the way of the

Fuller's Field. 3And there went out to him Eliakim

And it happened, when King Hezekias

the son of Chelkias, the steward, and Somnas, the 37 heard it, that he tore his clothes, put sack-secretary, and loach the son of Asaph, the recorder.

cloth about him and went up into the house of the

4 And Rapsakes said to them, "Say to Lord. 2And he sent Eliakim the steward and Som-Hezekias: This is what the great king, the king of nas, the secretary, and the senior priests, with sack-the Assyrians, says: Why are you trusting? 5Does cloth about them, to the prophet Esaias son of marshalling take place through counsel or by Amos. 3They said to him, "This is what Hezekias words of the lips? And now in whom do you trust, says, Today is a day of affliction and of reproach that you are rebelling against me? 6See, you are and of rebuke and of anger, because the pangs trusting in Egypt, this broken reed-rod; whoever have come

to the woman giving birth, but she has leans on it, it will go into his hand. Such is no strength to give birth. 4May the Lord, your God, Pharaoh, king of Egypt, and all who trust in him. listen to the words of Rapsakes, which the king of 7But if you say, 'We trust in the Lord our God,'

the Assyrians has sent to revile the living God, yes,

8come in contact now with my lord the king of

to revile with the words that the Lord, your God,

the Assyrians. I will give you two thousand horses, has heard; therefore you will pray to the Lord your if you will be able to set riders on them. 9How God concerning these that are left."

then are you able to aturn back to the face of a one

5 And the servants of the king came to Esaias,

governor? Those who trust in Egypt for horse and 6and Esaias said to them, "Thus you will say to rider are domestics. 10And now, is it without the your lord, 'This is what the Lord says: Do not be Lord that we have come up against this country to afraid because of the words that you have heard, war against it?"

with which the ambassadors of the king of the As-

11 Then Eliakim, Somnas and loach said to syrians have reviled me. 7Look, I will put a spirit in him, "Speak to your servants in Syrian, for we un- him, and when he hears a report, he will return to derstand it; do not speak to us in Judean. And why his country, and he will fall by the dagger in his do you speak to the ears of the people who are on own land.' "

the wall?" 12But Rapsakes said to them, "Has my

8 Rapsakes returned and found the king besieg-

lord sent me to speak these words to your lord or ing Lomna. 9And the king of the Assyrians heard to you? Is it not to the people sitting on the wall so that (9)Tharaka, king of the Ethiopians, had gone that they may eat dung and drink urine together out to besiege him. When he heard it, he turned with you?"

back and sent messengers to Hezekias, saying,

13 Then Rapsakes stood and called out in a 10"Thus shall you speak to King Hezekias of Judea: loud voice in Judean and said, "Hear the words of Do not let your God in whom you trust deceive the great king, the king of the Assyrians! 14This is you by saying, Ierousalem will not be given over what the king says: 'Do not let Hezekias deceive into the hands of the king of the Assyrians. 11Or you with words that will not be able to deliver you. have you not heard the things that the kings of the 15Do not let Hezekias say to you, God will deliver Assyrians have done—how they have destroyed the

you, and this city will not be given up into the whole earth? 12Have the gods of the nations deliv-hand of the king of the Assyrians.' 16Do not listen ered them whom my fathers destroyed, both Goza to Hezekias. This is what the king of the Assyrians and Charran and Raphes, which are in the country says: 'If you wish to be blessed, come out to me; of Thelsad? 13Where are the kings of Hemath and then everyone of you will eat from his own vine Arphad and of the city of Seppharim, of Hanag, of and fig trees and drink water from your own cis- Ougaua?"

tern, 17until I come and take you to a land like

14 Hezekias received the letter from the mes-

your land, a land of grain and wine and breads and singers and opened it before the Lord. 15And vineyards. 18Do not let Hezekias deceive you by Hezekias prayed to the Lord, saying: 16“O Lord saying, Your God will deliver you. Have the gods of Sabaoth, God of Israel, who sits upon the cherubim, the nations delivered each one his own country out of the hand of you alone are God of every kingdom of the earth out of the hand of the king of the Assyrians?

world; you have made heaven and earth. 17Listen,

aPossibly *rebel against*

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isaiah 37-38

O Lord; look, O Lord, and see the words that Sen-

30 “And this shall be the sign for you: This year

nacherim has sent to revile the living God. 18For eat what you have sown, and in the second year truly the kings of the Assyrians have made desolate what is left; then in the third year sow, reap, and the whole world and their country 19and have plant vineyards, and eat their fruit. 31And those who have hurled their idols into the fire, for they were no gods that are left in Judea shall take root downward and gods, but the works of human hands—wood and bear seed upward, 32because from Jerusalem stone—and they destroyed them. 20 But you, shall be those who are left, and from Mount Zion O Lord, our God, save us from their hand so that those who are saved. The zeal of the Lord Sabaoth every kingdom of the earth may know that you will do these things.

alone are God.”

33 “Therefore thus says the Lord concerning

21 Then Esaias son of Amos was sent to the king of the Assyrians: He shall not come into Hezekias and said to him: “This is what the Lord this city nor cast a missile against it nor bring a says, the God of Israel: I have heard the things you shield against it nor set up a rampart around it.

have prayed to me concerning King Sennacherim 34But by the way that he came, by the same he of the Assyrians. 22This is the word that God has shall return. This is what the Lord says: 35’I will spoken concerning him:

shield this city to save it, for my own sake and for

Virgin daughter Sion has despised and

the sake of my servant Daid.’ “

mocked you;

daughter Ierousalem has shaken her head

36 Then the angel of the Lord set out and de-

at you.

stroyed one hundred eighty-five thousand out of

the camp of the Assyrians; when they arose in the

23

Whom have you reviled and provoked?

early morning, they found all the dead bodies.

37

Or against whom have you raised your

Then the king of the Assyrians turned back, de-
voice?

parted and lived at Nineue. 38And as he was doing

And you did not lift your eyes on high

obeisance to his patachronb in the house of

to the Holy One of Israel!

Nasarach, his sons Adramelech and Sarasar smote

24

Because by your messengers you have

him with daggers, but they escaped into Armenia.

reviled the Lord,

His son Asoradan reigned in his stead.

for you said, 'With the multitude of my

chariots

Now it happened at that time that

I have gone up to the height of the

38 Hezekias became sick to the point of

mountains

death. And the prophet Esaias son of Amos came

and to the utmost limits of Lebanon,

to him and said to him, "This is what the Lord

and I cut down the height of its cedar

says: Make arrangements concerning your house,

and the beauty of its cypress,

for you shall die; you shall not live." 2Then

and I entered into the height

Hezekias turned his face to the wall and prayed to

of its forest region,

the Lord: 3"Remember, O Lord, how I have walked

25

and I built a bridge

before you with truth, with a true heart, and have

and desolated the waters

done the things that are pleasing in your sight.”

and every gathering of water.’

And Hezekias wept with a great weeping.

4 Then the word of the Lord came to Esaias,

26

Have you not heard long ago

saying: 5“Go, and say to Hezekias, This is what the
of these things that I have done?

Lord, the God of your ancestor David, says: I have

From ancient days I ordained them,

heard the voice of your prayer and have seen your

but now I have exhibited them,

tears; look, I am adding fifteen years to your time.

6

to make desolate the nations that are in

And I will save you out of the hand of the king of

strong places

the Assyrians and shield this city.

and those who dwell in strong cities.

7 “This is the sign to you from the Lord, that

27

I weakened their hands,

God will do this thing: 8The shadow of the steps

and they have withered,

on which the sun has gone down—the ten steps of

and they have become like dry grass on

the house of your father—I will turn back the sun

housetops

those ten steps.” So the sun went up the ten steps
and like wild grass.

on which the shadow had gone down.

28

But now I know your resting place,

9Prayer of King Hezekias of Judea, when he had
your going out and coming in.

become sick and had recovered from his sickness:

29

And your wrath with which you have raged

10

I said: At the height of my days, in the gates

and your bitterness have come up to me;

of Hades,

so I will put a muzzle on your nose

I shall leave behind my remaining years.

and a bit on your lips;

11

I said, No longer shall I see
I will turn you back on the way
the salvation of God on the earth;
by which you came.

no longer shall I see a man

aOr *dam* bAram = *idol*

esaias 38-40

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12

from my kindred.

“What have they seen in your house?” And

I have left behind the rest of my life;

Hezekias said, “They have seen all the things that

it has gone out and departed from me

are in my house—and there is nothing in my

like the one who having pitched a tent

house that they have not seen—but also the things

takes it down;

in my storehouses.”

my spirit in me became like the web

5 Then Esaias said to him, "Hear the word of
of a weaver who approaches to cut it off.

the Lord Sabaoth: 6Look, days are coming, says the
13

In that day I was given over

Lord, when they will take all the things that are in
(13)

as to a lion until morning;

your house, and whatever your fathers have col-

thus he broke my bones,

lected up until this day shall go to Babylon, and

for I was given over from day to night.

they shall leave nothing behind. And God has said

7that they shall take also some of your children

14

Like a swallow, so will I cry out,

whom you have begotten and shall make them eu-

and like a dove, so will I muttera;

nuchs in the house of the king of the Babyloni-

for my eyes have bfailed from lookingb

ans.” 8Then Hezekias said to Esaias, “The word of
to the height of heaven,
the Lord that he has spoken is good. Let there now
toward the Lord, who rescued me
be peace and righteousness in my days.”

(5)

and took away 15the pain of my soul.
Comfort, O comfort my people, says God.

16

Lord, you were indeed told concerning it,
40 20priests,speaktotheheartoflerousalem;
and you revived my breath,
comfort her,
and I, comforted, came to life!
because her humiliation has been fulfilled,

17

For you have chosen my soul
her sin has been done away with,
so that it may not perish,
because she has received from the Lord’s

and you have cast all my sins

hand

behind me.

double that of her sins.

18

For those who are in Hades will not praise

you,

3

A voice of one crying out in the wilderness:

nor will the dead bless you,

“Prepare the way of the Lord;

nor will those who are in Hades hope

make straight the paths of our God.

for your mercy.

4

Every ravine shall be filled up,

19

The living will praise you,

and every mountain and hill be made

as I also do,

low,

for from today I will produce children
and all the crooked ways shall become
who will declare your righteousness,
straight,

20

O Lord of my salvation.

and the rough place shall become

And I will not cease praising you with a
plains.

harp

5

Then the glory of the Lord shall appear,

all the days of my life,

and all flesh shall see the salvation of

before the house of the Lord.

God,

because the Lord has spoken.”

21 And Esaias said to Hezekias, “Take a cake of

figs, and mash it, and apply it as plaster, and you 6

A voice of one saying, “Cry out!”

will be well.” 22 And Hezekias said, “This is the sign

And I said, “What shall I cry?”

that I shall go up to the house of the Lord God.”

All flesh is grass;

all the glory of man is like the flower of

At that time Marodach son of Laadan, the

grass.

39 king of Babylonia, sent letters and ambas- 7

The grass has withered, and the flower has sadors and presents

to Hezekias, for he heard that
fallen,
he had been sick to the point of death and had re- 8
but the word of our God remains forever.
covered. 2And Hezekias rejoiced over them with 9
Go up on a high mountain,
great joy, and he showed them the house of the ne-
you who bring good tidings to Sion;
chothac and of the oil of myrrh and of the incense
lift up your voice with strength,
and of the perfume and of the silver and of the
you who bring good tidings to
gold and all the houses of the vessels of the trea-
lerousalem;
sure and all the things that were in his storehouses.
liftd it up; do not feard;
And there was nothing that Hezekias did not show
say to the cities of loudas,
them in his house. 3Then the prophet Esaias came
“See, your God!”

to King Hezekias and said to him, “What do these 10

See, the Lord comes with strength,

men say, and from where have they come to you?”

and his arm with authority;

And Hezekias said, “They have come to me from a

see, his reward is with him,

land far away, from Babylon.” 4And Esaias said,

and his work before him.

aPossibly *mourn* or *rehearse* bOr *ceased to look* cHeb = *treasury* dGk = pl (other verbs in verse sg)

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esaias 40-41

11

He will tend his flock like a shepherd

25

Now therefore to whom did you liken me

and gather lambs with his arm

and will I be made equal? said the Holy

and comfort those that are with young.

One.

26

Look up on high with your eyes, and see:

12

Who has measured the water with his hand

Who has exhibited all these?

and heaven with a span

He who brings out his ornamentation by

and all the earth by handful?

number,

Who has weighed the mountains with a

he will call them all by name;

scale

because of abundant glory
and the forests with a balance?
and by might of strength,

13

Who has known the mind of the Lord,
nothing has escaped you.
and who has been his counselor to
instruct him?

27

For do not say, O Jakob,

14

Or with whom did he consult, and he
and why have you spoken, O Israel,
instructed him?

“My way was hidden from God,
Or who showed him judgment?
and my God has taken away my
Or who showed him the way of
judgment and has withdrawn”?

understanding?

28

And now, have you not known? Have you

15

If all the nations have been accounted as a
not heard?

drop from a jar
God everlasting,
and as the sinking of a balance,
God who prepared the ends of the earth,
they will also be accounted as spittle.
will not hunger or grow weary—

16

Lebanon is not enough for burning,
nor is there searching of his
nor are all the quadrupeds enough for a
understanding—
whole burnt offering.

29

giving strength to those who hunger

17

And all the nations are as nothing,
and sorrow to those who are not grieving.
and they have been accounted as

30

For youths will hunger,
nothing.

and the young will be weary,
and the chosen will be powerless,

18

To whom have you likened the Lord,

31

but those who wait for God shall change
or with what likeness have you likened
their strength;

him?

they shall grow wings like eagles;

19

Has an artisan made an image,
they shall run and not be weary;
or has a goldsmith, after casting gold,
they shall walk and not hunger.

gilded it—prepared a likeness of it?

20

For an artisan chooses wood that will not

Be dedicated to me, O islands,

rot,

41 fortherulerswillchangestrength;

then inquires wisely how he should set

let them approach and speak together;

up his image

then let them declare judgment.

and a what to do so that it will not
topple.

2

Who has roused righteousness from the
east,

21

Will you not know? Will you not hear?

called it to its feet and it will go?

Has it not been declared to you from the

He will place it before nations

beginning?

and astonish kings,

Have you not known the foundations of

and he will place their daggers in the earth,

the earth?

and their bows like brushwood that is

22

It is he who holds the circle of the earth,
driven out.

and those who dwell in it are like

3

And he will pursue them,

grasshoppers,

and the way of his feet will pass through

who has set up heaven like a vault

in peace.

and stretched it out like a tent to live in,

4

Who has wrought and done these things?

23

who has appointed rulers to rule for

The one calling her from the beginning of

naught

generations

and has made the earth as nothing.

has called her.

I, God, am first,

24

For they will not sow, nor will they plant,

and for the things that are coming, I am.

neither will their root take root in the

5

The nations saw and became afraid;

earth;

the ends of the earth drew near and came

he blew upon them, and they withered,

together,

and a tempest will carry them off like

6

each deciding to help

brushwood.

his neighbor and his brother.

aLacking in Gk

esaias 41

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And he will say:

18

But I will open rivers on the mountains

7

The artisan man has become strong,

and fountains in the midst of the

also the smith as he smites with the

plains;

hammer

I will make the wilderness into marshlands
while at the same time striking.

and the thirsty land as watercourses.

At some time he will say, "The seam is

19

I will put in the dry land a cedar

good";

and a box tree and a myrtle

they have strengthened them with nails;

and a cypress and a white poplar

they will set them up, and they will not

20

so that together they may see and know

be moved.

and consider and understand

8

But you, Israel, my servant,
that the hand of the Lord has done all these
Iakob, whom I have chosen,
things,
the offspring of Abraam, whom I have
and the Holy One of Israel has exhibited
loved,
them.

9

you whom I took hold of from the ends of
the earth,

21

Your judgment draws near, says the Lord
and I called you from its amountain
God;
peaksa,
your counsels have drawn near, says the

and I said to you, "You are my servant;

King of Jakob.

I have chosen you and not forsaken you";

22

Let them draw near and declare to you

10

do not fear, for I am with you;

the things that will happen
do not wander off, for I am your God
or speak of the former things, what they
who has strengthened you,
were,
and I have helped you,
and we will apply our mind
and I have made you secure
and know what the last things will be—
with my righteous right hand.
and tell us the things that are coming.

23

Declare the things that are coming at the

11

See, all who oppose you
end,
shall be ashamed and disgraced,
and we will know that you are gods;
for they shall be as though they were not,

do good, and do harm,
and all your adversaries shall perish.
and we will wonder as well as see.

12

You shall seek them,

24

Because whence are you

but you shall not find

and whence is your work?

the men who shall treat you violently,

From the earth.

for they shall be as though they were not,

They have chosen you as an

and those who war against you shall not

abomination.

be,

13

because I am your God,

25

But I stirred up the one who is from the

who holds your right hand,

north

who says to you, "Do not fear,
and the one who is from the rising of the

14

O Jakob, O small Israel."

sun;

I have helped you, says God
they shall be called by my name.

who redeems you, O Israel.

Let rulers come, and like potter's clay—

15

Look, I made you as the threshing wheels of
even as a potter treading clay—

a cart,

so shall you be trodden down.

new and saw-shaped,

26

For who shall declare the things that were

and you shall thresh mountains

from the beginning

and grind hills to powder
so that we might know them,
and make them like dust.
and the former things,

16

And you shall winnow them, and a wind
and we will say that they are true?
shall take them,

There is none who foretells
and a tempest shall scatter them.

nor any who hears your words.

But you shall rejoice in the holy things of

27

I will give dominion to Sion,
Israel.

and I will comfort Jerusalem on the way.

28

For from among the nations, behold, no

17

And the poor and needy shall be glad,
one,

for they shall seek water, and there will

and from among their idols, there was
be none;

none who declared.

their tongue has been dried up from

And if I should ask them, Whence are you?

thirst.

they will not answer me,

I, the Lord God, I, the God of Israel,

29

for they are the ones who make you

will listen and will not forsake them.

and those who lead you astray are vain.

*aOr lookout places b be at a loss cOr ones dOr a beginning e
the ones who make you are nothing = Zi f form you = Zi*

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isaiah 42-43

42 I am my servant; I will lay hold of him; 14 I have been silent.

Israel is my chosen; my soul has accepted

Shall I even always be silent and hold

him;

back?

I have put my spirit upon him;

I have endured like a woman in labor;

he will bring forth judgment to the

I will amaze and wither at once.

nations.

15

And I will turn rivers into islands

2

He will not cry out or send forth his voice,
and dry up marshlands.

nor will his voice be heard outside;

16

And I will lead the blind

3

a bruised reed he will not break,
by a road they have not known,
and a smoking wick he will not quench,
and I will make them tread paths
but he will bring forth judgment for truth.
they had no knowledge of.

4

He will blaze up and not be overwhelmed
I will turn the darkness into light for them
until he has established judgment on the

and the crooked places into a straight
earth,
path.

and nations will hope in his name.

I will do these things,
and I will not forsake them.

5

Thus says the Lord God,

17

But they turned away backwards!
who created heaven and established it,
Be ashamed with shame,
who bolstered the earth and the things
you who trust in the graven images,

that are in it
who say to the cast images,
and who gave breath to the people upon it
“You are our gods.”

and spirit to those who tread on it:

6

I, the Lord God, have called you in

18

Hear, you that are deaf,

righteousness,

and you that are blind, look up to see!

and I will take hold of your hand and

19

And who is blind but my servants,

strengthen you;

and deaf but they who lord it over

I have given you as a covenant to a race,

them?

as a light to nations,

Even God's slaves have become blind.

7

to open the eyes of the blind,

20

You have often seen but not observed;

to bring out from bonds those who are

your ears are open, but you have not

bound

heard.

and from the prison house those who sit
in darkness.

21

The Lord God has willed to be justified

8

I am the Lord God; this is my name;

and to magnify praise.

my glory I will not give to another,

And I saw,

nor my excellences to the graven images.

22

and the people were plundered and spoiled,

9

As for the things that were from the

for the snare was in the secret rooms

beginning,

everywhere,

see, they have come;
as well as in houses where they hid them;
also new things,
they have become plunder,
which I myself will declare,
and there was no one to rescue the prey
and before they sprang forth,
and no one to say, "Restore!"
they were made plain to you.

23

Who is there among you that will give ear to
these things,

10

Sing to the Lord a new song,
that will listen for the things to come?
[you, his dominion]!

24

Who gave Iakob for spoil

Glorify his name from the end of the earth,
and Israel to those who plunder him?

you who go down to the sea and sail it,

Was it not God, against whom they have
you islands and those who inhabit them.

sinned,

11

Rejoice, O wilderness and its villages,

and they would not walk in his ways

O homesteads and those who inhabit

nor hear his law?

Kedar.

25

So he brought upon them the anger of his

Those who inhabit Petra will rejoice;

wrath,

they will shout from the tops of the

and war overpowered them,

mountains.

as did those who were burning them all

12

They will give glory to God;

around.

they will declare his excellences in the

And they—each of them—did not know,

islands.

nor did they take it to heart.

13

The Lord God of the powersc will go forth

and crush the war;

But now thus says the Lord God,

he will stir up jealousy

43 he whom made you, O Jakob,

and shout against his foes with strength.

he who formed you, O Israel:

aLacking in Gk b *law* = Zi cPossibly *armies*

esaias 43

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14

Do not fear, for I have redeemed you;

Thus says the Lord God,

I have called you by your name; you are

the one who redeems you, the Holy One

mine.

of Israel:

2

And if you should pass through water, I am

For your sake I will send to Babylon

with you,

and stir up all who are fleeing,

and rivers shall not overwhelm you,
and the Chaldeans will be bound in
and if you should go through fire, you shall
ships.

by no means be burned;

15

I am the Lord God, your Holy One,
the flame shall not consume you,
the one who exhibited Israel as your

3

because I am the Lord your God,
king.

the Holy One of Israel, who saves you.

16

Thus says the Lord,
I have made Egypt and Ethiopia and
who provides a way in the sea,

Soene

a path in the mighty water,
your exchange on your behalf.

17

who has brought out chariots and horse

4

Because you have become precious in my
and a mighty throng together;

sight,

they have lain down and will not rise;

you have been glorified, and I have loved

they have been quenched like a wick that

you,

is quenched:

and I will give many people on your behalf

18

Do not remember the former things

and rulers on behalf of your head.

or consider the things of old.

5

Do not fear, because I am with you;

19

Look, I am doing new things that will now

I will bring your offspring from the east,

spring forth,

and from the west I will gather you;

and you will know them,

6

I will say to the north, "Bring them,"

and I will make a way in the wilderness

and to the southwest, "Do not hinder;

and rivers in the dry land.

bring my sons from a land far away

20

The wild animals of the field will praise me,

and my daughters from the ends of the

sirens and the daughters of ostriches,

earth—

because I have provided water in the

7

all who have been called by my name.

wilderness

For I prepared him in my glory,
and rivers in the dry land,
and I formed and made him.”

to give drink to my chosen race,

21

my people whom I have acquired

8

And I have brought forth a blind people,
to set forth my excellences.

and their eyes are likewise blind,

and they are deaf, though they have

22

I have not called you now, O Jakob,

ears!

nor have I made you weary, O Israel.

9

All the nations have gathered together,

23

There are no sheep for me from your whole
and rulers will be gathered from among
burnt offering,
them.

nor have you glorified me with your

Who will declare these things?

sacrifices,

Or who will declare to you

nor have I made you tired with

the things that were from the beginning?

frankincense,

Let them bring their witnesses,

24

nor have you bought me incense with

and let them be justified and speak

silver,

truths.

nor did I desire the fat of your sacrifices,

10

Be my witnesses;

but in your sins and iniquities

I too am a witness, says the Lord God,

I have stood before you.

and the servant whom I have chosen

so that you may know and believe

25

I am, I am

and understand that I am.

the one who blots out your acts of

Before me there was no other god,

lawlessness,

nor shall there be any after me.

and I will not remember them at all.

11

I am God,

26

But as for you, do remember, and let us be

and besides me there is none who saves.

judged;

12

I declared and saved; I reproached,
you state your acts of lawlessness first so
and there was no stranger among you.
that you may be justified.

You are my witnesses;

27

Your fathers first,

I too am a witness, says the Lord God.
also their rulers, acted lawlessly against

13

Even from the beginning

me.

there is also no one who rescues from my

28

And the rulers defiled my holy things,

hands;

and I gave Jacob to destroy him,

I will do it, and who will turn it back?

and Israel for a reproach.

*aOr I have made Egypt your ransom, and Ethiopia and
Soene the ones instead of you bOr sanctuaries*

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isaiah 44

But now hear, O Jacob my servant

it and was satisfied. And having warmed himself,

44 and Israel whom I have chosen!

he said, "I am pleased, for I have been warmed and

2

Thus says the Lord God who made you

have seen the fire!" 17The rest he made into a

and who formed you from the womb:

graven god and does obeisance to it, and he prays,

You will still be helped; do not fear, O Iakob

saying, "Rescue me, for you are my god!"

my servant

18 They did not know how to think, because
and the beloved Israel whom I have
they were blinded so as not to see with their eyes
chosen,
and understand with their heart. 19And he has not

3

because I will provide water in their thirst
considered in his heart nor regarded in his soul
to those who walk in a dry land;
nor known in his mind that half of it he burned in
I will put my spirit on your offspring
the fire and that he baked bread on its coals and
and my blessings on your children.

roasted meat and ate and that the rest of it he

4

And they shall spring up like grass in the
made into an abomination, and they are doing

midst of water

obedience to it. 20 Know that their heart is ashes,
and like a willow by flowing water.

and they are going astray, and no one is able to de-

5

This one will say, "I am God's,"

liver his soul. See, will you not say, "There is a lie

and this one will call out in the name of

in my right hand"?

Isaiah;

yet another will inscribe, "I am God's,"

21

Remember these things, O Isaiah

in the name of Israel.

and Israel, for you are my servant;

I formed you as my servant,

6

Thus says God, the king of Israel,

and you, Israel, do not forget me.

who delivered him, God Sabaoth:

22

For see, I have blotted out your acts of

I am first, and I am after these things;

lawlessness like a cloud
besides me there is no god.
and your sins like darkness;

7

Who is like me? Let him stand; let him call,
return to me, and I will redeem you.
and let him make ready for me,
inasmuch as I have made man forever,

23

Rejoice, O heavens, because God has had
and let them declare to you
mercy on Israel;

the things that are coming
trumpet, O foundations of the earth;
before they come.

shout for joy, O mountains,

8

Do not cover yourselves;
the hills and all the trees that are in them,
did you not give ear from the beginning,
because God has redeemed Jakob,
and I declared it to you?
and Israel will be glorified!

You are witnesses

whether there is a god besides me,

24

Thus says the Lord, who redeems you,

and they were not formerly.

who forms you from the womb:

I am the Lord, who accomplishes all things;

9 All who fashion and carve are vain—those

I alone stretched out heaven,

who do the things that are in their mind, which

and I bolstered the earth.

will not profit them. But they will be put to shame, 25

Who else (25) will scatter the signs given by

10 all who fashion a god or cast useless things,

ventriloquists

11and ball from where they came have withered
and the divinations from the heart,
and are mute from among men. Let them all as-

turning the wise backward

sembleb and stand together; let them be disgraced

and making their counsel foolish
and put to shame together.

26

and confirming the words of his servant

12 Because the artisan sharpened the iron, he
and proving true the counsel of his
fashioned it with an ax and bored it with a gimlet;
messengers?

he fashioned it with his strong arm; he also will

The one who says to Jerusalem, "You shall
become hungry and weak and will not drink water.
be inhabited,"

13 Having chosen (13) a piece of wood, the artisan
and to the cities of Judea, "You shall be
set it up with a measure and arranged it with glue;
built,"

he made it like the form of a man, like human
and her deserted places shall arise,

beauty, to set it up in a house. 14 He cut this wood 27

who says to the deep, "You will become
from the forest, which the Lord planted and the
desolate,
rain made grow, 15so that it might be for people to
and I will dry up your rivers,"
burn. And taking part of it, he warmed himself, 28
who tells Cyrus to be wise and saysc,
and they burned cthe piecesc and baked bread on
"He shall carry out all my wishes,"
them. But the rest they fashioned into gods, and
who says to Ierousalem, "You shall be built,
they do obeisance to them. 16Half of it he burned
and I will lay the foundations of my holy
up in the fire, and after roasting meat over it, he ate
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*

esaias 45

859

45 Thus says the Lord God to my anointed, 12 I made the earth

Cyrus,

and humankind upon it;

whose right hand I have grasped

I bolstered heaven with my hand;

so that nations will obey before him,

I commanded all the stars.

and I will break through the strength of

13

I have raised him with righteousness,

kings;

and all his paths shall be straight;

I will open doors before him—

he shall build my city

and cities shall not be closed:

and turn back the captivity of my people,

2

I will go before you
not with ransom or with gifts,
and level mountains;
said the Lord Sabaoth.

I will break in pieces doors of bronze

14

Thus says the Lord Sabaoth:
and break off bars of iron,
Egypt has worked hard,

3

and I will give you dark treasures;
as has the commerce of the Ethiopians.
hidden, unseen ones I will open for you
And the lofty men of Seboin shall come
so that you may know that I am the Lord
over to you,
God,
and they shall be your slaves;
the God of Israel, who calls your name.

they shall follow behind you bound in

4

For the sake of my servant Iakob

handcuffs.

and Israel my chosen,

They will do obeisance to you and pray in

I will call you by my name

you,

and receive you, but you did not know

because God is in you,

me,

and they will say,

5

because I am the Lord God,

“There is no god besides you.”

and there is no other god besides me,

15

For you are God, and we did not know it,

and you did not know me,

O God of Israel, Savior.

6

so that they who are from the rising of the

16

All who oppose him shall be ashamed and

sun

disgraced,

and from its going down

and they shall go in shame.

may know that there is no one besides me;

Dedicate yourselves to me, you islands!

I am the Lord God, and there is no other.

17

Israel is being saved by the Lord

7

I am the one who has prepared light and

with everlasting salvation;

made darkness,

they shall not be ashamed or disgraced

who makes peace and creates evils;

forever.

I am the Lord who does all these things.

18

Thus says the Lord,

8

Let heaven rejoice from above,

who made heaven—
and let the clouds shower down
this is the God who displayed the earth and
righteousness;
made it;
let the earth bring forth mercy,
he himself marked its limits;
and let it bring forth righteousness as
he did not make it to be empty
well;
but to be inhabited:
I am the Lord who created you.
I am, and there is no other.

19

I have not spoken in secret

9

What better thing have I formed like potter's
nor in a dark place of the earth;
clay?

I did not say to the offspring of Jakob,

Shall the plowman plow the earth?

“Seek a vain thing.”

Shall the clay say to the potter, “What are

I am, I am the Lord,

you doing,

speaking righteousness

since you are not working, nor do you

and declaring truth.

have hands”?

10

It is like the one who says to his father,

20

Assemble yourselves, and come;

“What will you beget?”

take counsel together,

and to his mother, “With what are you in

you who are being saved from among the

labor?”

nations!

11

Because thus says the Lord God, the Holy

They did not know—

One of Israel,

those who lift up the wood, their graven

the one who has made the things that are
image,

coming:

and pray as if to gods

Ask me about my sons and about my
that do not save.

daughters,

21

If they will declare it,

and command me concerning the works

let them draw near

of my hands.

so that they may know together

aLacking in Gk

860

esaias 45-47

awho made from the beginning

8

Remember these things and groan;

these things that are to be hearda.

repent, you who have gone astray;

Then it was declared to you,

turn in your heart,

I am God, and there is no other besides

9

and remember the former things of old,

me;

because I am God, and there is no other

there is no righteous one or savior except

besides me,

me.

10

declaring the last things first, before they

happen,

22

Turn to me, and you shall be saved,
and at once they came to pass,
you who are from the end of the earth!
and I said, "My whole plan shall stand,
I am God, and there is no other.
and I will do all the things I have

23

By myself I swear,
planned,"

"Verily righteousness shall go forth from my

11

calling a bird from the east
mouth;

and from a far country those concerning
my words shall not be turned back,
whom I have planned.

because to me every knee shall bow

I have spoken and brought it;

and every tongue shall acknowledge God,

I have created and made it.

24

saying, Righteousness and glory shall come
to him,

12

Hear me, you who have ruined your heart,
and all who separate themselves shall be
you who are far from righteousness:
ashamed.”

13

I brought near my righteousness,

25

By the Lord shall they be justified,
and I will not delay the salvation that
and all the offspring of the sons of Israel
comes from me;
shall be glorified in God.

I have provided salvation in Sion
to Israel for glorying.

46 Bel has fallen; Dagon has been crushed;
their graven images have become for

47 Comedown;sitontheground,
beasts and cattle;
virgin daughter of Babylon!

you carry them bound
Enter the darkness,
as a burden for the weary
daughter of the Chaldeans,

2

and the hungry as well as for the feeble
because you shall no longer be called
who has no strength,
tender and delicate!
who will not be able to be saved from war,

2

Take a millstone; grind meal;
but themselves have been led captive.
uncover your covering;
expose your gray hairs; bare your legs;

3

Hear me, O house of Jakob
pass through rivers.
and everyone who is left of Israel,

3

Your shame shall be uncovered;
you who are being carried from the womb
your reproaches shall be seen.

and trained from the time you were a

I will take from you what is right;
child.

I will no longer deliver you over to men.

4

Until your old age, I am,

4

He who delivered you—

and until you grow old, I am;

the Lord Sabaoth is his name,

I bear with you;

the Holy One of Israel—

I have made, and I will set free;

has said:

I will take up and save you.

5

Sit distressed; enter the darkness,
daughter of the Chaldeans!

5

To whom have you likened me?

You shall no more be called

See, act with cunning,

the strength of a kingdom.

you who are going astray!

6

I was provoked at my people;

6

Those who contribute gold from a bag

you defiled my heritage.

and silver in a balance
I gave them into your hand,
will set it on a scale,
but you granted no mercy to them;
and after hiring a goldsmith, they made
you made the yoke of the elder
handiworkc,
exceedingly heavy.

and bowing down they do obeisance to

7

And you said, "I shall be a ruler forever";
them!

you did not consider these things in your

7

They carry it on their shoulders and go,
heart,

and if they set it up, it stays in its place;

nor did you remember the last things.

it will not move.

And whoever cries out to him, he will not

8

But now hear these things, you delicate

listen;

woman,

he will not save him from evils.

who sits securely,

aOr *who made these things heard from the beginning*

bLacking in Gk cOr *idols* d*Possibly stunned into silence*

esaias 47-48

861

who says in her heart,

3

The former things I have moreover declared,

“I am, and there is no other;

and they went out from my mouth and

I shall not sit as a widow

came to be heard;

or know bereavement.”

suddenly I did them, and they came to

9

But now both these things shall come upon
pass.

you

4

I know that you are unyielding,

suddenly, in one day:

and your neck is an iron sinew,

widowhood and loss of children
and your forehead brass,
shall come upon you suddenly in your

5

and I declared to you the things of old;
witchcraft,

before they came upon you I made them
exceedingly in the strength of your
to be heard by you;

enchantmentsa,

do not say, "The idols did them for me,"

10

in the hope of your evil,

and do not say, "The graven and the cast
for you said, "I am and there is no other."

images commanded me."

Know that the understanding of these things
and your evil shall be your shame.

6

You have heard all things,
And you said in your heart,
and you yourselves have not known.

“I am, and there is no other.”

But I have also made to be heard by you,

11

But destruction shall come upon you,

from now on,

and you will not realize it;

the new things that shall come to pass;

a pit, and you shall fall into it.

yet you did not speak.

And wretchedness shall come upon you,

7

They are happening now, not long ago;

and you will not be able to become clean

in former days you did not hear of them;

of it,

do not say, “Yes, I know them.”

and destruction shall come upon you

8

You have neither known nor understood,

suddenly,

nor did I open your ears from the

and you will not realize it.

beginning.

For I knew that ebetraying you would

12

Stand now in your enchantments
betraye,
and your abundant witchcraft,
and that even from the womb you would
which you learned from your youth,
be called a lawless one.
if you will be able to receive benefit.

13

You have become weary with your

9

For my name's sake I will show you my
counsels;
wrath;

let the astrologers of heaven

I will bring my glorious deeds upon you

stand up and save you,

so that I may not utterly destroy you.

those who look at the stars;

10

See, I have sold you, not for silver,

let them declare to you
but I delivered you from the furnace of
what is about to come upon you.
poverty.

11

For my own sake will I do this to you,

14

See, they all will be burned
because my name is being profaned,
like brushwood on a fire,
and my glory I will not give to another.
and they will not deliver their soul
from the flame;

12

Hear me, O Iakob,
since you have coals of fire,
and Israel, whom I call:
sit on them—
I am the first,

15

these will be a help to you.

and I am forever.

You have labored in your traffic from your

13

And my hand laid the foundation of the
youth;

earth,

a man has wandered by himself,

and my right hand bolstered heaven;

but for you there will be no salvation.

I will call them,

and they will stand together.

Hear these things, O house of Jakob,

14

And all of them will be gathered and hear.

48 who are called by the name of Israel

Who has declared these things to them?

and who came forth out of Judah,

Because I love you,

who swear by the name of the Lord God of

I have performed your will on Babylon,

Israel,

to do away with the offspring of the

rememberingc it, not with truth or with

Chaldeans.

righteousness,

15

I have spoken; I have called,

2

and clinging to the name of the holy city

brought him and made his way

and leaning on the God of Israel;

prosperous.

the Lord Sabaoth is his name.

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*

862

esaias 48-49

From the beginning I have not spoken in
to gather Iakob and Israel to him;
secret;

I will be gathered and glorified before the
when it happened I was there,

Lord,

and now the Lord has sent me and his
and my God shall become my strength.
spirit.

6

And he said to me,

“It is a great thing for you to be called my

17

Thus says the Lord who delivered you,

servant

the Holy One of Israel:

so that you may set up the tribes of Jakob

I am your God;

and turn back the dispersion of Israel.

I have shown you how to find

See, I have made you a light of nations,

the way in which you should go.

that you may be for salvation to the end

18

And if you had heard my commandments,

of the earth.”

your peace would have become like a

river,

7

Thus says the Lord who delivered you,

and your righteousness like a wave of the

the God of Israel:

sea;

“Sanctify him who despises his own soul,

19

your offspring would have become like the

who is abhorred by the nations, the

sand,

slaves of rulers;

and the descendants of your womb like

kings shall see him, and rulers shall stand

the dust of the earth.

up

Now neither will you be utterly destroyed,
and do obeisance to him for the Lord's
nor will your name perish before me.

sake,

because the Holy One of Israel is faithful,

20

Go out from Babylon, fleeing from the
and I have chosen you.”

Chaldeans;

proclaim a voice of joy, and let this be

8

Thus says the Lord:

heard;

In an acceptable time I have listened to you,

report it to the end of the earth;

on a day of salvation I have helped you;

say, “The Lord has delivered his slave

I gave you as a covenant to nations,

lakob!”

to establish the land,

21

Even if they are thirsty, he will lead them

and to inherit a wilderness heritage,

through the wilderness;

9

saying to those who are in bonds, “Come

he will bring forth water for them out of

out,”

a rock;

and to those who are in darkness that

a rock will be split, and water will flow,

they be revealed.

[and my people will drink].

And they shall feed in all their ways;

in all the paths shall be their pasture;

22

“There is no rejoicing,” says the Lord, “for

10

they shall not hunger or thirst,

the impious.”

neither shall burning heat nor sun strike

them down,

Hear me, O islands;

but he who has mercy on them will comfort

49 payattention,Onations!

them

After a long time it shall stand,
and through springs of water will lead
says the Lord.

them.

From my mother's womb he called my

11

And I will turn every mountain into a road

name

and every path into a pasture for them.

2

and made my mouth like a sharp dagger,

12

Lo, these come from far away,

and under the shelter of his hand he hid

these from the north and these from the

me;

sea

he made me like a chosen arrow,
but others from the land of the Persians.
and in his quiver he sheltered me.

3

And he said to me, "You are my slave,

13

Rejoice, O heavens, and let the earth be
Israel, and in you I will be glorified."

glad;

4

But I said, "I have labored vainly,
let the mountains break forth with joy,
and I have given my strength in vain and
band the hills with righteousnessb,
for nothing;
because God has had mercy on his people
therefore my judgment is with the Lord,
and he has comforted the humble of his

and my toil before my God.”

people.

5

And now thus says the Lord,

14

But Sion said, “The Lord has forsaken me;

who formed me from the womb to be his

the Lord has forgotten me.”

own slave,

15

Will a mother forget her child

aOr *cause to inherit* bOm = Zi

esaias 49-50

863

so as not to have mercy on the

And I will judge your cause,

descendants of her womb?

and I will rescue your sons.

But even if a woman should forget these,

26

And those who afflicted you shall eat their
yet I will not forget you, said the Lord.
own flesh,

16

See, I have painted your walls on my hands,
and they shall drink their own blood like
and you are continually before me.
new wine and be drunk.

17

And soon you will be built by those by

Then all flesh shall perceive
whom you were destroyed,
that I am the Lord who rescued you,
and those who made you desolate will go
who assists the strength of Jakob.
forth from you.

18

Lift up your eyes all around, and see them

Thus says the Lord:

all;

50 Of whatkind was yourmother's bill of
look, they have gathered and have come

divorce

to you.

with which I sent her away?

I live, says the Lord;

Or to which creditor
you shall clothe yourself with all of them
have I sold you?
and put them on like a bride's
Look, for your sins you were sold,
ornament.
and for your acts of lawlessness I sent
away your mother.

19

Because your desolate and spoiled and

2

Why was it that I came and no man was

ruined places

there?

will now be crowded on account of your

I called, and there was none to answer?

inhabitants,

Is not my hand strong to deliver?

and those who swallow you up will be far

Or am I not strong to rescue?

away from you.

Look, by my threat I will make the sea

20

For your sons whom you have lost

desolate,

will say in your ears:

and the rivers I will make deserts,

“The place is too narrow for me;

and their fish shall be dried up because

make a place for me so that I may

there is no water,

settle.”

and they will die by thirst.

21

Then you will say in your heart,

3

And I will clothe heaven with darkness

“Who has begotten me these?

and make its covering like sackcloth.

But I was childless and a widow,

so who has reared these for me?

4

The Lord gives me
But I was left all alone,
the tongue of instruction,
so afrom where have these come to mea?"
that I may know cin seasonc
when it is necessary to speak a word.

22

Thus says the Lord:
He assigned it to me in the morning;
Look, I am lifting up my hand to the
he added to me an ear to hear.

nations,

5

And the instruction of the Lord opens my
and I will lift my signal to the islands,
ears,
and they shall bring your sons in their
and I do not disobey nor contradict.
bosom,

6

I have given my back to scourges
and your daughters shall they lift on their
and my cheeks to blows,
shoulders.

but I did not turn away my face

23

And kings shall be your foster fathers,
from the shame of spittings.
and the women who rule, your nurses.
On the face of the earth they shall do

7

And the Lord became my helper;
obeisance to you,
therefore I was not disgraced,
and they shall lick the dust of your feet.
but I have set my face like solid rock,
Then you will know that I am the Lord,
and I realized that I would not be put to
and you shall not be put to shame.

shame,

8

because he who justified me draws near.

24

Will anyone take spoils from a bmighty

Who is the one who contends with me?

oneb?

Let him confront me at once.

And if one should take a captive unjustly,

Yes, who is the one who contends with me?

shall he be saved?

Let him draw near me.

25

Thus says the Lord:

9

Look, the Lord helps me;

If one should take a bmighty oneb captive,

who will harm me?

he will take spoils,

Look, all of you will become old like a

and by taking them from a strong one,

garment,

he will be saved.

and as it were a moth will devour you.

aOr *where did I have these* bOr *giant* cOm = Zi

864

esaias 50-51

10

Who among you is the one who fears the

9

Awake, awake, O Ierousalem;

Lord?

put on the strength of your arm!

Let him hear the voice of his servant.

Awake, as at the beginning of a day,

Those who walk in darkness—

like a generation of long ago!

they have no light;

Are you not 10she who made desolate the

trust in the name of the Lord,

sea,

and lean upon God.

the water, the abundance of the deep,

11

Look, all of you, kindle a fire,

who made the depths of the sea a way of

and make a flame stronger.

passage

Walk by the light of your fire

for those being delivered
and by the flame you have kindled.

11

and those who have been ransomed?
Because of me, these things came upon you;
For by the Lord they shall be returned
you shall lie down in sorrow.
and come to Sion with joy
and everlasting gladness;
Hear me, you that pursue what is righteous,
for gladness and praise shall be upon their
51 andseektheLord.

heads

Look to the solid rock that you hewed
and joy shall take hold of them;
and to the hole of the pit that you dug.
pain and sorrow and sighing have fled

2

Look to Abraam your father

away.

and to Sarra who bore you;

because he was but one, then I called him

12

I am, I am he who comforts you.

and blessed him and loved him and

Acknowledge of whom you were cautious;

multiplied him.

you were afraid because of a mortal man

3

And I will comfort you now, Sion;

and a son of man, who have dried up like

I comforted all her desolate places,

grass.

and I will make her desolate places

13

And you have forgotten God who made you,

like the garden of the Lord;

who made heaven

in her they will find joy and gladness,

and laid the foundations of the earth.

confession and the voice of praise.

And always, all the days, you feared

the face of the fury of the one who was

4

Hear me; hear, my people,

oppressing you,

and you kings, give ear to me,

for just as he planned to do away with you,

because a law will go out from me,

and where now is the fury of the one

and my judgment for a light to nations.

who was oppressing you?

5

My righteousness draws near swiftly;

14

For when you are saved,

my salvation will go out,
he will not stand nor linger,
and the nations will hope in my arm;

15

because I am your God,
the islands will wait for me
who stirs up the sea and makes its waves
and hope in my arm.

to sound—

6

Lift up your eyes to heaven,
the Lord Sabaoth is my name.
and look at the earth beneath,

16

I will put my words in your mouth

because heaven was strengthened like
and shelter you under the shadow of my
smoke,
hand,
and the earth will become old like a

by which I established heaven
garment,
and laid the foundations of the earth.
and those who live on the earth will die
And hea will say to Sion,
like these things,
“You are my people.”
but my salvation will be forever,
and my righteousness will not fail.

17

Awake, awake!
Stand up, O Ierousalem,

7

Hear me, you who know judgment,
you who have drunk from the hand of the
my people, you in whose heart is my law;

Lord

do not fear the reproach of men,
the cup of his wrath,
and do not be dismayed by their
for you have drained dry and emptied
contempt.

the cup of ruin, the goblet of wrath.

8

For just as a garment it will be devoured by

18

And there was none who comforted you
time,

from among all your children whom you
and like wool it will be devoured by a

have borne,

moth,

and there was none who took hold of your

but my righteousness will be forever

hand,

and my salvation for generations of
not even from among all your sons,
generations.

whom you have raised.

a *you* = Zi

esaias 51-53

865

19

These two things are set against you—

because eyes shall look at eyes

who will grieve with you?—

when the Lord will have mercy on Sion.

ruin and destruction, famine and dagger—

9

Let the desolate places of Ierousalem

who will comfort you?

break forth together in joy,

20

Your sons are the ones perplexed,

because the Lord has had mercy on her

who lie down at the head of every street
and has delivered Jerusalem.

like a half-cooked beet,

10

And the Lord shall reveal his holy arm
who are full of the wrath of the Lord,
before all the nations,
made feeble by the Lord God.

and all the ends of the earth shall see
the salvation that comes from God.

21

Therefore hear, you who are humbled,
who are drunk, but not with wine.

11

Depart, depart, go out from there,

22

Thus says the Lord God,
and touch no unclean thing;
who judges his people:

go out from the midst of it; be separated,

See, I have taken from your hand
you who carry the vessels of the Lord,
the cup of ruin, the goblet of wrath,

12

because you shall not go out with
and you shall not continue to drink it
confusion,
any longer.

nor shall you go in flight,

23

And I will put it into the hands
for the Lord will go before you,
of those who have wronged you and
and the Lord God of Israel
humbled you,
is the one who gathers you together.

who have said to your soul,

“Bow down, that we may pass by,”

13

See, my servant shall understand,

and you put your back level to the ground,
and he shall be exalted and glorified
outside, for those who were going by.
exceedingly.

14

Just as many shall be astonished at you—

Awake, awake, O Sion!

so shall your appearance be without

52 Put on your strength, O Sion,

glory from men,

and put on your glory,

and your glory be absent from the

O Jerusalem, the holy city;

men—

the uncircumcised and unclean

15

so shall many nations be astonished at him,

shall no longer continue to pass through

and kings shall shut their mouth,

you.

because those who were not informed about

2

Shake off the dust, and rise up;

him shall see

sit down, O Jerusalem;

and those who did not hear shall

take off the bond from your neck,

understand.

O captive daughter Sion!

53 Lord, who has believed our report?

3 Because this is what the Lord says: You were

And to whom has the arm of the Lord

sold for nothing, and not with money you shall be

been revealed?

redeemed. 4 Thus says the Lord: Formerly, my peo- 2

He grew up before him like a child,

ple went down into Egypt to sojourn there, and

like a root in a thirsty land;

they were led by force to the Assyrians. 5 And now,

he has no form or glory,

why are you here? This is what the Lord says, Be-

and we saw him, and he had no form or

cause my people were taken for nothing, you mar-
beauty.

vel and howl. This is what the Lord says, Because of 3

But his form was without honor, failing

you, my name is continually blasphemed among

beyond all men,

the nations. 6Therefore my people shall know my

a man being in calamity and knowing

name in that day, because I myself am the one who

how to bear sickness;

speaks: I am here,

because his face is turned away,

he was dishonored and not esteemed.

7

like season upon the mountains,

like the feet of one bringing glad tidings

4

This one bears our sins
of a report of peace,
and suffers pain for us,
like one bringing glad tidings of good
and we accounted him to be in trouble
things,
and calamity and ill-treatment.
because I will make your salvation heard,

5

But he was wounded because of our acts of
saying to Sion, "Your God shall reign,"

lawlessness

8

because the voice of those who watch over
and has been weakened because of our

you was lifted up,

sins;

and with their voice they shall rejoice

upon him was the disciplined of our peace;

together,

by his bruise we were healed.

aOr *prosper* bOr *be held in no esteem by men* cLacking in
Gk dOr *punishment*

866

esaias 53-54

6

All we like sheep have gone astray;

4

Do not fear because you were put to shame,

a man has strayed in his own way,

neither feel disgraced because you were

and the Lord gave him over to our sins.
reproached,
because you will forget your ancient shame

7

And he, because he has been ill-treated,
and the reproach of your widowhood you
does not open his mouth;
will not remember,
like a sheep he was led to the slaughter,

5

because the Lord is the one who makes you,
and as a lamb is silent before the one
the Lord Sabaoth is his name,
shearing it,
and the one who delivered you is the veryf
so he does not open his mouth.

God of Israel;

8

In his humiliation his judgment was taken
he shall be called thusg in all the earth.

away.

6

The Lord has not called you

Who will describe his generation?

as a forsaken and faint-hearted woman,

Because his life is being taken from the

nor as a woman hated from youth,

earth,

your God has said.

he was led to death on account of the

7

For a brief moment I forsook you,

acts of lawlessness of my people.

but with great mercy I will have mercy on

9

And I will give the wicked for his burial

you.

and the rich for his death,

8

With a little wrath
because he committed no lawlessness,
I turned my face away from you,
nor was deceit found in his mouth.
but with everlasting mercy I have had mercy
on you,

10

And the Lord desires
the Lord who delivered you has said.
to cleanse him from his blow.

If you give an offering for sin,

9

From the water at the time of Noe, this is
your soul shall see a long-lived
my oathg:
offspring.

Just as I swore to him at that time

And the Lord wishes to take away
that I would no more be angry at the

11

from the pain of his soul,
earth because of you,

to show him light
nor as a threat to you
and fillb him with understanding,

10

would I remove the mountains,
to justify a righteous one who is well subject
nor would the hills be shifted,
to many,
so neither shall the mercy that comes from
and he himself shall bear their sins.

me to you fail,

12

Therefore che shall inherit manyc,
nor shall the covenant of your peace be
and he shall divide the spoils of the
removed,
strong,
for hthe Lord said he would beh merciful
because his soul was given over to death,

to you.

and he was reckoned among the lawless,

and he bore the sins of many,

11

O humbled and unsteady one,

and because of their sins he was given

you have not been comforted;

over.

see, I am preparing for you charcoal as your

stone

Rejoice, O barren one who does not bear;
and lapis lazuli as your foundations.

54 break forth, and shout,

12

And I will make your battlements of jasper

you who are not in labor!

and your gates of crystal stones

Because more are the children of the

and your enclosure of precious stones.

desolate woman

13

And I will make all your sons taught by God
than of her that has a husband,
and your children to be in great peace.
for the Lord has spoken.

14

And in righteousness you shall be built;

2

Enlarge the site of your tent
keep away from injustice, and you shall
and of your curtains;
not be afraid,
make it firm; do not hold back;
and trembling shall not come near you.
lengthen your cord, and strengthen

15

See, guests shall approach you through me
your stakes,

and flee to you for refuge.

3

because you must spread out to the right

16

See, I create you,

and to the left,

not as a smith who blows the coals

and your offspring will inherit the

and produces a vessel for work.

nations

But I have created you not for destruction,
and will inhabit the cities that have

to ruin

become desolate.

17

every perishable vessel.

aOr from b mold = Zi cOr he shall cause many to inherit dOr said eOr land allotments f holy = Zi gLacking in Gk hOr he said, The Lord is

esaias 55-56

867

I will not make it prosper against you—

and given seed to the sower and bread for

and every voice that shall rise against you

food,

in judgment.

11

so shall my word be, whatever goes out

You will defeat all of them,

from my mouth;

and those who are held by you shall be

it shall not return

in sorrow.

until whatever I have willed is fulfilled,

There is a heritage for those who do service

and I will prosper your ways and my

to the Lord,

commandments.

and you shall be righteous to me, says the

Lord.

12

For you shall go out with joy

and be taught with happiness;

You who thirst,

for the mountains and the hills shall leap

55 gotowater,

forth

and as many of you as have no money,
as they welcome you with happiness,
go, buy, and drink wine and fat,
and all the trees of the field shall clap
without money and without price.
with their branches.

2

Why do you set a price with money

13

And instead of the brier shall come up a
and your labor for that which does not
cypress,
satisfy?
and instead of the nettle shall come up a
Hear me, and you shall eat good things,
myrtle,
and your soul shall revel in good things.
and the Lord shall be for a name

3

Pay attention with your ears,
and for an everlasting sign and shall not
and follow my ways;
fail.

listen to me,
and your soul will live in good things.

This is what the Lord says:

I will make with you an everlasting

56 Keep judgment; do righteousness,
covenant,

for my salvation has drawn near to arrive
at the sacred things of David that are
and my mercy to be revealed.

surely.

4

See, I have given him as a testimony among

2

Happy is the man who does these things,
the nations,

the person who holds them fast,
a ruler and commander for the nations.
who keeps the sabbaths so as not to profane

5

Nations that did not know you shall call
them,
upon you,
and watches his hands so as not to do
and peoples that do not understand you
wrong.

shall flee to you for refuge,
for the sake of your God, the Holy One of

3

Let not the alien who clings to the Lord say,
Israel,

“So then the Lord will separate me from
because he has glorified you.

his people,”

and let not the eunuch say,

6

Seek God, and when you find him, call

“I am a dry tree.”

upon him,

4

This is what the Lord says:

and whenever he should draw near you,

To the eunuchs, as many as keep my

7

let the impious forsake his ways,

sabbaths

and the lawless man his plans,

and choose the things that I want

and let him return to the Lord, and he will

and hold fast my covenant,

have mercy,

5

I will give to them, in my house and within

because he will abundantly forgive your

my wall,

sins.

an esteemed place,

8

d

For my plans are not like your plans,
better than sons and daughters;
nor are your ways like my ways, says the
I will give them an everlasting name,
Lord.

and it shall not fail.

9

But as heaven is far from the earth,
so is my way far from your ways

6

And to the aliens who cling to the Lord,
and your notions from my thought.
to be subject to him, to love the name of
the Lord,

10

For as rain or snow comes down from
so that they may be his male and female

heaven

slaves—

and will not return until it has soaked the

and as for all who keep my sabbaths so as

earth

not to profane them

and brought forth and blossomed

and hold fast my covenant—

*aPossibly the sure decrees given to David bOr send far away
c it shall be to the Lord = Zi d I who am better than sons*

and daughters will give = Zi

868

esaias 56-57

7

I will bring them into my holy mountain

you have set up your memorials.

and make them joyful in my house of

You supposed that if you should desert me,

prayer;

you would obtain something greater.

their whole burnt offerings and their

You have loved those who lay with you

sacrifices

9

and multiplied your fornication with them,

will be acceptable on my altar,

and you have made many those who were

for my house shall be called a house of

far from you

prayer

and sent ambassadors beyond your

for all the nations—

borders,

8

said the Lord, who gathers the dispersed of

and you turned away and were humbled

Israel—

even to Hades.

for I will gather to him a gathering.

10

You grew weary with your long journeys,

but you did not say, “I will cease to regain

9

All you wild animals that live in the fields,

strength.”

all you wild animals of the forest, come

Because you have accomplished these things,

here; eat!

therefore you did not entreat me.

10

Observe that all have become totally blind;

they have not learned how to think;

11

Of whom were you cautious and afraid,

they are all silent dogs;

and you lied to me
they will not be able to bark,
and did not remember me,
dreaming in bed,
nor did you take me into your thought
loving to slumber.
or into your heart?

11

The dogs are shameless in their soul,
And when I see you, I disregard you,
not knowing satisfaction.
and you have not feared me.

They are evil,

12

And I will declare my righteousness and
not knowing understanding.
your evils,
They have all followed their own ways,
which will not help you.

each in the same manner.

13

When you cry out,

let them deliver you in your affliction!

Observe how the righteous has perished,

For the wind will take all of these,

57 and no one takes it to heart;

and a tempest will carry them away.

righteous men are being taken away,

But those who cling to me shall possess the

and no one takes notice,

earth

for the righteous has been taken away
and inherit my holy mountain.

from the presence of unrighteousness;

2

his burial will be in peace;

14

And they shall say,

he has been taken away from their midst.

“Cleanse the ways before him,

3

But as for you, draw near here,

and remove the obstructions^a from my

you lawless sons,

people’s way.”

you offspring of adulterers and of a

15

This is what the Lord says, the Most High,
whore.

who dwells forever in lofty places—

4

In what have you indulged?

Holy among the holy ones is his name,

And against whom have you opened your

the Lord Most High who rests among the

mouth wide?

holy ones

And against whom have you let loose
and gives patience to the faint-hearted
your tongue?

and gives life to those who are broken of

Are you not children of destruction,
heart:

a lawless offspring?

16

I will not punish you forever,

5

You are the ones who call on their idols
nor will I always be angry with you,
under thick trees,
for a spirit shall go forth from me,
slaughtering their children in the ravines,
and I have made every breath.
among the rocks.

17

Because of sin I grieved him a little while;

6

That is your portion;

I struck him and turned my face away

this is your lot,

from him,

and to them you have poured out libations,

and he was grieved and went on sullen in

and to them you have brought a sacrifice.

his ways.

Shall I not therefore be angry for these

18

I have seen his ways, and I healed him

things?

and comforted him, yes, gave him true

7

Upon a high and lofty mountain,

comfort—

there was your bed,

19

peace upon peace to those that are far
and there you brought up your sacrifices.
and to those that are near.

8

Behind the posts of your door

And the Lord said,

aOr *thorns* bOr *inhabits eternity*

esaias 57-59

869

I will heal them.

while you are still speaking, he will say,

20

But thus shall the unrighteous be tossed like

Here I am.

waves

and shall not be able to rest.

If you remove from you a bond

21

There is no rejoicing for the impious, said

and a stretching of the hand and a

the Lord God.

murmuring word

10

and give to one who is hungry bread from

your soul

58 Cry out with strength, and do not hold

back!

and satisfy a soul that has been humbled,

Lift up your voice like a trumpet,

then your light shall rise in the darkness,

and declare to my people their sins,

and your darkness shall be like noonday.

to the house of Jakob their acts of

11

And your God will be with you continually,

lawlessness.

and you shall be satisfied exactly as your

2

Day after day they seek me

soul desires,

and desire to know my ways.

and your bones shall be enriched,

Like a people that practiced righteousness

and they shall be like a soaked garden
and did not forsake the judgment of their
and like a spring whose water has never
God,
failed.

they now ask of me righteous judgment,
12

And your ancient deserts shall be built,
and they desire to draw near to God,
and your foundations shall be everlasting,
3

saying, "Why is it that we have fasted, but
for generations of generations,
you did not see,
and you shall be called a builder of fences,
humbled our souls, but you did not
and you shall cause the paths between
know?"
them to rest.

For in the days of your fasts you find your

own wishes

13

If you turn your foot away from the sabbaths,
and goad all those who are under you.

so as not to do the things you wish on

4

If you fast for quarrels and fights

the holy day,

and you strike a humble person with

and you shall call the sabbaths delightful,

your fists,

holy to your God,

why do you fast for me as you do today

you shall not lift your foot for work

so that your voice may be heard by its

nor speak a word in anger out of your

clamor?

mouth;

5

This is not the fast that I have chosen,

14

then you shall trust in the Lord,

even a day for a person to humble

and he shall bring you up upon the good

himself;

things of the earth

not even if you bend your neck like a ring

and feed you with the heritage of your

and spread under you sackcloth and

ancestor Iakob,

ashes—

for the mouth of the Lord has spoken

not even so shall you call it

these things.

an acceptable fast.

59 Is not the Lord's hand strong to save?

6

I have not chosen such a fast, says the

Or has he made his ear heavy so as not to

Lord;

listen?

rather loose every bond of injustice;

2

Rather, your sinful acts separate

undo the knots of contracts made by force;
between you and God,
let the oppressed go free,
and because of your sins he has turned his
and tear up every unjust note.

face away from you

7

Break your bread with the one who is
so as not to show mercy.

hungry,

3

For your hands have been defiled with
and bring the homeless poor into your
blood,

house;

and your fingers with sins,

if you see one naked, clothe him,

and your lips have spoken lawlessness,

and you shall not neglect
and your tongue plots unrighteousness.
any of the relatives of your seed.

4

No one speaks righteous things,

8

Then your light shall break forth early in the
morning,
nor is there true judgment;

morning,

they trust in vanities, and they speak empty

and your healings shall rise quickly,

words,

and your righteousness shall go before you,

because they conceive trouble and give

and the glory of God shall cover you.

birth to lawlessness.

9

Then you shall cry out, and God will listen

5

They broke the eggs of asps

to you;

and weave the web of a spider,

aOr *vote* bOr *delicate*

870

esaias 59-60

and the one who intended to eat their eggs,

and placed a helmet of salvation on his

upon breaking them found wind,

head,

and in it was a basilisk.

and he clothed himself with a garment of

6

Their web shall not become a garment,

vengeance

nor shall they be clothed with their works,
and with his cloak, 18as one about to
for their works are works of lawlessness.

render retribution,

7

And their feet run to evil,
reproach to his adversaries.

swift to shed blood,

19

And those from the west shall fear the name
and their reasonings are reasonings of fools;
of the Lord,
destruction and wretchedness are in their
and those from the rising of the sun, his
ways.

glorious name,

8

And a way of peace they do not know,

for anger will come from the Lord like a
and there is no judgment in their ways,
rushing river—
for their paths, through which they travel,
it will come with wrath.
are crooked,
and they do not know peace.

20

And the one who delivers will come for
Sion's sake,

9

Therefore their judgment has departed from
and he will turn impiety away from Jakob.
them,

21And this is the covenant to them from me, said
and righteousness will not catch up with
the Lord, my spirit that is upon you and my words
them;

that I have put in your mouth shall not fail out of
having awaited light, darkness came to

your mouth or out of the mouth of your offspring,
them;

for the Lord has said it, from now on and forever.

having waited for sunlight, they walked
in midnight.

10

They will grope like blind men for a wall,

60 aShine, shinea, Olerousalem, for your light

has come,

and like those who have no eyes they will

and the glory of the Lord has risen upon

grobe.

you.

And they will fall at noon as at midnight;

2

Look, darkness and gloom

like dying men they will groan.

shall cover the earth upon the nations,

11

Like a bear and like a dove

but the Lord will appear upon you,
they will walk together.

and his glory will be seen upon you.

We waited for judgment, but there was

3

Kings shall walk by your light,

none;

and nations by your brightness.

salvation has withdrawn far from us.

12

For our lawlessness was great before you

4

Lift up your eyes round about,

and our sins have risen up against us;

and see your children gathered together;

for our acts of lawlessness are in us,

look, all your sons have come from far

and we realized our wrongs;

away,

13

we were impious and lied
and your daughters shall be carried on
and turned away from behind our God;
shoulders.

we spoke unrighteous things and disobeyed;

5

Then you shall see and be afraid

we conceived and rehearsed unrighteous
and be amazed in your heart,
words from our heart.

because the wealth of the sea and of nations

14

And we put away our judgment behind us,

and of peoples

and righteousness withdrew far away,

shall change over to you.

because truth was consumed in their ways,

And there shall come to you

and they could not travel through a

6

herds of camels,

straight path.

and the camels of Madiam and Gaiphar

15

And truth was taken away,

shall cover you.

and they removed their thought from

All those from Saba shall come,

understanding.

bringing gold,

The Lord saw it, and it did not please him

and they shall bring frankincense
that there was no judgment.

and announce the good news of the
16

And he saw, and there was no man,
salvation of the Lord.

and he took notice, and there was none
7

And all the sheep of Kedar shall be gathered
who helped;

to you,

so he defended them with his own arm,

and the rams of Nabaioth shall come to

and with his compassion he upheld

you,

them.

and acceptable things shall be offered on

17

And he put on righteousness like a

my altar,

breastplate

and my house of prayer shall be glorified.

aPossibly *Be enlightened; be enlightened*

esaias 60-61

871

8

Who are these that fly like clouds,

for the Lord will be to you an everlasting

and like doves with their young?

light,

9

The islands waited for me,

and the days of your mourning shall be

and the ships of Tharsis among the first,

fulfilled.

to bring your children from far away,

21

Your people shall all be righteous,

and their silver and gold with them,

and they shall inherit the land forever,
because of the holy name of the Lord
guarding their plant,
and because the Holy One of Israel is
the works of their hands, for glory.
glorious.

22

The smallest one shall become thousands,

10

And aliens shall build up your walls,

and the least, a great nation;

and their kings shall attend to you;

I, the Lord, will gather them in due time.

for because of my wrath I struck you down,

but because of my mercy I loved you.

The spirit of the Lord is upon me,

11

And your gates shall always be opened—

61 because he has anointed me;

day and night they shall not be shut—

he has sent me to bring good news to the
to bring to you the power of nations,
poor,
and kings who are being led away.
to heal the brokenhearted,

12

For the nations and kings
to proclaim release to the captives
that will not be subject to you shall perish,
and recovery of sight to the blind,
and the nations shall be made desolate

2

to summon the acceptable year of the Lord
with desolation.

and the day of retribution,

13

And the glory of Lebanon shall come to you,

to comfort all who mourn
with cypress and pine and cedar together,

3

so that to those who mourn for Sion
to glorify my holy place.

be given glory instead of ashes,

14

The sons of those who humbled and
oil of joy bto those who mournb,

provoked you

a garment of glory instead of a spirit of

shall come to you with dread;

weariness.

you shall be called City of the Lord,

They will be called generations of

Sion of the Holy One of Israel.

righteousness,

15

Because you have become forsaken and

a plant of the Lord for glory.

hated

4

They shall build the desolate places of old;

and there was none who helped,

they shall raise up the former devastated

and I will make you an everlasting

places;

gladness,

they shall renew the desolate cities,

a joy for generations of generations.

places devastated for generations.

16

You shall suck the milk of nations,

and you shall eat the wealth of kings,

5

Aliens shall come, feeding your sheep,

and you shall know that I am the Lord who

and allophytes as plowmen and

saves you

vinedressers,

and rescues you, the God of Israel.

6

but you shall be called priests of the Lord,
ministers of God;

17

And instead of bronze I will bring you gold;

you shall devour the strength of nations,

instead of iron I will bring you silver;

and with their wealth you shall be

instead of wood I will bring you bronze;

admiredd.

instead of stones, iron.

7

Thus they shall inherit the land a second

And I will appoint your rulers in peace

time,

and your overseers in righteousness.

and everlasting joy shall be above their

18

And injustice shall no more be heard in

head.

your land,

nor destruction or wretchedness within

8

For I am the Lord, who loves righteousness
your borders;

and hates spoils obtained by injustice;

rather your walls shall be called Salvation,

I will give them their hard work righteously,

and your gates Sculpture.

and I will make an everlasting covenant

19

And the sun shall not be

with them.

to you as a light by day,

9

And their offspring and their descendants

nor shall the rising of the moon

shall be known among the nations;

give light to you at night,

everyone who sees them shall acknowledge

but the Lord will be to you an everlasting
them,
light,
because these are an offspring blessed by
and God will be your glory.

God,

20

For your sun shall not go down,

10

and they will rejoice with rejoicing in the
and your moon shall not fail;

Lord.

*aOr therefore b instead of mourning = Zi cPossibly the
eternal desolations dOr astonished*

872

isaiah 61-63

Let my soul be glad in the Lord,

11

For see, the Lord has made it to be heard
for he has clothed me with a garment of

to the end of the earth:

salvation

Say to daughter Sion,

and with a tunic of joy;

“See, your Savior comes to you,

he has put on me a headdress as on a

having his own reward

bridegroom

and his work before him.”

and adorned me with ornaments like a

12

And he shall call it a holy people,

bride.

redeemed by the Lord,

11

And as the earth making its flowers grow,

and you shall be called

and as a garden its seeds,

“A City Sought After” and “Not Forsaken.”

so the Lord will cause righteousness and

gladness

” Who is this that comes from Edom,
to spring up before all the nations.

63 a redness of garments from Bosor,
so beautiful in apparel,

Because of Sion I will not be silent,
in might, with strength?”

62 and because of Jerusalem I will not

slacken

“I discourse about righteousness
until my righteousness goes forth like light
and judgment of salvation.”

and my salvation shall burn like a torch.

2

And nations shall see your righteousness,

2

“Why are your garments red,

and kings your glory,

and your clothes as if from a trodden

and he shall call you by your new name,

wine press?”

which the Lord will name.

3

And you shall be a crown of beauty in the

3

“bl amb full of a trampled bwine pressb,

hand of the Lord

and of the nations no man is with me,

and a royal diadem in the hand of your

and I trampled them in wrath

God.

and crushed them like earth

4

And you shall no more be called Forsaken,

and brought down their blood to the

and your land shall not be called

earth.

Desolate,

4

For a day of retribution has come upon

for you shall be called My Will,

them,

and your land, Inhabited.

and a year of ransom is here.

5

And as a young man lives together in

5

And I looked, but no one was a helper,

marriage with a virgin,

and I observed, but no one was assisting;

so shall your sons dwell with you,
so my own arm delivered them,
and it shall be that as a bridegroom shall
and my wrath was present.

rejoice over a bride,

6

And I trampled them down in my anger,
so shall the Lord rejoice over you.

and I brought down their blood to the

6

And upon your walls, O Ierousalem,
earth.”

I have posted sentinels

all day and all night,

7

I called to mind the mercy of the Lord,

who shall never be silent,

the excellences of the Lord
making mention of the Lord.
in all the things with which the Lord

7

For ayou have none like hima,
rewards us;

if he should restore Jerusalem
the Lord is a good judge to the house of
and make it a boast on the earth.

Israel;

8

The Lord has sworn by his right hand
he provides for us according to his mercy,
and by his mighty arm:

according to the abundance of his

I will not again give your grain
righteousness.

and your food to your enemies,

8

And he said, "Are they not my people—
and not again shall foreign sons drink your
children who will not deal falsely?"

wine

And he became to them salvation

for which you have labored,

9

out of all affliction.

9

but those who gather shall eat them

It was no ambassador or angel

and praise the Lord,

but the Lord himself that saved them,

and those who gather shall drink them

because he loved them and spared them;

in my holy courts.

he himself ransomed them and took

them up

10

Go through my gates,
and lifted them up all the days of old.
and make a way for my people,
and cast the stones out of the way;

10

But they disobeyed

lift up a signal for the nations.

and provoked his holy spirit;

aOr *there is none like you* (Gk pronoun is pl; previous ones sg) bLacking in Gk cOr *reject me*

esaias 63-65

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therefore he turned to them in enmity,

nor have our eyes seen any God besides

and he himself warred against them.

you,

11

Then the one who brought up from the land

and your works, which you will do to

the shepherd of the sheep
those who wait for mercy.
remembered the days of old:

5(4)

For he will meet those who do what is
Where is the one who put within them
right,
his holy spirit,
and they will remember your ways.

12

who led Moyses with his right hand?
Look, you were angry, and we sinned;
aWhere isa his glorious arm?
therefore we went astray.

He overcameb the water from before him,
6(5) And we have all become like unclean
to make for himself an everlasting name.
people;

13

He led them through the deep
all our righteousness is like the rag
like a horse through a wilderness,
of a ewoman who sits aparte.
and they did not become weary,
And we have fallen off like leaves because of

14

and like cattle through a plain.
our acts of lawlessness;
A spirit came down from the Lord and
thus the wind will take us away.
guided them.

7(6) And there is no one who calls on your name
Thus you led your people,
or remembers to take hold of you,
to make for yourself a glorious name.
because you have turned your face away

15

Turn from heaven, and see

from us

from your holy house and glory.

and have delivered us over because of our

Where are your zeal

sins.

and your strength?

8(7) And now, O Lord, you are our Father,

Where is the abundance of your mercy

and we are clay;

and of your compassions,

we are all the work of your hands.

that you have cheld back fromc us?

9(8) Do not be exceedingly angry,

16

For you are our father,

and do not remember our sins in season.

because Abraam did not know us

And now look upon us, because we are

and Israel did not recognize us,

all your people.

but you, O Lord, are our father;

10(9) Your holy city has become a wilderness;

deliver us; from the beginning your name

Sion has become like a wilderness,

is upon us.

Jerusalem a curse.

17

Why, O Lord, did you make us stray from

11(10) The house, our holy place,

your way

even the glory that our fathers blessed,
and harden our hearts so that we would
has been burned by fire,
not fear you?

and all our glorious places have fallen in
Turn back on account of your slaves,
ruins.

on account of the tribes of your

12(11) And for all this

inheritance,

you have restrained yourself, O Lord,

18

so that we may inherit a little of your holy
and have kept silent and have humbled
mountain;
us severely.

our adversaries have trampled down your
holy precinct.

19

We have become as at the beginning,
65 I became visible to those who were not
seeking me;

when you did not rule us,

I was found by those who were not
nor was your name called upon us.

inquiring about me.

I said, "Here I am,"

If you should open heaven,

to the nation that did not call my name.

64 trembling from you would seize the

2

I stretched out my hands all day long
mountains,

to a disobedient and contrary people,

and they would melt

who did not walk in a true way

2(1) as wax melts from the fire.

but after their own sins.

And fire shall burn up your adversaries,

3

These are the people who provoke me

and the name of the Lord shall be

to my face continually;

manifest among your adversaries;

they sacrifice in the gardens

nations shall be confused at your

and burn incense on bricks

presence!

to the demons, which do not exist,

3(2) When you do your glorious deeds,

4

and they fall asleep in the tombs

trembling from you will seize the

and in the caves for the sake of dreams—

mountains.

those who eat swine's flesh

4(3) From ages past we have not heard,

and broth of sacrifices

aLacking in Gk b *cleaved asunder* = Zi cOr *endured*

dPossibly *were we called by your name* eOr *menstruating*

woman

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esaias 65-66

(all their vessels are defiled),

for they shall forget their first affliction,

5

who say, "Stay far away from me;

and it shall not come up into their heart.

do not come near me, for I am clean."

This is the smoke of my wrath;

17

For heaven will be new,

a fire burns in it all the days.

and the earth will be new,

6

See, it is written before me:

and they shall not remember the former

I will not keep silent

things,

until I repay into their bosom

nor shall they come upon their heart,

7

their sins and those of their fathers—says

18

but they shall find joy and gladness in it,

the Lord—

because look, I am making Ierousalem as

who burned incense on the mountains

gladness,

and reviled me on the hills;

and my people as a joy.

I will repay their works into their bosom.

19

And I will be glad over Ierousalem

8

Thus says the Lord:

and rejoice over my people,
As the grape will be found in the cluster,
and no more shall a voice of weeping be
and they will say, "Do not destroy it,
heard in it,
because the blessing of the Lord is in it,"
nor a voice of crying.
so I will do for the sake of the one who is

20

And there shall not be there
subject to me.

one who dies untimely

For the sake of this one I will not destroy

or an old person who will not fulfill his

them all.

time;

9

And I will bring forth the offspring

for the young person will be a hundred

that comes from Jakob and from Luda,

years old,

and it will inherit my holy mountain,

but the one who dies a sinner will be a

and my chosen ones and my slaves

hundred years old and accursed.

shall inherit it and dwell there.

21

And they shall build houses and themselves

10

And there shall be in the forest folds of flocks,

shall inhabit them,

and the Ravine of Achor shall become a

and they shall plant vineyards and

resting place of herds
themselves shall eat their fruit,
for my people who have sought me.

22

and they shall not build, and others

11

But as for you who forsake me
inhabit;

and forget my holy mountain
they shall not plant, and others eat,
and prepare a table for the demon
for according to the days of the tree of life
and fill a mixed drink for Fortune,
shall the days of my people be;

12

I will deliver you over to the dagger;
they shall make old the works of their
all of you shall fall by slaughter;
labors.

because I called you and you did not

23

And my chosen ones shall not labor in vain,
answer,
nor bear children for a curse,
I spoke and you misheard,
because they are an offspring blessed by
and you did what was evil before me

God.

and chose the things I did not desire.

24

And it shall be that before they have cried

13

Therefore this is what the Lord says:

out I will listen to them;

See, those who are subject to me shall eat,

while they are yet speaking I will say,

but you shall be hungry;

What is it?

see, those who are subject to me shall drink,

25

Then wolves and lambs shall feed together,

but you shall be thirsty;

and a lion shall eat straw like an ox,

see, those who are subject to me shall rejoice,

but a snake shall eat earth as bread!

but you shall be put to shame;

They shall not do wrong or destroy

14

see, those who are subject to me shall be

on my holy mountain,

glad with joy,

says the Lord.

but you shall cry out because of the pain

of your heart

Thus says the Lord:

and shall wail for crushing of spirit.

66 Heavenismythrone,

15

For you shall leave your name afor fullness

and the earth is the footstool of my feet;

toa my chosen ones,

what kind of house will you build for me,

but the Lord will do away with you.

or of what kind will be the place of my

But to those who are subject to him, a new

rest?

name shall be called,

2

For all these things my hand has made,

16

which shall be blessed on the earth;

and all these things are mine, says the Lord.

for they shall bless the true God,
And to whom will I look
and those who swear on the earth
but to the one who is humble and quiet
shall swear by the true God,
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*

esaias 66

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3

But the lawless who sacrifices to me a calf
and like a wadi overflowing the glory of
is like one who kills a dog,
nations;
and he who offers fine flour,
their children shall be carried on shoulders
like a one who offers a swine's blood;
and comforted on knees.
he who has given frankincense for a

13

As a mother will comfort someone,

memorial,

so also I will comfort you,

like a blasphemer.

and you shall be comforted in

And these have chosen their own ways

Jerusalem.

and their abominations, which their soul

14

You shall see, and your heart shall rejoice,

wanted;

and your bones shall grow like grass,

4

so I will choose mockeries for them

and the hand of the Lord shall be known to

and repay them their sins,

those who worship him,

because I called them and they did not

and he shall threaten those who disobey

answer me,

him.

I spoke and they did not hear,

15

For see, the Lord will come like fire,

but they did what was evil in my sight

and his chariots like a tempest,

and chose the things I did not desire.

to render vengeance with wrath

5

Hear the word of the Lord,

and repudiation with a flame of fire.

you who tremble at his word;

16

For by the fire of the Lord shall all the earth

speak, our brothers,

be judged,

to those who hate and abominate us

and all flesh by his sword;

so that the name of the Lord may be glorified

many shall be wounded by the Lord.

and seen in their joy,

but those ones shall be put to shame.

17 Those who sanctify and purify themselves

for the gardens and who in the porches eat swine's

6

A voice of crying from the city!

flesh, the abominations and the mouse shall be

A voice from the shrine!

consumed together, said the Lord.

The voice of the Lord,

rendering retribution to his adversaries!

18 And I understand their works and their reasonings; I am coming to gather all the nations and

7

Before she who was in labor

tongues, and they shall come and shall see my
gave birth,

glory. 19And I will leave signs upon them, and

before the pain of her pangs came,

from them I will send forth those who are saved to
she escaped and gave birth to a male.

the nations, to Tharsis and Phoud and Loud and

8

Who has heard of such a thing?

Mosoch and Thobel and to Greece and to the is-

And who has seen thus?

lands far away—those who have not heard my
Did the earth give birth in one day?
name or seen my glory, and they shall declare my
Was also a nation born all at once?
glory among the nations. 20They shall bring your

Because Sion was in labor
kindred from all the nations as a gift to the Lord,
and she gave birth to her children.

with horses and chariots, in mule-drawn litters

9

But I am the one who gave you this
with sunshades, into the holy city Jerusalem, said
expectation,

the Lord, so that the sons of Israel may bring to me
and you did not remember me,

their sacrifices with music into the house of the
said the Lord;

Lord. 21 And I will take for myself some of them as
see, was it not I who made the woman who
priests and as Levites, said the Lord.

gives birth

and the one who is barren?

22

For as the new heaven and the new earth,

said God.

which I am making, remain before me,

says the Lord,

10

Rejoice, O Ierousalem,

so shall your offspring and your name

and celebrate a festival in her, all you

stand.

who love her;

23

And it shall be that month after month

rejoice with joy,

and sabbath after sabbath
all you who mourn over her—
all flesh shall come before me to do

11

that you may nurse and be satisfied
obeisance in Jerusalem,
from her consoling breast,
said the Lord.

that by much nursing you may take delight
from the entrance to her glory.

24 And they shall go forth and see the limbs of
the people who have transgressed against me; for

12

Because this is what the Lord says:

their worm shall not die and their fire shall not be
quenched and they shall become a spectacle to all
peoples,
flesh.

aLacking in Gk bOr *psalms* cOr *corpses*

[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 Gottingensis 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 l, personal pronouns (even when rendered superfluous by Greek inflection), pronominal suffixes, pleonastic pronouns and adverbs, prepositions, and conjunctions are all regularly represented, whether or not such representation results in standard Greek usage. Though certain structural items are at times added in deference to Greek usage, this occurs almost exclusively at the level of phrase and clause and rarely at the level of discourse. Moreover, deference to Greek literary style was often trumped by Ier's isomorphism, as a result of which Greek articles are notably in short supply.

Be it noted, however, that isomorphism need not mean lexical or grammatical consistency. Thus Hebrew prepositions may at times trigger Greek articles, in the same sort of way that a Hebrew lexeme may be assigned a number of Greek counterparts, differentiated according to contextual demand, whether linguistic or expositional, even though the context may be rather narrowly conceived.

In spite of its isomorphism, 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): kai\ ta\ saffwq kai\ ta\ masmarwq kai\ tou\j u9poxuth~raj kai\ ta\j luxni/aj kai\ ta\j qui/skaj kai\ tou\j kua/qouj, a4 h]n xrusa~ xrus~a kai4 \ha]n argura~ragura~l,ae ben

o9 a0rxima/geiroj. 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 ler 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, ler is not totally oblivious to Greek literary conventions. So for example in 4.23–26 he renders the fourfold yty)r (“I looked at”) of his source into two pairs of e0pe/bleya . . . ei]don. 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 äs-thetischer 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.”)

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Of Consistency and Inconsistency

Though Jer'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 nekro/j (“corpse”) 7.33; 9.22; 19.7; 40.5

1b qnhsimai=on (“carcass”) 16.18; 41.20; 43.30

In all but 40.5 the Hebrew term is *hlbn*, 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, *qnhsimai=on* shows itself to be a marked usage and based on contextual considerations. So it seems safe to say that *ler* did not think well of King *loakim*, alive or dead (43.30). As might be expected, in *Leuitikon* (Leviticus) *qnhsimai=on* is standard, with the sole exception of 21.5 where reference is made to a human.

2a *a0llo/trioi qeoi/* (“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 (=rkn), *a0llo/trioi* is a rendition of *rx*.

2b *e3teroi qeoi/* (“other gods”) 16.13; 39.29; 42.15; 51.3, 5, 8, 15. All cases gloss *rx*.

The default in this case is reasonably clear. Reasonably clear too would seem to be *ler*’s reason for differentiation. Though Israel’s pursuit of “foreign ways” is already noted in the Hebrew source text, signaled notably by *Myrz* (2.25; 3.13; 5.19; 18.14; 37[30].8) and *rkn* (2.21; 5.19; 8.19; 19.4)—all nine glossed by *a0llo/trioj*—*ler* 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 (e3teroj), on the one hand, and 31–32 (a0llo/trioj), on the other, though Deut 31.16 and 32.12 have explicit warrant for differentiation in the Hebrew.

3a profh/thj (“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 yeudoprofh/thj (“pseudo-prophet”) 6.13; 33.7, 8, 11, 16; 34.7; 35.1; 36.1, 8. In both cases, all the glosses are for)ybn.

ler’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 ler) 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 ler is basing his differentiation on ler 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 a1rxwn (“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 r#.

a1rxwn further has no translation equivalent in 51.9.

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to the reader of ieremias

4b h9gemw&n (“leader”) 45.17; 46.3(bis); 47.7, 13; 48.11, 13, 16; 49.1, 8; 50.4, 5. All translate r#.

h9gemw&n further translates hxp in 28.23, 57 (cf. v. 28).

4c dunasth/j (“one with power”) 41.19. Though this term translates r#, it functions as a replacement for Ml#wry yr#. Evidently, ler did not know what to do with the sequence yr# of Judah and yr# of Jerusalem.

4d megista/n (“noble”) 24.8; 25.18; 27.35; 32.5; 41.10. All translate r#. megista/n further translates rd) in 14.3.

Though 4a is ler’s default, 4a, 4b and 4d have wide distribution in the book. Since for ler the a1rxontej 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 a1rxwn and h9gemw&n are apparently deemed inappropriate when the social elites come into view. ler clearly does not adhere to a lexical correspondence but differentiates based on context.

5a e0nte/l omai (“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 sunta/ssw (“instruct”) 33.2, 8; 34.3; 36.23; 39.13, 35; 41.22; 44.21. In both cases all the glosses are for hwc pi.

Again ler’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 *ʿntw/ʾm* 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: *ʿntw/ʾm* Gen 18 x, Ex 18 x, Leu 16 x, Num 18 x, Deut 82 x; *ʾm/ʾm* Gen 2 x, Ex 3 x, Leu 12 x, Num 27 x, Deut 2 x. That synonymy determined translational usage to a degree is likely, but it can hardly be the whole story. If *ʿntw/ʾm* 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 *ʾm/ʾm* in Ieremias. A case in point is 39.13 in distinction from 43.5, 8. While in the former the prophet gives Baruch instructions (*ʾm/ʾm*) about the safekeeping of a business document, the issue in the latter is that, since Ieremias is in custody, Baruch is commissioned (*ʿntw/ʾm*) 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 *ʾm/ʾm* to\ *ʾm/ʾm* 21.10 (cf. 24.6 *ʾm/ʾm* *ʾm/ʾm*)

6b di/dwmi to\ pro/swpon 49.15

6c ti/qhmi to\ pro/swpon 49.17 (cf. 47.4 ti/qhmi o0fqalmou/j)

6d e0fi/sthmi to\ pro/swpon 51.11.

In the four chief instances the gloss is for ynp M# (“set the face”), with the two added ones for yn(M#

(“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 e0fi/sthmi 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, tyrb trk (“make a covenant”), occurs four times within this chapter, namely in vv. 8, 13, 15, 18, but in three different forms.

7a suntele/w diaqh/khn 41.8, 15

7b diati/qhmai diaqh/khn 41.13

7c poie/w diaqh/khn 41.18

Given the fact that the standard Septuagintal equivalent for tyrb trk is diati/qhmai diaqh/khn (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 diaqh/kh 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 diaqh/kh 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 ta/ssw + O(bject) + OC (object complement) 2.15; 3.19

8b ti/qhmi + O(bject) + OC (object complement) 13.16
(pass. transformation); 22.6; 27.3

8c di/dwmi + O(bject) + OC (object complement) 38.31

In all six cases the Hebrew verb is ty# (“put/set”)

9a kata/skion (cu/lon) 2.20

9b a0lsw~de(jcu/lon) 3.6; 3.13; 17.8

9c eu0ski/on (cu/lon) 11.16

What is of interest here is not only that all three translate Hebrew Nn(r) 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 kata/skioj to have been used in all three. On the other hand, in 11.16 and 17.8 a flourishing tree is a metaphor for louda (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 ler 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, ler 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 **ku/rioj o9 poi/saj th\ n** gh=n e0n th=| i0sxu/i au0tou=, **o9 a0norqw/saj th\ n** oi0koume/nhn 28.15 poiw~gnh=n e0n th=| i0sxu/i au0tou=, **e9toima/zwn** oi0koume/nhn 10.12 e0n th=| sofi/a| au0tou= **kai\ th=| fronh/sei** au0tou= e0ce/teine to\ n ou0rano\ n 28.15 e0n th=| sofi/a| au0tou= **e0n th=| sune/sei** au0tou= e0ce/teine to\ n ou0rano/n 10.13 kai\ **plh=qoj** u3datoj e0n ou0ranw~| kai0nah/gage nefe/laj 28.16 **eij0 fwnhn\ eq1eto h}xoj** u3datoj e0n **tw~| oruanw~| kai0nah/gage nefe/laj** 10.13 **e0c** e0sxa/tou th=j gh=j, a0strapa\j ei0j u9eto\ n e0poi/hse 28.16 **a0p** 0 e0sxa/tou th=j gh=j, a0strapa\j ei0j u9eto\ n

e0poi/hse

10.13 kai\ e0ch/gage fw~j e0k qhsaurw~0tnoauu

28.16 kai\ e0ch/gage fw~j e0k qhsaurw~0tnoauu

10.14 **e0mwra/nqh** pa=j a0nqrwpoj a0po\ gnw/sewj

28.17 **e0mataiw/qh** pa=j a0nqrwpoj a0po\ gnw/sewj

10.14 kath|sxu/nqh pa=j xrusoxo/oj **e0pi\ toi=j** gluptoi=j
au0tou 28.17 kath|sxu/nqh pa=j xrusoxo/oj **a0po\ tw~**

n gluptw~anu0tou

10.14 o3ti yeudh= e0xw/neusan, ou0k e1sti pneu=ma e0n
au0toi=j

28.17 o3ti yeudh= e0xw/neusan, ou0k e1sti pneu=ma e0n
au0toi=j

10.15 ma/taia/ e0stin, e1rga **e0mpepaigme/na**, e0n
kairw~**ep0** |

= au0tw~n

isko

2 ph

8 j

.18 ma/taia/ e0stin, e1rga **memwkhme/na,** e0n
kairw~**e0piske/y** a **e 0**

w p

j o

a lon

u tu

0a

t iw~n

a0polontuai

10.16 ou0k **e1sti** toiau/th meri\j tw~| lakwb

28.19 ou0 toiau/th meri\j tw~| lakwb

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10.16 o3ti o9 pla/saj ta\ pa/nta au0to\j klhronomi/a au0tou=,
ku/rioj o1noma au0tw~|

28.19 o3ti o9 pla/saj ta\ pa/nta au0to/j **e0sti** klhronomi/a
au0tou=, ku/rioj o1noma au0tw~|

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: asida (8.7), agour (8.7), manaa (17.26; 48[41].5), aided (31[48].33; 32.16[25.30], siwnim (38[31].21), timrwrim (38[31].21), asarhmq (38[31].40), saffwq (52.19), masmarwq (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: th=j xarsiq (19.2), th\n xereq (44[37].16), ta\ saffwq (52.19), ta\ masmarwq (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 oi1mmoi ku/rie for Nwd) ywh (“O lord”) in 22.18, in 41(34).5 we have w@ adwn. Likewise, manaa for hxnm (“grain offering”) occurs in 17.26 and 48(41).5 while qusi/a and dw~ro(nMT

hxwnm) appear respectively in 14.12 and 28(51)59—both well attested glosses in the LXX. For lxn (“brook”) we have naxal in 38(31).40, xeima/rrouj in 29(47).2 and diw~ruicn 38(31).9, and for hrcb (“Bozrah”) 31(48).24 has Bosor, but 29.23(49.22) has o0xurw&mata au0th~jT.hirdly, there is evidence here of ler’s penchant for working at the lower levels of constituent structure at the expense of the larger units of discourse. One such case is Arxabin in 42(35).2. Though the Hebrew is a plural gentilic, the Greek transcription is a (singular) name. In the following clause ler fails to represent the plural suffixes by singular pronouns, thereby creating a puzzling text. A reverse example is 29.14(49.13) where e0n me/sw au0th=j represents hrcb (“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 ler’s misreading of rwcx (“Hazor”) throughout the Oracle Against Kedar (30.6[49.28], 8[30], 11[33]) as au0lh/

(rcx). Yet another, very awkward one, is par 0 e0mou~

for ynm (“Minni”) in a series of names. For additional

transcriptions see Sor (21.13), lwsedek (23.6), Sawn esbi emwhd (26[46].17), Enakim (29[47].5), Aiqan (27[50].44; 29.20[49.19]), Kedem (30.6[49.28]), Ataq and Atat (31[48].1, 39), Zogora (31[48].4, cf. v.

34), Akkariwq (31(48)41), fasek (38[31].8), aselishl (45[38].14), and finally an inflected example: xauw~ne(j7.18; 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" (ta/de le/gei ku/rioj) and "says the Lord" (le/gei ku/rioj) in distinction from "Thus did the Lord say" (ou3twj ei]pe ku/rioj) and "quoth the Lord" (fhsi\ ku/rioj). 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 fhsi/.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."

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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 11 And a word of the Lord came to me, saying, the son of Chelkias of the priests, who was liv-

“Ieremiasa, what do you see?” And I said, “A staff

ing in Anathoth in the land of Beniamin; 2a word of nut wood.” 12And the Lord said to me, “You of God which came to him in the days of King have seen well, for I am watchful over my words to Iosias son of Amos of Iouda, in the thirteenth year perform them.” 13And a word of the Lord came to of his reign. 3And it came in the days of King me a second time, saying, “What do you see?” And Ioakim son of Iosias of Iouda, until the eleventh I said, “A cauldron being heated, and its faceb is year of King Sedekias son of Iosias of Iouda, until from the north.”

the captivity of Ierousalem in the fifth month.

14 And the Lord said to me: From the face of

4 And a word of the Lord came to him, sayinga,
the north evil shall flare up against all the inhabi-

5

“Before I formed you in the belly, I knew

tants of the land, 15for behold, I am summoning
you,

all the kingdoms from the north of the earth, says

and before you came forth from the womb,
the Lord, and they shall come, and they shall set,
I had consecrated you;
each his throne against the entrances of the gates
a prophet to nations I had made you.”

of Ierousalem and against all its surrounding walls

6And I said, “You That Are, Sovereign, Lord! Be-

and against all the cities of Iouda. 16And I will

hold, I do not know how to speak, because I am speak to
them with judgment about all their rather young.” 7And the
Lord said to me,

wickedness, how they forsook me and burned in-

“Do not say, ‘I am rather young,’

cense to foreign gods and did obeisance to the

because you shall go to all to whom I send

works of their own hands. 17And you, gird up your
you,

loins, and stand up, and tell them everything that

and you shall speak according to all I

I command you. Do not be afraid by their pres-
command you.

ence, nor be terrified before them, because I am

8

Do not be afraid before them,
with you to deliver you,
because I am with you to deliver you,
says the Lord.

18

says the Lord.”

Behold, I have made you in this very day like a
9And the Lord stretched out his hand to me and
strong city and like a strong bronze wall, to all the
touched my mouth, and the Lord said to me,
kings of Iouda and its rulers and the people of the
“Behold, I have given my words to your
land. 19And they will fight you, and they shall not
mouth.

prevail against you, for I am with you to deliver

10

Behold, today I have appointed you over
you,

nations and over kingdoms,

says the Lord.

to uproot and to pull down and to

destroy

2 And he said, This is what the Lord says:

and to rebuild and to plant.

2 I remembered the mercy of your youth

aOm = Zi bl.e. *opening*

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jeremias 2

and the love of your growing up,

who turned his land into a wilderness,

how you followed the holy one of Israel,

and his cities were torn down,

says the Lord.

to the point that they are not inhabited.

3

[Israel was holy to the Lord,]

16

And sons of Memphis and Taphnas knew

the firstfruit of his products.

you

All who eat him will err;

and used to mock you.

evil will come upon them,

(17) Has not your abandoning of me brought

says the Lord.

about these things for you?

(17)says the Lord, your God.

4 Hear a word of the Lord, O house of Iakob 18

And now, what do you have to do with the

and the whole paternal family of the house of Is-

road to Egypt,

rael. 5This is what the Lord says:

to drink the water of Geon?

What error did your fathers find in me

And what do you have to do with the road

that they stood far from me

to the Assyrians,

and went after worthless things and became

to drink the water of rivers?

worthless themselves?

19

Your apostasy will discipline you,

6

And they did not say, "Where is the Lord
and your wickedness will convict you.

who brought us up out of the land of

Both know and see that it is bitter

Egypt,

for you to forsake me,

who led us in the wilderness,

says the Lord, your God,

in a land boundless and trackless,

and I took no pleasure in you,

in a land waterless and fruitless,

says the Lord, your God.

in a land that nothing passed in it

20

because long ago you shattered your yoke

and no person settled there?”

and burst your bonds,

7

And I brought you into Carmel

and you said, “I will not be a slave,

that you eat its fruit and its good things.

but I will go on every high hill

And you entered, and you defiled my land

and under every shady tree;

and made my heritage an abomination.

there I will sprawl in my whoredom.”

8

The priests did not say, “Where is the Lord?”

21

Yet I planted you as a fruitful vine,

and those who hold fast to the law did

from pure stock.

not know me,

How did you turn to bitterness,

and the shepherds would act impiously

you foreign vine?

toward me,

22

Though you wash yourself with nitre

and the prophets would prophesy by the

and multiply herbsa for yourself,

goddess Baal

you have become stained by your injustices

and went after what does not profit.

before me,

says the Lord.

9

Therefore once more I will go to law with

23

How will you say, "I was not defiled,

you,

and I did not go after the goddess Baal"?

says the Lord,

Look at your ways in the common burial

and I will go to law with your sons' sons,

place

10

for cross to islands of Chettiim and see,
and know what you did.

and send to Kedar and examine with care,
Her voice cried out in the evening.

and see if such things have happened:

24

She widened her ways to the waters of the

11

Will nations change their gods?

wilderness;

And these are no gods.

she was bwind-borneb

But my people have changed their glory
by the cravings of her soul.

for one from which they will not profit.

She was handed over.

12

The sky was appalled at this
Who will turn her back?
and shuddered more and more,
None who seek her will toil hard;
says the Lord,
in her humiliation they will find her.

13

because my people in fact committed two

25

Turn your foot from a rough way
evils:
and your throat from thirst.
they forsook me, fountain of living water,
But she said, "I will play the man,"
and they dug out cracked cisterns for

because she had loved foreigners

themselves

and would go after them.

that will not be able to hold water.

26

Like a thief's shame when he is caught,

14

Surely Israel is not a slave or a homebred one?

so the sons of Israel shall be shamed,

Why has he become plunder?

they and their kings and their rulers

15

Lions would roar against him
and their priests and their prophets.
and gave forth their voice,

27

They said to the tree, "You are my father,"

a.l.e. *with medicinal qualities* bPossibly *inspired*

jeremias 2-3

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and to the stone, "You gave me birth."

and becomes another man's,

And they turned backs to me,

surely, if she returns, she will not return

and not their faces.

any more to him?

And in the time of their trouble they will

Surely when she becomes polluted,

say,

that woman will be polluted?

"Rise up, and save us!"

And you have played the whore with many

28

And where are your gods
shepherds,
that you made for yourself,
and would you return to me?
if they will rise up and save you
says the Lord.
in your time of trouble?—

2

Raise your eyes straight ahead, and see!
because according to the number of your
Where have you not been contaminated?

cities

By the ways you have sat for them

were your gods, O louda,

like a desolate crow.

and according to the number of

And you polluted the land
Jerusalem's streets
with your whoring and wickedness.
they were sacrificing to the goddess Baal.

3

And you had many shepherds
as an obstacle to yourself;

29

Why do you speak to me?
you got a harlot's look;
You all acted impiously,
you behaved shamelessly toward all.
and you all acted lawlessly against me,

4

Did you not, as it were, call me Home
says the Lord.
and Father and Originator of your

30

In vain I have struck your children;
maidenhood?
discipline you did not accept.

5

Surely, ita will not remain forever,

A dagger devoured your prophets
nor will it be maintained to victory?
like a ravening lion, and you did not fear.
Behold, you spoke,

31

Hear a word of the Lord!
and you did these evils, and you prevailed.
This is what the Lord says:

Surely I have not become a wilderness to
6 And the Lord said to me in the days of King

Israel

Josiah: Have you seen what the settlements of Israel
or a dried-out land?

What did they do to me? They went to every high mountain

Why did my people say, "We will not be

and under every woodland tree and played the
ruled,

whore there. 7And I said after she did all these

and we will come to you no more"?

things, "Return to me," but she did not return, and

32

Surely a bride will not forget her

faithless. 8And I saw her faithlessness. 8And I saw
adornment,

that for everything in which the settlements of Israel

and a virgin her breast band?

Israel was caught, [in which she committed adul-

Yet my people forgot me,

tery], and I sent her away and gave her a document

days without number.

of dismissal, and faithless louda did not fear, but she too went and played the whore. 9And her

33

Why is it that you will take exceptional care whoredom came to nothing, and she committed in your ways to seek affection?

adultery with tree and stone. 10And in all these

Not so, but in fact you acted wickedly

things faithless louda did not return to me with to defile your ways.

her whole heart, but only in pretense.

34

Also on your hands was found blood of

11 And the Lord said to me: Israel has justified innocent souls.

his soul vis-à-vis faithless louda. 12Go, and read

I did not find them in trenches

these words toward the north, and you will say:

but at every oak.

Return to me, settlements of Israel,

35

And you said, "I am innocent;

says the Lord,

only let his anger be turned from me."

and I will not set my face against you,

Behold, I am going to law with you

because merciful am I,

for saying, "I did not sin."

says the Lord,

36

Whatever did you greatly despise
and I will not cherish wrath against you
so as to repeat your ways?
forever.

And you shall be put to shame by Egypt

13

Only acknowledge your injustice,
as you were put to shame by Assour,
that you acted impiously against the Lord

37

because also from there you will come away,

your God

and your hands will be on your head,

and poured out your ways to foreigners

because the Lord has rejected your hope,

under every woodland tree,

and you will not prosper through it.

but you did not obey my voice,

says the Lord.

If a man dismisses his wife

14

Return, O apostate sons,

3 and she goes from him

says the Lord,

a).e. *maidenhood* b) Possibly *colony*

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jeremias 3-4

for I will be your lord,

and shows reverence because of my

and I will take you, one from a city and two

presence

from a paternal family,

2

and if he swears, "The Lord lives!"

and I will bring you into Sion.

with truth in judgment and in

uprightness,

15 And I will give you shepherds after my own

nations shall also bless in him,

heart, and in shepherding they will shepherd you

and in him they shall praise God in

with skill. 16And it will be, if you multiply and in-

lerousalem,

crease in the land, in those days, says the Lord, they 3

because this is what the Lord says to the

shall no longer say, "Ark of the covenant of the

men of louda and to the inhabitants

holy one of Israel." It shall not come up in the

of Ierousalem:

heart; it shall not be named nor be considered, and
Renew for yourselves what has been made
it shall not be made again. 17In those days and at
new,
that time they shall call Ierousalem "The Lord's
and do not sow among thorns.
throne," and all the nations shall be gathered into 4
Be circumcised to your God,
her, and they shall no longer walk after the notions
and remove the foreskin of your heart,
of their own evil heart. 18In those days the house
O men of louda and inhabitants of
of louda shall join the house of Israel, and they
Ierousalem,
shall come to the same place from a land of the
or else my anger goes forth like fire
north and from all the countries to the land that I
and will blaze forth, and there will be no
gave their fathers for a heritage.

one to quench

because of the evil of your doings.

19

And I said, "May it be, O Lord,"

because I will make you as children

5 Declare in louda, and let it be heard in lerou-

and will give you a choice land

salem; say:

as a heritage of God Almighty of

Give a sign with a trumpet in the land,

nations,

and cry greatly; say:

and I said, "You will call me Father

"Gather together, and let us enter

and will not be turned away from me."

into the walled cities!"

20

Instead, as a woman is faithless toward her

6

Take up, and flee to Sion;
mate,
hurry, do not stop,
so the house of Israel was faithless toward
because I am bringing evil from the north,
me,
and a great destruction.
says the Lord.

7

A lion has gone up from its lair;
an utter destroyer of nations has set out,

21

From lips was heard a voice of weeping
and he has gone out from his place
and of pleading of Israel's sons,
to make the land a desolation,
because they did wrong in their ways,
and cities will be ruined,
they forgot their holy God.
to the point they are not inhabited.

22

Return, O sons who are given to turning,

8

For these things put on sackcloth,

and I will heal your fractures.

and lament and wail,

for the anger of the Lord has not turned

“We here will be yours,

away from us.

because you are the Lord, our God.

23

Truly the hills and the power of the

9And it shall be on that day, says the Lord, that the

mountains

heart of the king shall perish, and the heart of the

were a delusion,

rulers, and the priests shall be amazed, and the

but through the Lord, our God,

prophets astounded. 10And I said, "You That Are,

is the salvation of Israel.

O Sovereign, Lord! So then, when misleading you

24 "But from our youth Shame has devoured misled this people and Jerusalem, saying, 'There the labors of our fathers, their sheep and their bull shall be peace.' And behold, the dagger reached as calves and their sons and their daughters. 25We lay far as their life."

down in our shame, and our dishonor covered us;

for we have sinned against our God, we and our fa-

11 At that time they will say to this people and

thers, from our youth until this day, and we have to Jerusalem: There is a spirit of wandering in the not obeyed the voice of the Lord our God."

wilderness, a way of the daughter of my people not

to what is clean nor to what is holy. 12A spirit of

filling will come to me, but now I speak judg-

4 If Israel returns,
says the Lord,
I will bring judgments against them.

to me he shall return,

13

Behold, he will come up like a cloud,
if he removes his abominations from his
land and his chariots like a whirlwind;

mouth

his horses are swifter than eagles—

aOr *satisfaction*

jeremias 4-5

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woe to us, because we are wretched.

for I have spoken, and I will not repent;

14

O Ierousalem, wash your heart of

I rushed out, and I will not turn back

wickedness

from ita.

so that you may be saved.

How long are thoughts of your trouble

29

At the noise of horseman and bent bow

within you?—

every country withdrew;

15

for a voice of one declaring will come from

they crawled into the caves, and they hid in

Dan,

groves,

and trouble will be heard from Mount

and they climbed upon rocks;

Ephraim.

every city was forsaken;

16

Remind nations, “Behold, they have come!”

no person lives in them.

Proclaim in Jerusalem,

30

And you, what will you do if you dress in

“Bands come from a land far away,

scarlet

and they gave forth their voice against the

and you deck yourself with gold

cities of louda.

ornaments

17

They came against her all round like

and if you anoint your eyes with

watchers of a field,

antimony?

because you neglected me,

In vain is your adorning.

says the Lord.

Your lovers rejected you;

18

Your ways and your doings
they will seek your soul,
have done these things to you.

31

because I heard a sound of your groaning,
This is your wickedness, because it is bitter,
as of one in labor,
because it reached your heart.”

as of one bringing forth her first child;
the sound of daughter Sion will be

19

My belly, I feel pain in my belly and in the
dissolved,
faculties of my heart.

and she will let fall her hands;

My soul quivers with excitement!

“Woe is me, for my soul is failing for those

My heart is beating wildly;

killed!”

I cannot keep silent,
because my soul heard a trumpet sound,
a cry of war.

5 Run about in the streets of Jerusalem,
and see, and take note,

20

And distress calls upon disaster,
and search in its squares,
because the whole land has become

if there be found one
distressed.

who practices justice

Suddenly the tent has become distressed,

and seeks faithfulness,

my skins torn up.

and I will be gracious to them,

21

How long will I see people fleeing,

says the Lord.

while I hear the sound of trumpets?—

2

They say, “The Lord lives.”

22

“for the leaders of my people did not know

Are they therefore not swearing lies?

me;

3

O Lord, your eyes—are they not on

they are stupid sons,

faithfulness?

and they have no understanding.

You have struck them,

They are skilled in doing evil

but they were not in trouble;

but did not know how to do good.”

you have consumed them,

23

I looked on the earth, and behold, there was

but they did not want to take correction.

nothing,

They have made their faces harder than

and to the sky, and it had no lights.

rock,

24

I saw the mountains, and they were

and they did not want to turn back.

trembling,

and all the hills were being disturbed.

4

And I said, “Perhaps they are poor;

25

I looked, and behold, there was no human,
that's why they were not able,
and all the birds of the air were being
because they did not know the way of the
terrified.

Lord

26

I saw, and behold, Carmel was a wilderness,
and divine judgment.”

and all the cities burned up before the

5

I will go to the prominent

Lord,

and speak to them,

and before the wrath of his anger they

because they were acquainted with the way

were annihilated.

of the Lord

27 This is what the Lord says: The whole land
and divine judgment,
shall be a wilderness; yet I will not make a full end.
and behold, they all alike had broken the

28

For these things let the earth mourn,
yoke;
and let the sky above grow black,
they had burst the bonds.

al.e. *the earth*

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jeremias 5

6

Therefore a lion from the forest struck them,
18 And it shall be in those days, says the Lord,
and a wolf right up to the houses
youra God, I will not make a full end of you. 19And
destroyed them,

it shall be when you say, "Why has the Lord our
and a leopard watched against their cities;
God done all these things to us?" then you shall
all who go out of them shall be hunted—
say to them, "Because you were a slave to foreign
because they multiplied their impieties,
gods in your land, so you shall be a slave to for-
they prevailed in their digressions.
eigners in a land that is not yours."

7

For which of these should I be merciful to

20

Declare these things to the house of Iakob,
you?

and let it be heard in Iouda:

Your sons have forsaken me

21

Do hear these things, O foolish and
and would swear by those who are no

heartless people;

gods.

eyes they have and do not see,

And I fed them,

ears they have and do not hear.

and they were committing adultery

22

Will you not fear me?

and would lodge in houses of prostitutes.

says the Lord,

8

They were lusty stallions,

or will you not show reverence before

each neighing for his fellow's wife.

me

9

Surely I shall not fail to visit for these
who sets sand as boundary for the sea?

things?

A perpetual ordinance, and it will not
says the Lord,

transgress it,

or shall my soul not take vengeance

and it will toss and will not be able,

on such a nation?

and its waves will roar, and it will not

transgress it.

10

Go up upon her battlements, and raze,

23

But this people had a noncompliant and

but do not make a full end;

disobedient heart;

leave behind her under-props,
they have turned aside and gone away.
because they are the Lord's,

24

And they did not say in their heart,

11

because in breaking faith, the house of Israel
"Do let us fear the Lord our God,

and the house of louda

who gives us rain,

broke faith with me.

early rain and late rain,

12

They lied to their Lord
according to the season of the satisfaction
and said, "These things are not so.
of the ordinance of harvesting,
No evil will come upon us,
and he kept it for us."
and we shall not see dagger and famine.

25

Your acts of lawlessness have turned these

13

Our prophets became wind,
away,
and a word of the Lord was not in them.
and your sins have distanced good things
Thus shall it be to them!"
from you,

26

because impious ones were found among

14

Therefore this is what the Lord Almighty says:

my people,

Because you spoke this utterance,

and they set traps to ruin men,

behold, I have given my words in your

and they would catch them.

mouth as a fire

27

As a trap, when set up, is full of birds,
and this people as wood, and it shall
so their houses are full of treachery;
devour them.

therefore they have become great and rich,

15

Behold, I am bringing upon you

28

and they transgressed justice,
a nation from far away, O house of Israel,
they did not judge the cause of the
says the Lord,
orphan,
a nation [the sound of] whose language you
and the cause of the widow they would not
will not understand.
judge.

16

All are strong,

29

Surely I shall not fail to visit for these

17

and they shall devour your harvest and your
things?

food,

says the Lord,

and they shall devour your sons and your
or shall my soul not take vengeance on
daughters,

such a nation?

and they shall devour your sheep and your
bull calves,

30

Astonishment and horrible things
and they shall devour your vineyards
have occurred in the land:
and your fig groves and your olive groves,

31

the prophets prophesy what is wrong,
and they shall thresh by sword
and the priests seized with their hands,
your fortified cities in which you trust in
and my people loved to have it so.

them.

And what will you do hereafter?

aGk = sg

ieremias 6

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6 Prevail, O sons of Benjamin,

14

And they were doctoring the fracture of my
from the midst of Jerusalem!

people with contempt

And in Thekoue signal with the trumpet,

and saying, "Peace, peace,"

and over Baiththacharma raise a signal,

and where is peace?

because evil has popped up from the north

15

They were put to shame, because they

and it is becoming a great destruction.

failed;

2

And your loftiness, O daughter Sion,

yet they were not ashamed like people

shall be removed.

being put to shame,

3

Shepherds and their flocks shall come into

and they did not know their disgrace.

her.

Therefore they shall fall in their fall,
And they shall pitch tents at her all
and they shall perish in a time of
around,
visitation,
and they shall pasture, each with his
said the Lord.
hand.

16

This is what the Lord says:

4

“Prepare for war against her; rise up,
Stand at the roads, and see,
and let us go up against her at noon!”
and ask for the ancient paths of the
“Woe to us, for the day has declined,
Lord,
because the shadows of the evening fail!”
and see what the good way is, and walk in

5

“Rise up, and let us go up by night
it,
and destroy her foundations!”—
and you will find purification for your

6

because this is what the Lord says:
souls.

Cut down her trees;

And they said, “We will not walk in it.”

pour out a force against Jerusalem.

17

I have appointed sentinels for you:

Ah false city, there is nothing but oppression

“Hear the sound of the trumpet!”

within her.

And they said, “We will not hear.”

7

As a cistern keeps water fresh,

18

Therefore, the nations heard,

so she keeps fresh her wickedness;
and those that were shepherding their
impiety and distress will be heard within
flocks.

her,

19

Hear, O earth; behold, I am bringing evil on
before her always.

this people,

With toil and whip you will be disciplined,
the fruit of their turning away,

O Jerusalem,

because they did not hold on to my words
lest my soul stand away from you,
and they rejected my law.

lest I make you an untrodden land

20

Why do you bring me frankincense from
which will not be inhabited,

Saba

9

because this is what the Lord says:

and cinnamon from a land far away?

Glean, glean like a vine the remnants of

Your whole burnt offerings are not

Israel;

acceptable,

turn back like the grape gatherer to his

and your sacrifices did not gratify me.

basket.

21

Therefore this is what the Lord says:

Behold, I am giving to this people weakness,

10

To whom should I speak and give warning,

and they shall be weak with it,

and he will hear?

fathers and sons together;

Behold, their ears are uncircumcised,
a neighbor and his fellow shall perish.
and they cannot hear.

Behold, the dictum of the Lord was to them

22

This is what the Lord says:

an object of scorn;

Behold, a people is coming from the north,
they will not want it at all.

and nations will stir from the farthest

11

And I filled my anger,

part of the earth.

and I held back and did not finish them.

23

They will grasp bow and spear;

I will pour it out on infants outside

bold it is and will show no mercy;

and on a gathering of young men as well,

its sound is like a roaring sea;

because husband and wife shall be seized,
on horses and chariots it will draw up in
an older person with fullness of days.

battle order like a fire,

12

And their houses shall be turned over to
for battle against you, O daughter Sion!

others,

fields and their wives together,

24

“We have heard news of them;

because I will stretch out my hand

our hands fell helpless;

against the inhabitants of this land,

anguish took hold of us,

says the Lord,

pains as of one giving birth.

13

because from their small even to their great,

25

Do not go out into a field,
all carried out lawless deeds;
and do not walk on the roads,
from priest even to pseudo-prophet,
because a sword of the enemies sojourns on
all produced lies.
every side.”

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jeremias 6-7

26

O daughter of my people, put on sackcloth;
approach me concerning them, because I will not
sprinkle with ashes;
listen. 17Or do you not see what they themselves
make for yourself a mourning for a beloved,
are doing in the cities of louda and in the streets of
a most pitiable lamentation:
Ierousalem? 18Their sons gather wood, and their
because suddenly distress will come upon us.
fathers burn a fire, and their women knead dough

to make cakes for the host of the sky, and they

27

I have given you as a testera among tested

poured out libations to foreign gods in order to

peoples,

provoke me to anger. 19Are they not provoking

and you will know me when I test their

me? says the Lord. Is it not themselves so that their

way.

faces may be ashamed? 20Therefore this is what the

28

All are noncompliant,

Lord says: Behold, my wrath and anger are being

going about with slanders;

poured on this place, both on human beings and

bronze and iron,

on animals and on every tree of the field and on

all of them have been corrupted.

the produce of the ground, and it will burn and

29

Bellows failed from a fire;
not be quenched.

lead failed;

21 This is what the Lord says: Gather your

in vain does a silversmith coin silver;

whole burnt offerings with your sacrifices, and eat
their wickedness did not melt.

meat, 22because in the day that I brought your fa-

30

Call them "rejected silver,"

thens up out of the land of Egypt, I did not speak

because the Lord has rejected them.

to them and did not command them concerning

whole burnt offerings and sacrifices. 23But this dic-

2Hear a word of the Lord, all Judea. 3This is

tum I commanded them, saying, "Obey my voice,

7 what the Lord, the God of Israel says: Amend
andIwillbecomeagodtoyou,andyoushallbe-your ways and
your doings, and I will cause you to come a people to me,
and walk in all my ways, dwell in this place. 4Do not trust in
yourselves with which I command you, so that it may be
well with deceptive words, because they will not benefit you

you.” 24And they did not obey me, and they did at all, when you say: “A shrine of the Lord, a shrine not turn their ear, but they walked by the notions of the Lord it is.”

of their evil heart, and they became backward and

5 Because if in amending, you amend your not forward.
25From the day that their fathers ways and your doings, and in acting you act with came out of the land of Egypt even until this day, I justice between a man and between his fellow have also sent out all my slaves the prophets to you
6and do not oppress guest and orphan and widow

by day, and early in the morning I also sent, 26and

and do not shed innocent blood in this place and they did not obey me, and they did not turn their do not go after foreign gods to your own hurt, 7I ear, and they stiffened their necks worse than their will also cause you to dwell in this place, in the fathers.

land that I gave of old to your fathers and forever.

28 And you shall speak this word to them: This

8 But if you trust in deceptive words, whereby is the nation that did not obey the voice of the you will not benefit, 9and murder and commit Lord and did not accept discipline; faithfulness has adultery and steal and swear wrongly and offer in- failed from their mouth.

cense to the goddess Baal and go after foreign gods 29

Shear your head, and throw awayb,

that you do not know, 10so that it be ill for you,

and take a lamentation on your lips,
and if you came and stood before me in the house,
because the Lord has discarded and
where my name has been called on it, and you

rejected

said, “We have kept away from doing all these
the generation that did these things,
abominations”—11surely my house, there where
30 because the sons of louda have done evilc

my name has been called on it, has not become a before
me, says the Lord; they have arrayed their den of robbers
before you? And I, behold, I have abominations in the house
where my name is seen it, says the Lord, 12because go to
my place called on it, to defile it. 31And they built the altard
which was in Selo, there where I made my name of Tapheth,
which is in the valley of Hennom’s encamp formerly, and
see what I did to it because son, to burn their sons and their
daughters with of the wickedness of my people Israel.
13And now, fire—which I did not command them, and I did
because you have done all these deeds and I spoke not
intend it in my heart. 32Therefore, behold, to you and you
did not hear me and I called you days are coming, says the
Lord, and they shall no and you did not answer, 14I will also
do to the longer say Altard of Tapheth and Valley of Hen-
house, where my name is called on it, in which nom’s Son,
but Valley of the Slain, and they will you trust in it, and to
the place that I gave to you bury in Tapheth, because there
is no room. 33And and to your fathers, just what I did to
Selo. 15And the corpses of this people will be food for the
birds I will cast out you from before me, just as I cast out of
the air and for the animals of the earth, and your kinsfolk,
all the offspring of Ephraim.

there will not be one to frighten them away. 34And

16 And as for you, do not keep praying about I will abolish a sound of people making mirth and this people, and do not request to petition about a sound of people rejoicing, a voice of bridegroom them, and do not keep making vows, and do not

and a voice of bride from the cities of louda and

aOr *one tested bl.e. the hair* cOr *the wicked deed* dGk = bômos

ieremias 8-9

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from the streets of Ierousalem, because all the land

and has given us water with gall to drink,

shall become a desolation.

because we have sinned before him.

15

We gathered for peace, and there was no

At that time, says the Lord, they shall bring the

good,

8 bonesofthekingsofloudaandthebonesof

for a time of healing, and behold,

its rulers and the bones of the priests and the

exertion.

bones of the prophets and the bones of the inhab- 16

From Dan we will hear the sound of the

itants of Ierousalem out of their tombs, 2and they

speed of his horses;

shall air them to the sun and to the moon [and to

at the sound of the neighing of his

all the stars] and to all the host of the sky, which

cavalry

things they have loved and been slaves to and
the whole land quaked.

which they have followed after them and which

And he will come and devour land and all

they have clung to and which they did obeisance
that fills it,

to them. They shall not be mourned and shall not
city and those who live in it.

be buried, and they shall be an example on the sur- 17

For behold, I am sending out against you

face of the ground, 3because they chose death over

deadly snakes

life, even for all the remnants that remain of that
that cannot be charmed,
generation in every place, there where I have driv-
and they shall bite you.

en them—

18

Incurable things with the pain of your
puzzled heart.

4

because this is what the Lord says:

19

Behold, a voice of the daughter of my
He that falls, does he not rise up,

people

and he that turns away, does he not

from a land far away:

return?

“Is the Lord not in Sion?

5

Why has my people turned away

Or is there no king there?”

in a shameless turning away

("Why have they provoked me to anger with

and were in the grip of their preference

their carved images
and did not want to return?
and with strange vanities?”)

6

Do give ear, and hear.

20

“Summer ended; harvest passed,
Will they not speak in this manner;
and we were not saved.”

“There is no person that repents of his

21

Because of a fracture of the daughter of my
wickedness,

people

saying, 'What have I done?' "

I was made dizzy; dismay has taken hold

The runner stopped from his own course,

of me,

like a sweating horse in his neighing.

pains as one giving birth.

7

Even the hasidaa in the sky knew its time;

turtledove and swallow, agourb [sparrows]

22

Is there no pine resin in Galaad,

observe the times of their arrival,

or is a physician not there?

but my people did not know

Why has the healing of the daughter of my

the judgments of the Lord.

people

not come about?

8

How will you say, "We are wise,
and the law of the Lord is with us?"

Who will give my head water

A false pen has become of no use to scribes.

9 and my eyes a fountain of tears,

9

Wise were put to shame
and I shall bewail my people day and night,
and were terrified and caught,
the slain of the daughter of my people?
because they have discarded the word of the

2

Who would give me in the wilderness
Lord.

a remote lodging place,
What wisdom is in them?
and I shall leave my people

10

Therefore I will give their wives to others
and go away from them?
and their fields to heirs.

Because they all commit adultery, a band of

13

And they will gather their produce,
faithless they are.

says the Lord;

3

And they bent their tongue like a bow;

there are no grapes on the vines,

falsehood and not faith grew strong in

and there are no figs on the fig trees;

the land,

even the leaves have fallen off.

because they proceeded from evil to evil,

and me they did not know.

14

For what do we sit still?

Gather together, and let us go into the

4

Each of you, beware of his fellow,

fortified cities

and put no trust in their kin,

and be cast out,

because every brother will trip up with the

because God has cast us out

heel

aHeb = *stork* bHeb = *thrush?* cOr *blind*

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jeremias 9-10

and every friend will go around

18

and let them raise a lament over us,
deceitfully.

and let our eyes bring down tears,

5

Each will mock at his friend;

and let our eyelids flow with water,

truth they will never speak;

19

because a sound of pity was heard in Sion:

their tongue has learned to speak lies;

“How we have suffered hardship!

they committed injustice

We were utterly shamed,

and did not pause so as to return.

because we have abandoned the land

6

Usury upon usury, deceit upon deceit!

and we have cast down our quarters.”

They did not want to know me.

20

Do hear, O women, a divine word,

7

Therefore this is what the Lord says:

and let your ears accept words of his

Behold, I will refine them and test them,

mouth,

because I will act in the face of the

and teach to your daughters a dirge,

wickedness of the daughter of my

and a woman to her companion a lament

people.

21

“because death has come up through our

8

Their tongue is a wounding arrow;

windows,

the words of their mouth are deceitful.

has entered into our land,

He speaks peaceably to his fellow

to destroy infants outside
but inwardly has enmity.
and young men from the squares.

9

Surely I shall not fail to visit for these

22

And human corpses shall become an
things?

example

says the Lord,

upon the surface of the plain of the land,

or shall my soul not take vengeance on

and like grass behind a mower,

such a people?

and there shall be no one to gather.”

10

Take up wailing for the mountains,

23 This is what the Lord says: Let not the wise

and a lamentation regarding the paths of

boast in his wisdom, and let not the mighty boast

the wilderness,

in his might, and let not the wealthy boast in his

because they failed to the point that there

wealth, 24but let him who boasts boast in this: that

are no people;

he understands and knows that I am the Lord

they did not hear a sound of existence;

when I do mercy and justice and righteousness in
from the birds of the air even to animals
the earth, because in these things is my will, says
they departed; they went away.

the Lord.

11

And I will render Jerusalem a settlement of

25 Behold, days are coming, says the Lord, and

migrants

I will visit on all circumcised their foreskins: 26 on
and a lair of dragons,

Egypt and on Judea and on Edom and on the sons
and I will make the cities of Judah an
of Ammon and on the sons of Moab and on every
annihilation,

one who shaves all around what is on his face,
to the point that it is uninhabited.

those who live in the wilderness, because all the
nations are uncircumcised in the flesh and all the

12 Who is the intelligent person? Let him also house of
Israel are uncircumcised in their heart.

understand this, and him to whom a word of the
mouth of the Lord has come, let him declare it to

Hear a word of the Lord that he spoke to

you. For what reason did the land perish, was kin- 10 you, O
house of Israel. 2 This is what the land died like a wilderness, to
the point that nothing the Lord says:

passes through it? 13 And the Lord said to me: Be-

Do not learn according to the ways of the

cause they forsook my law that I gave before them,
nations,

they also have not obeyed my voice 14but have
and do not be afraid of the signs of the
gone after what pleases their own evil heart and
sky,

after the idols, which their fathers taught them.

because they are afraid of them bto their

15Therefore this is what the Lord, the God of Isra-
facesb,

el, says: Behold, I will feed them anguish and will 3

because the precepts of the nations are vain:

give them water with gall to drink. 16And I will

there is a tree from the forest, cut down,

scatter them among the nations [to] whom they

a work of a craftsman, and a molten

and their fathers did not know, and I will send the
image.

dagger upon them until I have consumed them 4

They have been beautified with silver and

with it, 17 says the Lord.

gold;

they fastened them with hammers and

Call the mourning women, and let them

nails,

come,

and they shall not be moved.

and send for the skilled women,

5a

Wrought silver it is—they will not walk.

and let them speak loudly,

9

Beaten silver will come from Tharsis,

aOr *uncircumcision* bl.e. *when they see them*

jeremias 10-11

891

gold of Mophas

and a great commotion from a land of

and a hand of goldsmiths—works of

the north,

craftsmen all;

to make the cities of Iouda an annihilation

they will clothe them in blue and purple.

and a nesting place for sparrows.

5b

Raised they will be carried,
because they will not walk.

23

I know, O Lord, that a human being's way is
Do not be afraid of them,
not his own,
because they shall not do evil,
nor shall a man journey and direct his
and there is no good in them.
journey.

24

Correct us, O Lord, but in just measure
11 Thus shall you say to them: Let gods who
and not in anger so that you may not
did not make the sky and the earth perish from the
make us few.
earth and from under this sky.

25

Pour out your anger on nations that do not

12

It is the Lord who made the earth by his

know you

strength,

and on generations that did not call on

who set upright the world by his wisdom,

your name,

and by his prudence he stretched out the

because they have devoured Iakob
sky,

and they have consumed him

13

and a quantity of water was in the sky,
and his pasture they have made desolate.

and he brought up clouds from the end
of the earth.

The word that came from the Lord to
Lightnings he made into rain,

11 Ieremias, saying: 2Hear the words of this

and he brought out light from his

covenant. And you shall speak to the men of louda
storehouses.

and to the inhabitants of Ierousalem. 3And you

14

Every person was stupid, aapart froma

shall say to them, This is what the Lord, the God of
knowledge;

Israel, says: Cursed be the person who will not

every goldsmith was put to shame at his

heed the words of this covenant, 4which I com-
carved images,
manded your fathers in the day that I brought
because theyb cast lies;
them up out of the land of Egypt, out of the iron
there is no breath in them.

smelter, saying, Hear my voice, and do all that I
15

Worthless they are, works of mockery;
command you. And you shall become a people to
at the time of their visitation they shall
me, and I will become a god to you, 5that I may es-
perish.

tablish my oath that I swore to your fathers, to give
16

Such a portion is not lakob's;
them a land flowing with milk and honey, as this
because he who formed all things,
day. And I answered and said, "May it be, Lord."
he is his inheritance;

6 And the Lord said to me: Read these words in
the Lord is his name.

the cities of Iouda and outside of Ierousalem, say-

17

He gathered your substance from outside,

ing: Hear the words of this covenant and do them.

when it was residing in choice places—

8And they did not.

18

because this is what the Lord says:

9 And the Lord said to me: A bond of union

Behold, I am tripping up the inhabitants of

was found among the men of Iouda and among

this land with affliction

the inhabitants of Jerusalem. 10They have turned
so that your plague may be discovered.

back to the injustices of their fathers of former
times, who did not want to listen to my words, and
19

Woe because of your fracture!

Behold, they are walking after foreign gods to be
Your plague is painful.

slaves to them, and the house of Israel and the

So I said, "Truly this is my wound,

house of Judah have scattered the covenant that I
and it seized me."

made with their fathers. 11Therefore, this is what

20

My tent endured hardship,

the Lord says, Behold, I am bringing evil upon this
and all my skins were torn;

people from which they will not be able to escape

my sons and my sheep are no more;
from it, and they will cry out to me, and I will not
there is no longer a place for my tent,
listen to them. 12And the cities of Iouda and the
a place for my curtains.

inhabitants of Ierousalem will go and will cry out
21

Because the shepherds played the fool
to the gods to whom they are burning incense to
and did not seek out the Lord,
them. Surely, they will save them in the time of
therefore the whole pasture did not
their troubles?—13because your gods were accord-
comprehend,
ing to the number of your cities, O Iouda, and ac-
and they were scattered.

according to the number of exits of Ierousalem you
have set up altars to burn incense to the goddess
22

A sound of a report! Behold, it is

Baal.

coming—

14 And as for you, do not keep praying for this

al.e. *without b goldsmiths* cGk = bômos

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jeremias 11-12

people, and do not keep making a request with pe-

from the wickedness of those who live in

tition and prayer on their behalf, because I will not

it?

listen at the time they call to me in the time of

Animals and birds were annihilated,

their trouble. 15Why has the beloved done an

because they said, "God will not see our

abomination in my house? Surely vows and holy

ways."

flesh will not remove from you your wickedness,

or will you escape by means of these things? 16The 5

Your feet are running, and they undo you;

Lord called your name a beautiful olive tree, well

how will you prepare for horses?

shaded in appearance; at the sound of its pruningb

And you trusted in a land of peace;

the affliction was great on you; its branches were

how will you fare in the roaring of the

rendered useless. 17And the Lord, who planted

Jordan?—

you, pronounced evil against you, in return for the 6

because even your kinsfolk and the

evil of the house of Israel and the house of louda,

household of your father,

because they have done this to themselves to pro-

even they have dealt faithlessly with you;

voke me to anger by offering incense to the god-

they too shouted; they were gathered

dess Baal.

behind you;

do not believe them,

18

O Lord, make it known to me, and I will

because they will speak good things to

know;

you.

then I saw their doings.

19

But I, like an innocent lamb

7

I have forsaken my house;

led to be slaughtered, did not know.

I have let go of my heritage;

They devised an evil scheme against me,

I have given my beloved soul

saying,

into the hands of her enemies.

“Come, and let us throw wood into his

8

My heritage has become to me

bread,

like a lion in a forest;

and let us wipe him out from the land of

she has given forth her voice against me—

the living,

therefore I hated her.

and his name will no longer be

9

Surely my heritage is not a hyena's cave to

remembered!"

me

20

O Lord, when you judge righteously,

or a cave all around her?

when you test kidneysc and heart,

Go, assemble all the animals of the field,

may I see your avenging on them,

and let them come to eat her.

because to you I have revealed my plea of

10

Many shepherds have destroyed my
right.

vineyard;

21 Therefore this is what the Lord says in refer-

they have defiled my portion;

ence to the men of Anathoth, who seek my soul,

they rendered my desired portion

who say, “You shall not prophesy in the name of
an untrodden wilderness.

the Lord; otherwise you will die by our hands”— 11

It was made into an annihilation of

22Behold, I will visit upon them; their young men
destruction;

shall die by dagger, and their sons and their daugh-

on my account the whole land was

ters shall come to their end by famine, 23and there

annihilated with annihilation,

shall be no remnant of them, because I will bring

because there is not a man who lays it to

evil upon the inhabitants of Anathoth, in the year

heart.

of their visiting.

12

Upon every trail in the wilderness spoilers

have come,

You are in the right, O Lord,
because a dagger of the Lord will devour
12 because I will make my defense to you,
from one end of the land to the other
but do not let me speak of judgments to you.
end of the land;

Why is it that the way of the impious
there is no peace for any flesh.
prosper?

13

Sow wheat, and reap thorns.
Why did all who commit acts of
Their farms will not profit them.
faithlessness thrive?

Be ashamed of your boasting,

2

You planted them, and they took root;
of reproaching before the Lord—
they bred children and produced fruit;
14 because this is what the Lord says concern-

you are near to their mouths

ing all the evil neighbors who touch my heritage

and far from their kidneysc.

that I have allotted to my people Israel: Behold, I

3

And you, O Lord, you know me;

am tearing them from their land, and louda I will

you have tested my heart before you.

cast out from among them. 15And it shall be after

Purify them for a day of their slaughter!

I have cast them out, I will turn and have mercy on

4

How long will the land mourn,

them, and I will settle them, each in his heritage

and all the grass of the field wither

and each in his land. 16And it shall be, if when

a.l.e. *Ierousalem* bOr *circumcision* cl.e. *emotions* dOr *I will*

ieremias 12-14

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learning they learn the way of my people, to swear

and they shall be placed in darkness.

by my name, "The Lord lives," as they taught my 17

If you do not hear,

people to swear by the goddess Baal, and they shall

your soul will weep in secret due to

be built up in the midst of my people. 17But if they

pride,

do not turn, I will even remove that nation with

and your eyes will bring down tears,

removal and destruction.

because the Lord's flock has been

smashed.

13 This is what the Lord says, "Go, and ac-

quire for yourself a linen loincloth, and

18

Say to the king and to those in power:

put it on your loins, and it shall not pass through

"Be humbled, and sit down,

water." 2And I acquired the loincloth according to

because your crown of glory

the word of the Lord and put it on my loins. 3And

has been removed from your head.”

a word of the Lord came to me, saying, 4“Take the 19

The cities toward the south were shut up,

loincloth that is on your loins, and rise up, and go

and there was no one to open;

to the Euphrates, and hide it there in a hole of the

loudaa was exiled;

rock.” 5And I hid it by the Euphrates, as the Lord

he completed a complete exile.

commanded me. 6And it happened after many

days that the Lord said to me, “Rise up, go to the 20

Lift up your eyes, O Ierousalem,

Euphrates, and take from there the loincloth that I

and see those who come from the

commanded you to hide there.” 7And I went to the

north.

Euphrates river and dug, and I took the loincloth

Where is the flock that was given you,
from the place, there where I had hidden it. And
sheep of your glory?
behold, it had been utterly destroyed—which will 21

What will you say when they visit you?
be good for nothing.

And it was you who taught them lessons

8 And a word of the Lord came to me saying:
for rule over you.

This is what the Lord says: 9 Just so I will destroy

Will not pangs take hold of you,
the pride of Iouda and the pride of Ierousalem,
like a woman giving birth?

10 this great pride, those who refuse to obey my

22

And if you say in your heart,
words and have gone after foreign gods to be slaves
“Why have these things come against
to them and to do obeisance to them, and they
me?”

shall be like this loincloth, which shall be good for
it is for the greatness of your injustice
nothing, 11because as the loincloth clings to a per-
that your hind parts were uncovered,
son's loins, so I made the whole house of Israel
that your heels were made a spectacle of.

and the whole house of louda cling to myself in 23

Will an Ethiopian change his skin,

order that they might be for me a people of name,
and a leopard her spots?

both as a boast and as a glory. And they did not lis-

And will you be able to do good,

ten to me.

though you have learned evil?

12 And you shall say to this people: Every 24

And I scattered them like firewood

wineskin shall be filled with wine. And it shall be
driven by the wind into the wilderness.

if they say to you, "Surely, in knowing shall we not 25

This is your lot

know that every wine-skin will be filled with

and portion for your disobeying of me,

wine?" 13And you shall say to them: This is what

says the Lord,

the Lord says: Behold, I am filling the inhabitants

because you have forgotten me
of this land—both their kings, the sons of David
and hoped in lies.

who sit on their throne and the priests and the 26

It is I that will reveal your hindquarters to
prophets and louda and all the inhabitants of Je-
your face,

rousaalem—with drunkenness. 14And I will scatter
and your dishonor will be seen,

them, a man and his brother, and their fathers and 27

both your adultery and your neighing

their sons in the same manner; I will not yearn

and the estranging of your prostitution;

after, says the Lord, and I will not spare or have

on the hills and in the fields I have seen

compassion at their destruction.

your abominations.

Woe to you, O Ierousalem!

Hear, and give ear, and do not be lifted
Because you were not cleansed behindb
up,
me,
because the Lord has spoken.
how long will it yet be?

16

Give glory to the Lord your God

before he brings darkness

14 And a word of the Lord came to Ieremias
concerning the drought:

and before your feet stumble

2

Judea mourned,

on dark mountains,

and her gates were emptied,

and you will wait for light,

and they were darkened in the land,

and a shadow of death is there,

and the cry of Ierousalem went up.

a loudas = Zi bOr after

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ieremias 14-15

3

And her nobles sent their young men for

come to an end. 16And the people, to them to

water;

whom they prophesy, they also shall be thrown

they came to the cisterns and found no

out in the streets of Ierousalem, before the dagger

water,

and the famine, and there shall be no one to bury

and they returned their vessels empty.

them—band their wives and their sons and their

4

And the labors of the land failed,

daughtersb. And I will pour out their evil upon

because there was no rain;

them.

farmers were put to shame;

they covered their head.

17

And you shall say to them this word:

5

Even does in the field gave birth

Bring down upon your eyes tears day and

and forsook at their younga,

night,

because there was no herbage.

and let them not cease,

6

Wild asses stood by wooded valleys;
because the daughter of my people was
they snuffed up wind;

shattered with a fracture
their eyes failed,
and with a very grievous blow.
because there was no grass.

18

If I go out into the plain,
and behold, casualties of a dagger!

7

If our sins withstood us, O Lord,
And if I enter into the city,
act for us for your sake,
and behold, hardship of famine,
because our sins are many before you,
because priest and prophet went to a land
because we have sinned.
of which they had no knowledge!

8

You are Israel's endurance, O Lord,
and you save in time of trouble;

19

Surely when rejecting, you did not reject
why have you become like a resident alien
louda?

in the land

And has your soul departed from Sion?

and like an indigenous person turning

Why did you strike us,

aside for lodging?

and there is no healing for us?

9

Surely you shall not be like a person

We waited for peace, and there was no

asleep

good,

or like a man not able to save?

for a time of healing, and behold,

And you are among us, O Lord,

disturbance.

and your name has been called upon us;

20

We were aware of our sins, O Lord,

do not forget us!

injustices of our fathers,

because we have sinned before you.

10

Thus says the Lord with reference to this

21

Stop for your name's sake;

people:

do not destroy the throne of your glory;

They have loved to move their feet,

remember, do not scatter your covenant
and they have not spared,
with us.

and God found no pleasure in them;

22

Surely, there is no one among idols of the
now he will remember their injustice.

nations that brings rain?

And whether the sky will give its

11 And the Lord said to me: Do not pray con-
abundance . . .?

cerning this people for good, 12because if they fast,

Is it not you yourself?

I will not hear their petition, and if they offer

And we will wait on you,

whole burnt offerings and sacrifices, I will not have

because it is you who did all these things.

pleasure in them, because by dagger and by famine

and by death I will make an end of them.

And the Lord said to me: If Moses and

13 And I said: "You That Are, Lord! Behold, 15 Samouel stood before me, my soul would their prophets are prophesying and saying, 'You not be toward them. Send this people away, and let shall not see a dagger, nor shall famine be among them go! 2And it shall be, if they say to you, you, because I bestow truth and peace on the land "Where shall we go?" you shall also say to them: and in this place.' " 14And the Lord said to me: The This is what the Lord says: prophets are prophesying lies in my name; I did Those destined for death, to death,

not send them, and I did not command them and

and those destined for a dagger, to a

did not speak to them, because they are prophe-
dagger;

syng to you lying visions and divinations and

and those destined for famine, to famine,

omens and preferences of their own heart.

and those destined for captivity, to

15Therefore this is what the Lord says concerning
captivity.

the prophets who prophesy lies in my name, and 3And I will avenge on them four kinds, says the I did not send them, who say, "Dagger and famine Lord: the dagger for slaughter and the dogs for shall not come on this land": By a sickly death tearing and the wild animals of the earth and the they shall die, and by famine the prophets shall

birds of the air for eating and for corruption. 4And

aLacking in Gk bl.e. *these shall fare likewise*

jeremias 15-16

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I will hand them over for anguish to all the king- 17

I did not sit in the council of them when

doms of the earth on account of King Manasse son

they were making sport,

of Hezekias of Iouda concerning all he did in Ie-

but I was cautious before your hand;

Ierousalem.

I sat alone, because I was filled with

bitterness.

5

Who will be sparing over you,

18

Why do those who pain me prevail over

O Ierousalem,

me?

and who will be in dread over you,

My wound is severe;
or who will double back for peace for
how shall I be healed?
you?

As ita came, it became to me

6

It is you that have turned away from me,
like fake water not having credence.

says the Lord;

you will go backward,

19

Therefore this is what the Lord says:

and I will stretch out my hand and destroy

If you return, I will also restore you,

you,

and you shall stand before me.

and I will let them off no more.

And if you bring out what is precious from

7

And I will disperse them in a dispersion

what is worthless,

in the gates of my people.

you shall be as my mouth.

I was made childless;

And it is they who will turn to you,

I destroyed my people because of their

and not you who will turn to them.

evils.

20

And I will give you to this people

8

Their widows became more numerous
as a fortified bronze wall,
than the sand of the sea;
and they will fight against you,
I have brought against the mother of a
and they shall not prevail against you,

youth

for I am with you to save you

wretchedness at noonday;

21

and to deliver you out of the hand of the

I threw trembling and haste upon her

wicked

suddenly.

and from the hand of the pestilent.

9

She who bore seven was depleted;

her soul became miserable;

And you, do not take a wife, says the Lord

the sun set for her while it was yet midday;

16 God of Israel, 2and no son or daughter

she has been shamed and disgraced.

shall be born to you in this place, 3because this is

The rest of them I will give to a dagger

what the Lord says concerning the sons and con-

before their enemies.

cerning the daughters who are born in this place

and concerning their mothers who bore them and

10 Woe is me, O mother! As whom did you their fathers who begot them in this land: 4They bear me? A man being condemned and at variance shall die by a sickly death. They shall not be with the whole land! I neither owed nor did any lamented, and they shall not be buried; they shall one owe

me; my strength failed amongst those that become an example on the surface of the ground, curse me. 11May it be so, O Sovereign, while they both for the wild animals of the earth and for the succeed; otherwise I stood before you in a time of birds of the air. By dagger they shall fall, and by their troubles and in a time of their distress for famine they shall be brought to an end.

good against the enemy. 12Will iron be known?

5 This is what the Lord says: Do not enter into

And your strength is a bronze wrap.

their revel, and do not go to lament, and do not

13 And your treasures I will give as plunder, as bemoan them, because I have removed my peace a payment for all your sins, and in all your borders. from this people. 6They shall not lament for them, 14And I will make you a slave to your enemies all

nor shall they make incisions, and they shall not

around in the land that you did not know, because be shaved. 7And bread shall not be broken in their from my anger a fire has blazed forth; it shall burn mourning, for comfort over the dead; they shall against you.

not make him drink a cup for comfort over his fa-

15

O Lord, remember me, and visit me,

ther and mother. 8You shall not enter into a house

and hold me guiltless before my

of feasting, to sit with them to eat and drink, 9for
persecutors;

this is what the Lord says, the God of Israel: Be-
do not incline to forbearance.

hold, I am banishing from this place, before your

Know how on your account I received

eyes and in your days, a voice of joy and a voice of

insult

gladness, a voice of bridegroom and a voice of

16

by those who reject your words.

bride.

Make an end of them, and your word will

10 And it shall be when you tell this people all

be to me gladness

these dicta, and they say to you, "Why has the Lord

and the joy of my heart,

spoken all these evil things against us? What is our

because your name is called upon me,

injustice? And what is our sin that we have com-

O Lord Almighty.

mited before the Lord our God?" 11And you shall

al.e. *wound*

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jeremias 16-17

say to them: It is because your fathers have forsak- 8

And he shall be like a tree thriving beside

en me, says the Lord, and were going after foreign

waters,

gods and have been subject to them and did obei-

and it shall send out its roots to moisture.

sance to them and have forsaken me and have not

And it shall not fear when heat comes,

kept my law, 12and you have behaved worse than
and the trunks on it shall be grove-like;
your fathers, and behold, every one of you is fol-
in a year of drought it shall not fear,
lowing after the things that please your evil heart
and it shall not cease to produce fruit.

so as not to obey me. 13And I will hurl you from
this land into a land that you and your fathers have 9

The heart is deep above all else,
not known, and there you shall be slaves to other
and soa is man,
gods who will show you no mercy.
and who shall understand him?

14 Therefore, behold, days are coming, says the 10

I, the Lord, am one who tests hearts
Lord, and they shall no longer say, "The Lord lives
and examines kidneysb,

who brought the sons of Israel up out of the land
to give to each according to his ways

of Egypt," 15but "The Lord lives who brought the

and according to the fruit of his doings.

house of Israel up out of the land of the north and
out of all the countries, there where they had been 11

A partridge gathered what she did not hatch.

driven.” For I will restore them to their own land

When one produces his wealth not with

that I gave to their fathers.

discretion—

16 Behold, I am sending many fishermen, says

at the midpoint of his days they will leave

the Lord, and they shall catch them, and afterward

him,

I will send many hunters, and they shall hunt them

and at his end he will be a fool.

on every mountain and on every hill and out of the

clefts of the rocks, 17because my eyes were on all 12

O exalted throne of glory, our sanctityc!

their ways and their acts of injustice were not con- 13

O endurance of Israel! O Lord!

cealed from my sight. 18And I will doubly repay

Let all who forsake you be put to shame;
their injustices and their sins with which they have
let those who have turned away be recorded
polluted my land with the carcasses of their abom-
on the earth,
inations and with their lawless acts, by which they
because they have forsaken the fountain
erred against my inheritance.
of life, the Lord.

19

O Lord, my strength and my help

14

Heal me, O Lord, and I shall be healed;
and my refuge in a day of troubles,
save me, and I shall be saved,

to you shall nations come
because you are my boast.

from the end of the earth and say:

15

Behold, it is they that say to me,
How have our fathers acquired false idols,
“Where is the word of the Lord?
and there is no profit in them!

Let it come!”

20

Will a person make for himself gods?

16

But I have not tired of following after you,
But these are no gods!
and man’s day I have not desired;
you understand;

21 “Therefore, behold, I will make clear

to

what came from my lips is before you.

them at this time my hand and make known to 17

Do not become an alienation to me

them my power, and they shall know that my

when you spare me in an evil day.

name is the Lord.”

18

Let my persecutors be shamed,

and may I not be shamed;

may they be terrified,

17 5Cursedisthepersonwhohashishopein

a human

and may I not be terrified;

and will steady the flesh of his arm on

bring on them an evil day;

him,

smash them with a double fracture!

and his heart will stand away from the

Lord.

19 This is what the Lord says: Go, and stand in

6

And he shall be like a wild tamarisk in the

the gates of the sons of your people, by them by

wilderness;

which kings of Iouda enter and by them by which

he shall not see when good things

they go out and in all the gates of Ierousalem,

come.

20 and you will say to them: Hear a word of the

And he shall encamp by the seaside, in a

Lord, you kings of Iudah, and all Judea and all Jerusalem, who enter by these gates. 21 This is what the Lord says: Watch your souls, and do not bear burdens on the day of the sabbaths, and do not go

7

And blessed is the person who trusts in the Lord, who enters by the gates of Jerusalem. 22 And do not carry burdens out of your houses on the day of the sabbaths, and the Lord shall be his hope. 23 And you shall not do any work; keep the day holy, as I commanded your fathers. 24 Lacking in Gk bl.e. *emotions* cOr *holy precinct*

Jeremiah 17-19

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of the sabbaths holy, as I commanded your fathers. which Virgin Israel did exceedingly?

(23) And they did not hear and did not incline their

14

Surely, breasts will not fail from a rock,
ear, 23 and they stiffened their neck more than their
or snow from the Lebanon?

fathers so as not to hear me and not to receive in-

Surely water violently carried by wind

struction.

will not change course?

24 And it shall be if you hear me by hearing, 15

Because my people forgot me,

says the Lord, so as not to bring in burdens

they burned incense in vain,

through the gates of this city on the day of the sab-

and they will become weak in their ways,

baths and to keep the day of the sabbaths holy so

to tread for miles on ancient paths,

as not to do any work, 25 then there shall enter

since they have no road for travel,

through the gates of this city kings and rulers sit- 16

to render their land an annihilation

ting on the throne of David, and mounted on

and a thing to be hissed at forever.

chariots and horses, they and their rulers, men of

All who pass through it will be

louda and the inhabitants of Ierousalem, and this

astonished

city shall be settled forever. 26And they shall come
and shake their head.

from the cities of Iouda and all around Ierousalem 17

I will disperse them before their enemies

and from the land of Benjamin and from the plain

like a scorching wind.

and from the mountain and from the southern

I will show them a day of their ruin.

land, bringing whole burnt offerings and sacrificial

victims and manaaa and frankincense, bringing

18 And they said, "Come, let us devise a

praise into the house of the Lord. 27And it shall be, scheme
against Ieremias—because law shall not if you do not listen
to me, to keep the day of the perish from a priest, and
counsel from an intelli-sabbaths holy, so as not to carry in
burdens and gent person, and a word from a prophet. Come,
not to enter by the gates of Ierousalem on the day and let
us strike him with the tongue, and we will of the sabbaths, I
will also kindle a fire in its gates, hear all his words."

and it shall devour the quarters of Ierousalem and

shall not be quenched.

19

Listen to me, O Lord,

and listen to the sound of my

The word that came from the Lord to

vindication!

18 Jeremias, saying: 2 "Get up, and go down to 20
Isevilarecompenseforgood

the potter's house, and there you will hear my

that together they spoke utterances

words.” 3And I went down to the potter’s house,

against my soul

and behold, he was doing a job on the stones.

and hid their punishment for me?

4And the vessel he was making failed in his hands,

Remember me when I stood before you

and again he made it into another vessel, as

to speak good on their behalf,

seemed good to him to do.

to turn away your anger from them.

5 And a word of the Lord came to me, saying: 21

Therefore give their sons over to famine,

6Shall I not have the power to do with you,

and gather them to a dagger's power;

O house of Israel, just as this potter did? Behold,

let their wives become childless and

you are in my hands like the clay of the potter. 7At

widows,

last blet meb speak with reference to a nation or

and let their men become destroyed by

with reference to a kingdom, to remove them and

death

to destroy, 8and let that nation turn from all their
and their youths become felled by dagger
evil, and I will change my mind about the evils
in battle.

that I devised to do to them. 9And at last blet meb 22

Let there be a cry in their houses!

speak in reference to a nation and in reference to a

You will bring marauders suddenly upon

kingdom to rebuild and to plant it, 10and let them

them,

do evil before me so as not to hear my voice, and I

because they undertook a plan for catching

will change my mind about the good things that I

me

had spoken to do to them. 11And now, say to the
and hid snares for me!

men of louda and to the inhabitants of lerou- 23

And you, O Lord, knew

salem: Behold, I am shaping evil against you and
all their plotting against me for death.

devising a plan against you. Let each now turn

Do not excuse their injustices,

from his evil way and make your doings more

and do not blot out their sins from your

noble.

sight.

12 And they said, "We will play the man, be-

Let their weakness be before you;

cause we will go after our own aversions, and each

in a time of your anger deal with them.

of us will do what pleases his evil heart!"

19 ThentheLordsaidtome:Go,andacquire

13

Therefore this is what the Lord says:

a fashioned earthenware jug, and you will

Do ask among nations:

bring some of the elders of the people and some of

Who has heard such horrible things

the priests, 2and you shall go out to the common

aHeb = *grain offering* bOr *I will* c*e. breast-shaped crags*

dGk schoinos = a land measure equal to ca. 11 km

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jeremias 19-20

burial ground of the sons of their children which this is what the Lord says: Behold, I am assigning is at the entry of the gate Charsitha and read there you to deportation with all your friends, and they all the words that I tell you. 3And you shall say: shall fall by their enemies' dagger, and your eyes Hear a word of the Lord, O kings of louda and shall see it. And I will give you and all louda into men of louda and inhabitants of Ierousalem and the hands of the king of Babylon, and they shall those who enter in these gates. This is what the deport them and shall cut them down with dag- Lord, the God of Israel, says: Behold, I am bringing gers. 5And I will give all the strength of this city evil upon this place so that the ears of everyone and all its toils and all the treasures of the king of who hears of it will tingle. 4Because they have for- louda into the hands of his enemies, and they saken me and have made this place foreign and of- shall

bring them into Babylon. 6And as for you fered incense in it to foreign gods whom they did and all who live in your house—you shall go in not know, they nor their fathers, and the kings of captivity, and in Babylon you shall die, and there louda have filled this place with innocent blood you shall be buried, you and all your friends, to 5and built high places of the goddess Baal to burn them to whom you have prophesied lies.

their sons with fire, which things I did not command nor intended in my heart. 6Therefore be- 7

O Lord, you have misled me,

hold, days are coming, says the Lord, and this

and I was misled;

place will no longer be called Fall and Burial

you got the upper hand

Ground of Hennom's Son, but Burial Ground of
and prevailed;

Slaughter. 7And I will slaughter the plan of Iouda
I have become a laughingstock all day
and the plan of Ierousalem in this place and will
long;

make them fall by dagger before their enemies and
I continued to be mocked,

by the hands of people who seek their souls. And I 8
because I will laugh with my bitter speech;

will give their corpses for food to the birds of the
I will call upon faithlessness and

air and to the wild animals of the earth. 8And I will
wretchedness,

make this city into an annihilation and into a hiss-
because the Lord's word has become for me

ing; everyone who passes by it will look sullen and
a reproach and a derision my whole day.

will hiss because of all its blow. 9And they shall eat 9

And I said, "I will not name the name of the

the flesh of their sons and the flesh of their daugh-

Lord

ters, and each shall eat the flesh of his fellow in the
and will no longer speak in his name.”

blockade and in the siege with which their ene-

And it became like a burning fire flaming in
mies besiege them.

my bones,

10 And you shall crush the jug in the sight of

and I became limp everywhere,

the men who go out with you 11and shall say: This

and I cannot bear up,

is what the Lord says: Thus will I crush this people 10

because I heard the blame of many gathered

and this city, as an earthen vessel is crushed, which

around,

can never be mended again. 12Thus will I do, says

“Band together, and let us band together

the Lord, to this place and to the inhabitants in it,

against him,

that this city be rendered as the one falling to ruin.

all you men, his friends!

13 And the houses of Jerusalem and the houses of

Watch his intent, whether he can be

the kings of Judah shall be like the ruinous place

misled,

of unclean things in all the houses on whose roofs

and we can prevail against him

they have burned incense to the host of the sky

and take our revenge on him.”

and poured out libations to foreign gods.

11

And the Lord is with me like a strong

14 And Jeremiah came from the Fall, there

warrior;

where the Lord had sent him to prophesy, and he

therefore they persecuted me
stood in the court of the Lord's house and said to
and were not able to consider.
all the people: 15This is what the Lord says: Be-
They were greatly shamed,
hold, I am bringing upon this city and upon its vil-
because they did not consider their
lages all the evil that I have spoken against it, be-
dishonor,
cause they have stiffened their neck so as not to
which will never be forgotten.
listen to my commandments.

12

O Lord, one who tests what is right,

one who understands kidneys and

And the priest Paschor son of Emmer—he

hearts,

20 was also appointed leader of the house of

may I see your avenging among them,

the Lord—heard Ieremias prophesying these

because to you I have revealed my

words. 2And he struck him and put him into the

defensive pleas.

sluice, which was by the gate of a house designat-

ed “the upper,” which was in the house of the 13

Sing to the Lord; praise him,

Lord. 3And Paschor brought Ieremias out of the

because he has delivered the soul of the

sluice, and Ieremias said to him, The Lord has

needy

called your name not Paschor, but Deportee, 4for
from the hand of evildoers!

aHeb = *potsherds* bl.e. *emotions*

ieremias 20-22

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14

Cursed be the day
and guide from the hand of him that
on which I was born on it!

wrongs him

The day on which my mother bore me—

anyone who has been seized

let it not be longed for!

in order that my wrath may not be kindled

15

Cursed be the person

like fire

who brought the good news to my father,

and burn, and there will be no one to

saying,

quench it.

“A male child was born to you,”

being glad.

13

Behold, I am against you, the inhabitant of

16

Let that person be like the cities

the valley of Sor,

that the Lord overthrew in anger and did

the plain, against those who say,

not repent;

“Who shall terrify us,

let him hear a cry in the morning

or who shall enter into our dwelling

and a shouting at noon,

place?”

17

because he did not kill me in the womb,

14

I will kindle a fire in itsa forest,

and my mother became my grave

and it shall devour all that is round about

and the womb one of perpetual

ita.

conception.

18

Why is it that I came forth from the womb

This is what the Lord says: Go, and de-

to see toil and sorrow,

22 scend to the house of the king of louda,

and my days continued in shame?

and you shall speak there this word, 2and you

shall say: Hear a word of the Lord, O King of louda

The word that came from the Lord to

who sits on the throne of Daid—you and your

21 Jeremias, when King Sedekias sent to him house and your people and those who enter by Paschor son of Melchias and the priest Sophonias these gates. 3This is what the Lord says: Do justice son of Maasaio, saying, 2Inquire of the Lord and righteousness, and deliver one seized from the about us, because the king of Babylon has taken a hand of one who does him wrong. And do not op-stand against us, if the Lord will do according to press, and do not act impiously against guest and all his wonderful deeds and he will withdraw from orphan and widow, and do not shed innocent us.

blood in this place, 4for if in doing you do this

3 And Jeremias said to them: Thus you shall say word, by the gates of this house shall also enter to Sedekias, king of louda: 4This is what the Lord kings who sit on the throne of Daud, and mount-says: Behold, I am turning back the weapons of ed on chariots and horses, they and their servants war with which you are fighting with them, against and their people. 5But if you will not do these the Chaldeans who have enclosed you outside the words, by myself I have sworn, says the Lord, that wall, into the midst of this city. 5And it is I who this house shall become a desolation— 6because will fight you with outstretched hand and mighty this is what the Lord says against the house of the arm, in anger and great wrath. 6And I will strike all king of louda: the inhabitants in this city, human beings and an-

You are Galaad to me,

imals, with great death, and they shall die. 7And af-

realm of Lebanon;

terwards, says the Lord, I will give Sedekias, king of

if I do not make you a wilderness,
louda, and his servants and the people left in this
cities not to be inhabited!
city from death and from famine and from the 7
And I will bring destroyers against you,
dagger into the hands of their enemies who are
a man and his ax,
seeking their souls, and they shall cut them into
and they shall cut down your choice
pieces with a dagger's edge; I will not be sparing to-

cedars

ward them, and I will not have compassion on
and cast them into the fire.

them.

8 And nations will pass through this city, and

8 And to this people you shall say: This is what they will say,
each to his fellow, "Why did the Lord the Lord says: Behold, I
have given before you the deal in this way with this great
city?" 9And they way of life and the way of death. 9He who
sits still will say, "Because they abandoned the covenant of
in this city shall die by dagger and by famine, but the Lord,
their God, and did obeisance to foreign he who goes out to
side with the Chaldeans who gods and were slaves to
them."

have closed you in shall live and his soul shall be

as booty, and he shall live, 10for I have set my face 10

Do not weep for him who is dead,

against this city for evil and not for good. It shall

nor bemoan him;

be given over into the hands of the king of Bab-

with weeping weep for the one who goes

ylon, and he shall burn it with fire.

away,

11 As for the house of the king of Iouda—hear
because he shall return no more
a word of the Lord, 12 O house of David! This is
nor see his native land—
what the Lord says:

11 for this is what the Lord says regarding Sel-
Execute judgment in the morning,
Iem son of Iosias, who was reigning in place of his
al.e. *valley*

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Ieremias 22-23

father Iosias, who went away from this place: He

24 I live, says the Lord, if King Iechonias son of

shall return there no more, 12 but in the place Iokim of
Iouda ain beinga was a signet on my where I have deported
him, there he shall die, and right hand, from there I would
tear you off 25 and he shall never see this land again.

give you into the hands of people seeking your
soul, before whose face you are afraid, into the

13

Ah, he who builds his house not with

hands of the Chaldeans. 26And I will hurl you and

righteousness

your mother who bore you into a land, there
and his upper rooms not with judgment,
where you were not born, and there you shall die.

27

he will work at his fellow's for nothing,
But to the land for which they long with their
and he will not pay him his wages.
souls, they shall not return.

14

You built for yourself a spacious house,

28

lechonias was dishonored

ventilated upper rooms fitted with
like a vessel which is without its use,

windows

which was hurled out,

and paneled with cedar

and he was cast out into a land that he

and painted with vermilion.

did not know.

15

Surely, you will not be king,

29

O land, land,

because you are irritated with Achaz your

hear a word of the Lord!

father?

30

Record this man as a banished person,

They will not eat, and they will not drink;

because none of his offspring shall grow up

it is better for you to execute judgment

to sit on the throne of David

and righteousness.

as ruler again in Judah.

16

They did not know;

they did not judge the cause for the

Ah, the shepherds who destroy and scatter

lowly

23 the sheep of their pasture! 2Therefore this
nor the cause of the needy.

is what the Lord says regarding those who shep-

Is not this so, because you do not know me?

herd my people: It is you who have scattered my
says the Lord.

sheep and have driven them away, and you have

17

Behold, are not your eyes and your heart

not visited them. Behold, I punish you for your

on nothing but your greed

evil doings. 3And it is I who will receive those re-

and on innocent blood to shed it

maining of my people from every land, there

and on wrongdoing

where I have driven them, and I will restore them

and on committing murder?

to their pasture, and they shall increase and multi-

18 Therefore this is what the Lord says regard-

ply. 4And I will raise up shepherds for them who

ing King loakim son of losias of louda:

will shepherd them, and they shall not fear any

Woe to this man!

longer or be terrified, says the Lord.

They shall not lament for him, "Ah,

5 Behold, days are coming, says the Lord, and I

brother!"

will raise up for Daudid a righteous dawn, and a

nor shall they weep for him, "Alas,

king shall reign and shall understand and shall ex-

lord!"

ecute judgment and righteousness in the land. 6In

19

With the burial of a donkey he shall be
his days loudab will be saved, and Israel will en-
buried—
camp in confidence. And this is the name by which
swept up, he will be thrown out beyond
he [the Lord] will call him: “losedek (9)among the
the gate of Ierousalem.
prophets.”

20

Go up to Lebanon, and cry out,

9

My heart was crushed;
and give forth your voice in Basan,
within me all my bones shook;
and shout to the other side of the sea,
I became like a crushed man
because all your lovers were crushed.
and like a person overcome by wine,

21

I spoke to you in your downfall,

due to the Lord

and you said, "I will not listen."

and due to the dignity of his glory,

This has been your way from your youth;

10

because due to these the land mourned,

you have not obeyed my voice.

the pastures of the wilderness were dried

22

A wind shall shepherd all your shepherds,

up.

and your lovers shall go out in captivity,

And their course became evil,

because then you will be ashamed and

and their strength not so,

disgraced

11

because priest and prophet were defiled,

because of all who would kiss you.

and in my house I have seen their

23

O inhabitant of Lebanon,

wickedness.

nesting among the cedars,

12

Therefore let their way be to them

you will groan when pangs come upon

like slipperiness in thick darkness,

you,

and they shall be tripped up and fall in

pains as of one giving birth!

itc;

aPossibly *when born b loudas* = Zi cl.e. *way*

jeremias 23-24

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for I will bring evil upon them

fill the sky and the earth? says the Lord. 25I have
in the year of their visiting.

heard what the prophets are saying who prophesy

13

And in the prophets of Samaria

lies in my name, saying, "I have dreamed a

I saw lawless deeds:

dream!" 26How long shall there be lies in the heart

they prophesied by the goddess Baal

of the prophets who prophesy, when in fact they

and led my people Israel astray.

prophesy the will of their own heart, 27those who

14

And in the prophets of Ierousalem

plan to forget my name by their dreams which they

I have seen shocking things:

tell, each to his fellow, just as their fathers forgot

people committing adultery and walking in

my name by the goddess Baal? 28Let the prophet in

lies

whom there is the dream tell his dream, and let

and strengthening the hands of

him in whom my word is to him tell my word in

evildoers

truth. What is the chaff to the grain? 29Are not my
so that no one turns, each from his
words just like fire and like an ax that cuts a rock?
wicked way;

30Therefore, behold, I am against the prophets,
all have become like Sodoma to me,
says the Lord God, who steal my words each from
and its inhabitants just like Gomorra.

his fellow. 31Behold, I am against the prophets

15

Therefore this is what the Lord says:

who receive prophecies of tongue and slumber

“Behold, I will feed them pain

their slumber. 32Behold, I am against the prophets

and will give them bitter water to drink,

who were prophesying lying dreams, and they kept

because from the prophets of Ierousalem

telling them, and they led my people astray by

defilement went out to the whole land.”

their lies and by their errors, and it was not I that sent them, and I did not command them, and they

16 Thus says the Lord Almighty: Do not hear will not profit this people with profit.

the words of the prophets, because they are ren-

33 And if this people or a priest or a prophet

dering a vision empty. They speak from their own asks you, “What is the issue of the Lord?” you shall heart and not from the mouth of the Lord. 17They then say to them, “You are the issue, and I will say to those who reject the word of the Lord, strike you, says the Lord.” 34And as for the proph-

“There shall be peace for you,” and to all who walk et and the priest and the people who might say, by their own will, [to every one who walks by the “Issue of the Lord,” I will also punish that person error of his own heart,] they said, “No evil shall and his household. 35Thus shall you say, each to come upon you”—

his fellow and each to his brother, “What has the

Lord answered?” and “What has the Lord spoken?”

18

36

because who has stood in support of the

And “Issue of the Lord,” do not name it any

Lord

more, because "the issue" will be the word belonging to the person. 37And what has the Lord, our
and seen his word?

Who has given ear and obeyed?

God, spoken? 38Therefore, this is what the Lord

19

Behold, an earthquake from the Lord,

God says: Because you have said this phrase, "Issue

and wrath goes forth as a seismic

of the Lord," and I sent to you, saying, You shall

upheaval;

not say, "Issue of the Lord," 39therefore, behold, I

when it gathers, it will come against the

am taking you and striking you and the city that I

impious.

gave to you and your fathers. 40And I will render

20

And the anger of the Lord will no longer

upon you everlasting disgrace and everlasting dis-

turn back

honor which shall not be forgotten.

until he has executed itc

7 Therefore, behold, days are coming, says the

and until he accomplished itc

Lord, and they shall no longer say, "The Lord lives
due to the undertaking of his heart.

who brought the house of Israel up out of the land

In the last of days they will understand

of Egypt," 8but "The Lord lives who gathered all
themc.

the offspring of Israel from the land of the north

and from all the countries, there where he had

21

I was not sending the prophets,

driven them, and restored them to their land."

and they themselves kept running;

I did not speak to them,

The Lord showed me two baskets of figs

and they themselves kept prophesying.

24 placed before the shrine of the Lord, after

22

And if they had stood in support of me

King Nabouchodonosor of Babylon had taken into
and if they had heard my words,
exile from Jerusalem King Iechonias son of
they would also have turned them, my
Joakim of Judah and the rulers and the artisans
people,
and the prisoners and the wealthy and had
from their evil doings.

brought them to Babylon. 2The one basket had
very good figs, like first-ripe figs, and the other bas-

23 I am a god nearby, says the Lord, and not a ket had very
bad figs, which could not be eaten be-god far off. 24If
someone shall be hidden in secret cause of their badness.
3And the Lord said to me, places, is it not I that shall also
see him? Do I not

“What do you see, Jeremiah?” And I said, “Figs, the

aPossibly *earthquake and hurricane* bl.e. *wrath* cAntecedent
unclear.

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Jeremiah 24-26

good ones very good and the bad ones very bad, that land
all my words that I have spoken against which will not be
eaten because of their badness.”

it, everything written in this book.

4 And a word of the Lord came to me, saying:

5 This is what the Lord, the God of Israel, says: Like

14(49.34) What Ieremias prophesied against

these good figs, so I will regard those exiled from the nations of Ailam.

louda, whom I have sent away from this place to

15(35) This is what the Lord says: Let the bow

the land of the Chaldeans, for good. 6 And I will fix of Ailam be crushed, mainstay of their dominance.

my eyes upon them for good, and I will restore 16(36) And I will bring upon Ailam four winds from them to this land. And I will rebuild them and the four quarters of the sky, and I will scatter them never tear down, and I will plant them and never in all these winds, and there shall not be a nation pluck up. 7 And I will give them a heart that they to which it shall not come there—those driven may know me, that I am the Lord, and they shall from Ailam. 17(37) And I will terrify them before become a people to me, and I will become a god to their enemies who seek their soul, and I will bring them, because they shall return to me with their evil upon them, the wrath of my anger. And I will whole heart.

send my dagger after them until I have consumed

8 And as the bad figs which will not be eaten them. 18(38) And I will set my throne in Ailam and because of their badness—this is what the Lord send out from there king and nobles.

says: So will I hand over King Sedekias of Iouda

19(39) And it shall be in the last of days I will

and his nobles and the remnant of Ierousalem, return the
captivity of Ailam, says the Lord.

those left in this land and those who live in Egypt.

9And I will give them as a scattering to all the king-

(46.1)In the beginning when King Sedekias

doms of the earth and as a disgrace and as an il- 26
reigned, this word came concerning Ailam.

lustration and as a thing to be hated and as a curse

2 For Egypt, regarding the force of Pharao

in every place, there where I drove them. 10And I Nechao,
king of Egypt, who was by the river Eu-will send to them the
famine and the death and phrates at Charchamis, whom
King Nabou-the dagger until they cease from the land that I
chodonosor of Babylon struck in the fourth year of gave to
them.

King loakim of Iouda:

3

Take up weapons and shields,

The word that came to Ieremias regarding

and advance for battle!

25 all the people of Judah, in the fourth year 4
Saddled the horses;

of King Joakim son of Josiah of Judah, 2 which he
mounted up, you horsemen!

spoke to all the people of Judah and to the inhab-

And take your stations with your helmets;

inhabitants of Jerusalem, saying: 3 In the thirteenth year
throw your lances,

of King Josiah son of Amos of Judah, and until this
and put on your breastplates!

day for twenty-three years, and I spoke to you, 5

Why is it that they are terrified

being early and speaking, 4 and I would send to
and they fall back?—

you my slaves the prophets, sending them at dawn,
for their strong shall be beaten down.

but you have not listened and have not paid heed

They have fled in flight
to your ears ⁵when I was saying, “Do not turn, every-
and did not turn back, being encircled all
one from his evil way and from your evil doings,
around!
and dwell upon the land that I have given to you
says the Lord.
and your fathers from of old and forever; ⁶do not ⁶
Let not the swift flee away,
go after foreign gods to be slaves to them and to do
and let not the strong one escape;
obedience to them in order that you may not pro-
to the north, the regions by the Euphrates
voke me to anger with the works of your hands so
were powerless;
as to do you harm.” ⁷And you did not hear me.
they have fallen.
⁸ Therefore this is what the Lord says: Because
you have not believed my words, ⁹behold, I am ⁷

Who is this that will rise up like a river,
sending for and I will take a paternal family from
and like rivers surge with water?
the north, and I will bring them against this land 8
Waters of Egypt will rise up like a river,
and against its inhabitants and against all nations
and itb said, I will rise up and cover land
around it, and I will utterly devastate them and
and destroy inhabitants in it.
render them into an annihilation and into a hiss- 9
Mount on the horses;
ing and into an everlasting disgrace. 10And I will
prepare the chariots!
banish from them a sound of mirth and a sound of
Go forth, O warriors of the Ethiopians
gladness, a voice of bridegroom and a voice of
and Libyans armed with weapons,
bride, a fragrance of perfume and light of a lamp.
and grasp, O Lydians; draw the bow.
11And the whole land shall become an annihila-

tion, and they shall be slaves amongst the nations 10

And that day belongs to the Lord, our

seventy years. 12And when seventy years are com-

God,

pleted, I will punish that nation, and I will make

a day of vengeance,

them an everlasting waste. 13And I will bring upon

to take vengeance on his enemies.

aOm = Zi bl.e. *waters or river*

ieremias 26-27(50)

903

And a dagger of the Lord shall devour and

like people felling trees.

be sated

23

They shall cut down her forest,
and be drunk with their blood,
says the Lord,
because therea is a sacrifice for the Lord
because there shall be nothing like itf,
from the land of the north by the river
because itf is more numerous than
Euphrates.

grasshoppers,

11

Go up, O Galaad, and take pine resin
and they are without number.
to the virgin daughter of Egypt!

24

The daughter of Egypt was put to shame;
In vain you have multiplied your
she was handed over into the hands of a

medicines;

people from the north.

there is no help for you.

12

Nations have heard your voice,

25

Behold, I am avenging Amon, her son,

and the earth was filled with your cry,

on Pharaoh and on those who trust in

because warrior was weak against warrior;

him.

both have fallen together.

27

But as for you, have no fear, my slave

Jacob,

13 What the Lord spoke by the hand of

nor be terrified, O Israel;

Jeremiah that the king of Babylon would come to

for behold, I am saving you from far away

smite the land of Egypt:

and your offspring from the land of their

14

Declare in Magdolos, and proclaim in
captivity.

Memphis;

And Iakob shall return and have quiet and

Say, "Set up, and be ready,

sleep,

because a dagger devoured your yewb."

and there shall be no one to cause him

15

Why has Apis fled?

difficulty.

Your [choice] bull calf did not remain,

28

Have no fear, my servant Iakob,

because the Lord paralyzed him.

says the Lord,

16

And your multitude was weak and fell,

because I am with you,
and each kept saying to his fellow,
because I will make an end among every
“Let us rise up and return to our own
nation,

people

among people to whom I have banished

and to our fatherland,

you there,

because of the Greek dagger.”

but I will not make you to fail!

17

Call the name of Pharaoh Nechao, king of

And I will discipline you in just measure,

Egypt,

and when I deem innocent, I will not

Saon-esbi-emoedc.

deem you innocent.

18

I live, says the Lord God,

(50.1)A word of the Lord, which he spoke

because hed shall come

27 regarding Babylon.

like Itabyrione among the mountains

2

Declare among the nations, and make
and like Carmel by the sea.

heard,

19

Make for yourself implements for going into
and do not conceal; say:

exile,

Babylon has been taken;

resident daughter of Egypt,

[Bel] the undaunted was put to shame;

because Memphis shall become an
the gentle [Marodach was undone],
annihilation,

3 because from the north a nation has come up
and it shall be burned, because there are
against her; he shall make her land an annihila-
no inhabitants in it.

tion, and there shall be no one to live in it, from
human being even to animal.

20

A beautified heifer is Egypt—

a fragment from the north came upon

4 In those days and in that time the sons of Is-
her.

rael shall come, they and the sons of louda togeth-

21

And her mercenaries in her
er; they shall come walking and weeping as they
are like grain-fed calves,
seek the Lord, their God. 5They shall ask the way
for they too have turned and fled together;
to Sion, for here they will set their face, and they
they did not stand,
shall come and flee for refuge to the Lord God, for
because a day of ruin has come upon them,
an everlasting covenant will not be forgotten.
and a time for their punishment.

6 My people have become lost sheep; their

22

A sound like of a hissing snake,
shepherds expelled them; they have misled them to
because they will travel in sand,
the mountains; from mountain to hill they went;
and they will come against her with axes,
they have forgotten their fold. 7All who would find

aOr *it* bPossibly *holm oak* cHeb = *braggart who missed his chance* dl.e. *Nabouchodonosor?* el.e. *Mt. Tabor* fl.e. *forest*

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them would devour them; their enemies said, "Let sins of louda, also they shall not be found, because us not release them, because they have sinned I will be merciful to those that have remained in against the Lord. A pasture of righteousness atthey the land, says the Lord.

area for the one who gathered their fathers."

21

Go up bitterly against her

8 Become a stranger from the midst of Babylon

and against the inhabitants in her;

and from the land of the Chaldeans, and go out,

take vengeance, O dagger, and annihilate,

and become like dragons before sheep, 9because

says the Lord,

behold, I am stirring up against Babylon gather-

and act according to all that I am

ings of nations from the land of the north, and

commanding you.

they shall array themselves against her; from there 22

A noise of battle and great destruction

she shall be taken, as an arrow of a skilled warrior

is in the land of the Chaldeans!

will not return empty. 10Chaldea shall be for plun- 23

How was the hammer of the whole earth

der; all who plunder her shall be sated—

broken and shattered!

How has Babylon turned into

11

because you were rejoicing and boasting

an annihilation among nations!

while plundering my heritage;

24

They will attack you, and you will be taken,

for you were frisking about like heifers in

O Babylon,

pasture,

and you will not know it;

and you were butting horns like bulls;

you were discovered and seized,

12

your mother was utterly shamed,

because you withstood the Lord.

a mother for good, lastb of nations, a

25

The Lord has opened his store room

wilderness.

and brought out the implements of his

13

Because of the wrath of the Lord she shall

wrath,

not be inhabited,

because there is a task for the Lord God

and all of her shall become an

in the land of the Chaldeans.

annihilation,

26

For her times have come.

and everyone who passes through Babylon

Open her storehouses;

shall be sullen

search her like a cave, and destroy her
and whistle because of her every wound.

utterly;

14

Take up your positions against Babylon

let there be no remnant of her.

round about,

27

Dry up all her fruit,

all you that bend a bow;

and let them go down to slaughter.

shoot at her; do not be sparing with your

Woe to them, because their day has come

arrows.

and the time of their punishment!

15

And applaud exceedingly over her:

“Her hands were paralyzed;

28 A sound of people fleeing and escaping
her bulwarks have fallen,
from the land of Babylon to declare in Sion the
and her wall was razed.”

vengeance of the Lord, our God.

Because vengeance is from God,
take vengeance on her;

29 Summon many against Babylon, every one
do to her as she has done.

who bends a bow. Make a camp against her, all

16

Utterly destroy seed from Babylon,
around; let there be no one to escape. Repay her ac-
and the wielder of the sickle in time of
cording to her deeds; just as she has done, do to
harvest;

her—because she withstood the Lord, holy God of
because of the Greek dagger,

Israel. 30Therefore her young men shall fall in her
each of them shall return to his own

squares, and all her fighting men shall be thrown
people,
down, said the Lord.
and each of them shall flee to his own
land.

31

Behold, I am against you the arrogant one,
says the Lord,

17 Israel is a wandering sheep; lions drove him

because your day has come

away. The first one, king of Assur, devoured him,
and the time of your punishment.

and this later one, king of Babylon, his bones. 32

And your arrogance shall become weak and

18Therefore, this is what the Lord says: Behold, I
fall,

am taking vengeance on the king of Babylon and
and there shall not be one to raise it up,

on his land, as I took vengeance on the king of As-
and I will kindle a fire in herc forest,

sour. 19And I will restore Israel to his pasture, and
and it will devour everything around

he shall feed on Carmel and on Mount Ephraim
herc.

and in Galaad, and his soul shall be satisfied. 20In
those days and at that time they will seek the in-

33 This is what the Lord says: The sons of Isra-
justice of Israel, and there shall be none, and the

el have been oppressed, and so too the sons of

aLacking in Gk bl.e. *mother* cl.e. *Babylon*

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louda; all their captors have oppressed them, be-

(51.1)This is what the Lord says:

cause they were unwilling to send them off. 34And 28
Behold, I am stirring up a destructive he that redeems them
is strong; the Lord Almighty

scorching wind

is his name. He will judge with judgment against

against Babylon

his adversaries, that he may destroy the earth, and

and against the inhabiting Chaldeans,

for those that inhabit Babylon he will incite

2

and I will send insolent men to Babylon,

35

a dagger against the Chaldeans
and they shall treat her with insolence
and against the inhabitants of Babylon
and shall maltreat her land.

and against her nobles
Woe to Babylon on every side
and against her sages,
on the day of her trouble.

36

a dagger against her warriors—

3

Let him that bends his bow bend it,
and they shall be paralyzed—
and let him who has his armor put it on.

a dagger against their horses

Do not be sparing toward her young men,

and against their chariots,

and annihilate her entire force.

37

a dagger against their warriors

4

And they shall fall down slain in the land of
and against the mixed populace in her

the Chaldeans

midst—

and be pierced outside of her,

and they shall become like women—

5

for Israel and loudad did not become

a dagger against her treasures—

widowed

and they shall be scattered 38by her

from their God,

water,

from the Lord Almighty,

and they shall be disgraced,

because their land is full of injustice

because it is a land of carved images,

against the holy things of Israel!

and in the islands they were boasting.

6

Flee from the midst of Babylon,

39 Therefore phantoms shall live in the islands,

and save your souls, each of you!

and daughters of Sirens shall inhabit her; she shall

And do not be cast aside in her injustice,

never again be inhabited forever. 40As when God

because it is a time of vengeance on her

overturned Sodoma and Gomorra and those adja-

from the Lord;

cent to them, said the Lord, no person shall live

he is repaying repayment to her.

there, and no son of man shall sojourn there.

7

Babylon was a golden cup in the Lord's hand,

making all the earth drunken;

41

Behold, a people is coming from the

nations drank of her wine;

north,

therefore they were shaken.

and a great nation and many kings

8

And suddenly Babylon fell and was

shall be stirred from the farthest part of

shattered;

the earth,

wail for her!

42

wielding bow and hand knife;
Bring pine resin for her ruin,
ita is reckless and will show no mercy.
if perhaps she shall be healed.

The noise of them shall sound like the sea;

9

We treated Babylon,
they will ride upon horses,
but she was not healed.

equipped, like a fire for battle

Let us forsake her, and let each of us go
against you, O daughter Babylon!

away

to his own country,

43

The king of Babylon heard news of them,
because her judgment has reached skyward;
and his hands became paralyzed;
it rose up even to the stars.

affliction tightly seized him,

10

The Lord has brought forth his judgment;
pains like those of one giving birth.

come, and let us declare in Sion
the works of the Lord, our God.

44 Behold, just like a lion itb will come up
from the Jordan into Aithan—because I will quick- 11

Equip the arrows!

ly pursue them away from herc, and I will set every

Fill the quivers!

young man against her. For who is like me? And The Lord
has stirred up the spirit of the king of the who will withstand

me? And who is this shepherd Medes, because his wrath is against Babylon to de-who will stand against me? 45Therefore, hear the stroy it utterly, because it is vengeance from the plan of the Lord, which he has planned against Lord, vengeance for his shrine.

Babylon, and his purposes that he has formed 12

Raise a standard on the walls of Babylon;

against the inhabiting Chaldeans: If the lambs of

set up quivers;

the sheep be not killed, if their pasture be not an-

awaken the watch;

nihilated from them . . .—46because at the sound

prepare weapons;

of the capture of Babylon the earth shall tremble,

because he has taken in hand and the Lord

and her cry shall be heard among nations.

will do

a.l.e. *people* bPossibly *people* v. 41 cPossibly *Babylon* d
loudas = Zi

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what he spoke against the inhabitants of
that corrupts the whole earth,

Babylon,

and I will stretch out my hand against you

13

though she encamps by abundant waters

and roll you down from the rocks

and by the multitude of her treasures—

and render you like a burned-out

your end has truly come

mountain.

into your inwards,

26

And they shall take no stone from you for a

14

because the Lord has sworn by his arm:

corner

For I will fill you with people like
and no stone for a foundation,
grasshoppers,
because you shall be an annihilation
and those that come down shall utter a
forever,
sound against you.
says the Lord.

15

When he was making the earth by his

27

Raise a standard on the land;
strength,
trumpet with a trumpet among nations;
when he was preparing the world by his
consecrate nations against her,
wisdom,
summon against her kingdoms of Araret,

by his understanding he stretched out the

from me also the Aschanazeans;

sky;

set up siege engines against her;

16

he made the sound of water a voice in the

mount up against her cavalry like a

sky,

multitude of grasshoppers.

and he brought up clouds from the end

28

Consecrate nations against her,

of the earth.

the king of the Medes and of the whole

Lightnings he made into rain
earth,
and brought out light from his store
his leading men and all his generals.
rooms.

29

The land shook and toiled,

17

Every person became vain, aapart froma
for the Lord's purpose against Babylon
knowledge;
stood,
every goldsmith was put to shame by his
to make the land of Babylon an
carved images;

annihilation

because theyb cast lies,
and that she would not be inhabited.
there is no breath in them.

30

Babylon's warrior gave up fighting;

18

Worthless they are, works to be ridiculed;
they will sit there under siege;
at the time of their visiting they shall
their dominance was broken;
perish.

they became like women;

19

Such a portion is not lakob's,
her quarters were set on fire;
because he who formed all things,
her bars were crushed.
he is his inheritance;

31

A pursuer will pursue to meet a pursuer,
the Lord is his name.

and a reporter to meet a reporter,
to report to the king of Babylon

20

It is you who scatter for me implements of
that his city has been taken:

war,

32

at the end of his fords they were seized,

and in you I will scatter nations,

and their communities were burnt with

and fromc you I will destroy kings,

fire,

21

and in you I will scatter a horse and its rider,

and his fighting men are coming out,

22(21b) and in you I will scatter chariots and their

33

for this is what the Lord says:

charioteers,

Houses of the king of Babylon will be

and in you I will scatter young man and girl,

threshed

and in you I will scatter man and woman,

like a threshing floor in season;

23

and in you I will scatter a shepherd and his

yet a little while

flock,

and her harvest time will come.

and in you I will scatter a farmer and his

husbandry,

34

“King Nabouchodonosor of Babylon has

and in you I will scatter leaders and

devoured me;

generals.

he has apportioned me;

he has seized me, a slim vessel;

24 And I will repay to Babylon and all the in-

he has swallowed me like a dragon;

habiting Chaldeans all their wrongs that they have

he has filled his belly with my delicacies.

done against Sion before your very eyes, says the 35

My hardships and my miseries drove me

Lord.

into Babylon,”

resident Sion shall say.

25

Behold, I am against you, the corrupted

“And my blood bed on the residing

mountain

Chaldeans,"

al.e. without bl.e. goldsmiths cl.e. in consequence of
dLacking in Gk

jeremias 28(51)-29(47)

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54

Jerusalem shall say.

A sound of a cry in Babylon!

36

Therefore this is what the Lord says:

And a great crashing in the land of the

Behold, I am judging your adversary

Chaldeans,

and will take vengeance for you.

55

because the Lord utterly destroyed Babylon

And I will make desolate her sea

and ruined her great voice roaring like

and make her fountain dry,

many waters;

37

and Babylon shall become an annihilation

he gave her voice to destruction,

and shall not be inhabited.

56

because distress has come against Babylon;

her warriors were taken;

38

As well, like lions they were aroused,

their bow has been terrified,

and like lions' whelps.

for a god is repaying them.

39

When they are hot I will give them drink

57

The Lord repays repayment to her,

and make them drunk in order that they

(57) and he will make drunk with drunkenness

be stupefied

her leaders and her sages and her

and sleep a perpetual sleep and never

generals,

wake,

says the King; Lord Almighty is his name.

says the Lord.

40

I will bring them down like lambs to

58

This is what the Lord says:

slaughter

Babylon's wall was made broad;

and like rams with kids.

in being leveled it shall be leveled,

and her high gates

41

How she was taken,

shall be set on fire.

and the boast of the whole earth taken

And peoples will not exhaust themselves for

prey!

nothing,

How Babylon has become
and nations shall fail in rule.
an annihilation among the nations!

42

The sea has come up to Babylon

59 The word that the Lord commanded
by the sound of its waves,

Ieremias the prophet to speak to Saraias son of Ne-
and she has been covered up.

riasis son of Maasaias, when he was going with King

43

Her cities have become

Sedekias of Iouda to Babylon, in the fourth year of
a waterless land and untrodden;

his reign. And Saraias was ruler of gifts. 60And

no one will live in her,

Ieremias wrote in one book all the evils that would
nor will a son of man lodge in her.

come on Babylon, all these words that have been

44

I will take vengeance on Babylon

written regarding Babylon. 61And Ieremias said to

and bring out from her mouth what she

Saraias: "When you come to Babylon, also see and
has swallowed.

read all these words, 62and you will say, 'O Lord,

And the nations shall no longer gather to

O Lord, it was you who spoke against this place to
her.

destroy it utterly and so that neither human nor

49

And in Babylon slain of all the earth will
animal inhabitants be in it, because it shall be an
fall.

annihilation forever.’ 63And it shall be when you
finish reading this book, you will then tie a stone

50

Since you are survivors of the land,
to it and throw it into the middle of the Euphrates,

64

go, and do not stop!

and you will say, ‘Thus shall Babylon sink, and it

You afar off, remember the Lord,

shall rise up no more before the Chaldeans whom

and let Ierousalem come up into your

I am bringing on her.’ “

heart:

51

We were put to shame, because we have

(47.1)Regarding the allophytes.

heard our insult;

29

dishonor has covered our face;

(2)

This is what the Lord says:

aliens have entered into our holy places,

2

Behold, waters are rising from the north
into the Lord's house.

and shall become a wadi overflowing
and shall overflow a land and all that fills it,

52

Therefore behold, days are coming, says the
a city and those who live in it.

Lord,

And humans shall cry out,
and I will take vengeance on her carved
and all the inhabitants of the land shall
images,
shout.

and in all her land wounded shall fall,

3

At the noise of his onslaught, at the hoofs of

53

because, if Babylon should mount up like

his horses

the sky,

and at the commotion of his chariots, the

and because, if she should fortify the

noise of his wheels,

height of her strength,

fathers did not turn back for their sons,

from me those who destroy utterly will

because of the feebleness of their hands,

come upon her,

4

in the day that is coming

says the Lord.

to destroy all the allophyles,

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ieremias 29(47)-30(49)

and I will annihilate Tyre and Sidon

Because like an eagle he set his nest high,

and all those that remain for their help,

from there I will bring you down.

because the Lord will utterly destroy

18(17) Idumea shall become untrodden;

those remaining in the islands.

everyone who passes by will hiss at her. 19(18)Just

5

Baldness has come upon Gaza;

as Sodoma was overthrown, and Gomorra and her

Ascalon was cast away,

resident-alien towns, said the Lord Almighty, no

and the remaining Enakim.

person shall ever set down there, and no son of

6

How long will you cut, you dagger of the

man shall dwell there. 20(19)Behold, just like a lion

Lord?

ite will come up from the midst of the Jordan to a

How long until you will be quiet?

place of Aithan—because I will quickly pursue

Restore yourself to your scabbard;

them away from her. Appoint over her the young
rest, and be lifted up!

men—because who is like me? And who can with-

7

How shall it be quiet?

stand me? And who is this shepherd who will

And the Lord has ordered ita

stand against me? 21(20)Therefore, hear the Lord's

against Ascalon and against the seashores,

plan, which he planned against Idumea, and his

against those remaining,

purpose, which he purposed against the inhabi-

that ita be aroused.

tants of Thaiman: If the least of the sheep be not

swept away, if their lodging be not made untrod-

8(49.7)

For Idumea.

den to her!—22(21)because at the sound of their

fall the earth feared, and a cry was heard at the sea

This is what the Lord says:

of Souda. 23(22)Behold, just like an eagle, he will
There is no longer wisdom in Thaiman;
see and extend the wings over her strongholds!
counsel has perished from the prudent;
And the heart of the strong of Idumea in that day
their wisdom is vanishing;
shall be like the heart of a woman in labor.

9(8)

their face was misled.

Sink deep into sitting,
you that live in Dedan,

30 (49.1)ForthesonsofAmmon.

because he did difficult things.

Thus did the Lord say:

I brought them upon him at the time

Surely, there are no sons in Israel,

when I visited upon him,

or have they none to succeed?

10(9) because grape gatherers came,

Why did Melchol take Galaad,

who shall not leave for you things
and shall their people settle in their
gleaned.

towns?

As thieves by night they shall place their

2

Therefore behold, days are coming,
hand.

quoth the Lord,

11(10) Because I have ravaged Esau,

I will make heard the tumult of battles

I have uncovered their hiding places;

against Rabbath;

they will not be able to hide;

they shall become untrodden and a

his brother's and his neighbor's rewards

destruction,

perished,

and her altars shall be burned down

and it is not possible 12(11)for your orphan

with fire,

to be left in order to live,

and Israel shall succeed his rule.

and widows trust in me—

13(12) because this is what the Lord says: They 3

Shout, O Hesebon, because Gai perished!

who were not accustomed to drink the cup drank,

Cry out, O daughters of Rabbath!

and you, though being deemed innocent, shall not

Put on sackcloth,

be declared innocent, 14(13)because by myself I

and lament,

have sworn, says the Lord, that you shall become,

because Melchol shall go in exile,

in herc midst, untrodden and an object of reproach

his priests and his rulers together.

and of cursing and all her towns shall be desolate 4

Why will you rejoice in the plains,

forever.

O daughter of disgrace

15(14) I have heard a tidings from the Lord,
who trusted in her treasures, who said,
and he sent messengers to nations:

“Who will enter against me?”

“Gather yourselves together and come

5

Behold, I am bringing fear upon you,

against her;

said the Lord,

rise up for battle!”

from all your surrounding area,

16(15) I rendered you small among nations,

and you will be scattered,

despised among humankind.

each headlong, and there shall be no one to

17(16)

Your sporting laid hands on you;

gather.

recklessness of your heart broke up holes in
rocks;

6(28) For Kedar, the queen of the court, whom
it seized strength of a high hill.

King Nabouchodonosor of Babylon struck.

a.l.e. *dagger* bLacking in Gk cPerhaps *Idumea*? d.l.e. *Idumea*
eReferent unclear f.l.e. *by inheritance* gGk = bômos

jeremias 30(49)-31(48)

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Thus did the Lord say:

“We cut her off from being a nation!”

Rise up, and advance against Kedar,

She shall stop with a stop;

and strike the sons of Kedem!

a dagger shall go after you,

7(29) They shall take their tents and their sheep;

3

because a voice of people that cry from

their clothes and all their implements

Horonaim,

and their camels they shall take for

“Desolation and a great fracture!”

themselves.

4

“Moab was crushed!” announce to Zogora.

And summon destruction against them all

5

Because Halaoth was filled by weeping,

around!

he will go up weeping by way of

8(30) Flee very much; sink deep into sitting,

Horonaim;

you seated in the court,

a cry of fracture you have heard.

because the king of Babylon

6

Flee, and save your souls,

has planned a plan against you

and you shall be like a wild ass in a

and formed a purpose against you.

wilderness!

9(31) Rise up, and advance against a nation at

7

Seeing that you trusted in your strongholds,

ease,

you also shall be seized.

that sits in respite;

And Chamos shall go out in exile,

they have no doors, no bolt pins; [no bars]

his priests and his rulers together.

they lodge alone.

8

And destruction shall come upon every

10(32) And their camels shall become plunder,
city;
and the multitude of their cattle,
it shall not be saved.
destruction.

And the valley shall perish,
And with every wind I will winnow them,
and the plain shall be destroyed utterly,
when they have been sheared before
as the Lord has said.

them.

I will bring their rout from their every side,

9

Give signs to Moab,
said the Lord.

because she will be kindled with

11(33) And the court shall become a haunt of
kindling,

sparrows

and all her cities shall become untrodden;

and untrodden forever;

from where will she get an inhabitant?

no person shall ever sit down there,

and no son of an earthborn shall settle

10 Accursed is the one who is doing the work of
there.

the Lord carelessly by keeping back his dagger
from bloodshed.

12(23)For Damascus.

11

Moab was at rest from childhood

Hemath and Arphad were put to shame,

and trusted in his glory;

because they have heard bad tidings;

he did not pour from vessel to vessel,

they were astonished; they were angered;

and he was not going into exile;

they will not be able to rest.

therefore his flavor remained in him, and

13(24)Damascus has become undone; she turned

his aroma did not leave.

to flight;

12 Therefore behold, days are coming, quoth

trembling seized her.

the Lord, and I shall send to him people that devi-

14(25)How did she not forsake a praiseworthy city,

ate, and they will make him deviate, and they shall

a village which I loved?

pulverize his vessels and break up his mixtures.

15(26)Therefore young men shall fall in your

13And Moab shall be ashamed of Chamos, as the

squares,

house of Israel was ashamed of Baithel, when they

and all your warrior men shall fall,

had confidence in them.

quoth the Lord.

16(27)And I will burn a fire at Damascus' wall,

14

How will you say, “We are strong
and it shall devour the quarters of the
and a strong person in warfare”?
son of Hader.

15

Moab perished;
his city and his choice young men went
down to slaughter.

31 (48.1) For Moab.

16

Moab’s day is near to come,
Thus did the Lord say:
and his wickedness, very swiftly.
Woe for Nabau, because hea perished!

17

Stir for him, all you round about him
Kariathaim was taken;
and all who know his name;
Hamasagab was put to shame, and Hatath.

say, "How has a renowned staff broken to

2

Healing of Moab is no more;

pieces,

in Hesebon they planned evil against her:

a rod of magnificence!"

aOr *it*

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ieremias 31(48)-32(25)

18

Come down from glory,

Horonaim and Agela Salasia, because even the

and sit on moist ground;

water of Nebrim shall become something burnt.

35

seated she is being destroyed,

And I will destroy Moab, quoth the Lord, since

because Moab has perished;

he ascends upon an altard and offers incense to his

he that ruins your stronghold came up

gods. 36Therefore my heart will erumbleb for
against you.

Moabe as pipes will rumble; my heart will rumble

19

Stand by the road, and watch,

like a pipe for the people of Kir Hadas. Therefore,
youa that sit in Aroer!

what one gained perished [from a person].

And ask him that flees and escapes,

37 They will have every head in every place

and say, "What has happened?"

shaved, and every beard shall be shaved, and all

20

Moab was put to shame, because he was

hands shall beat, and sackcloth on every loin, 38even
broken to pieces;

on all the housetops of Moab and in her squares, be-
wail, and cry!

cause I have crushed her, quoth the Lord, like a con-

Tell it in Arnon

tainer for which no one has any use. 39How Hatat
that Moab has perished.

shouted! How Moab turned her back! Moab was
ashamed and became a laughingstock and an object

21 And judgment is coming to the land of of indignation to
all those about her—

Misor, upon Chelon and upon Rephas and upon 40
because thus did the Lord say:

Mophaath 22and upon Daibon and upon Nabau 41
Hakkarioth was seized,

and upon the house of Deblathaim 23and upon
and the strongholds were also seized.

Kariathaim and upon the house of Gamol and 42

And Moab shall be destroyed from being a

upon the house of Maon 24and upon Karioth and
crowd,

upon Bosor and upon all the cities of Moab, those
because he was magnified against the

far and those near. 25Moab's horn was cut off, and

Lord.

his effort was crushed.

43

Trap and fear and pit are upon you,

26 Make him drunk, because he was magnified

you seated one of Moab!

against the Lord, and Moab shall clap with his 44

He who flees from before fear

hand, and he too shall become a laughingstock.

shall fall into the pit,

27And if not, was Israel a jest for you? If he was

and he who climbs out of the pit

found among your thefts, bis itb because you kept

shall be caught in the trap,

fighting him?

because I will bring these things upon Moab

in the year of their visiting.

28

The inhabitants of Moab left the cities

and lived among rocks;

(25.15) Thus did the Lord, the God of Israel,
they became like doves that nest among rocks
32 say: Take from my hand the cup of this un-
at the mouth of a gorge.

mixed wine, and you shall make all the nations, to
29

I heard of Moab's insolence;
them to whom I send you, drink, 2(16) and they are
he was very insolent in his insolence and
vomiting and will go out of their minds before the
his arrogance.

dagger that I am sending among them.

And his heart was lifted up.

3(17) And I took the cup from the Lord's hand

30

But I knew his works.

and made the nations, to whom the Lord sent me

It was not enough for him;

to them, drink: 4(18) Jerusalem and the cities of

he did not do thus.

louda and its kings and its rulers, to make them a

31

Therefore wail for Moab on all sides;

desolation and something untrodden and a hiss-

shout to the men of Kir Hadas, of

ing 5(19)and Pharao king of Egypt and his servants

drought.

and his nobles 6(20)and all his people and all the

32

As with the weeping for lazer I will weep for

mixed peoples and all the kings of the allophyles,

you,

Ascalon and Gaza and Akkaron and the remnant

O vine of Sebema!

of Azotus 7(21)and Idumea and Moabitis and the

Your branches crossed over the sea;

sons of Ammon 8(22)and the kings of Tyre and the

cities reached lazer;

kings of Sidon and the kings who are across the sea

upon your summer fruit, upon your grape

9(23)and Dedan and Thaiman and Ros and every

gatherers

one shaven on his face 10(24)and all the mixed
destruction has fallen.

peoples that lodge in the wilderness 11(25)and all
33

Joy and gladness were swept away

the kings of Ailam and all the kings of the Persians
from the land of Moabitis,

12(26)and all the kings from the east wind, those far
and wine was in your vats;

and those near, each with his brother, and all the
they did not tread in the early morning;

kingdoms that are on the surface of the earth.

“aided”c “aided”c, [they did] not “aided”c

13(27) And you shall say to them, Thus did the
Lord Almighty say: Drink, and get drunk, and

34 From a cry of Hesebon as far as Eleale, their
vomit, and you will fall and rise no more from be-
cities gave forth their voice, from Zogor as far as

fore the dagger that I am sending among you.

aGk = fem sg bLacking in Gk cHeb = *shouting* dGk = bômos
eGk uncertain

ieremias 32(25)-33(26)

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14(28) And it will be if they refuse to accept the 3Perhaps they will hear and will turn each from his cup from your hand so as to drink, and you shall evil way, and I will cease from the evils that I am say: Thus did the Lord say: In drinking you shall planning to do to them on account of their evil do-drink, 15(29)because I am beginning to bring evil ings. 4And you shall say: Thus did the Lord say: If on a city that my name is called on it, and you will you do not hear me, to walk in my precepts that I not be cleansed with cleansing, because I am sum- have given before you, 5to heed the words of my moning a dagger against those settled on the earth. servants the prophets whom I send to you early in 16(30) And you shall prophesy against them the morning, and I sent and you did not heed me, these words, and you will say: 6I will also give over this house like Selo, and I will

The Lord will give an oracle from on high;

give over the city as a curse, to all the nations of the

from his holy place give forth his voice;

entire earth.

he will give a word as an oracle over his

7 And the priests and the pseudo-prophets and

place,

all the people heard Ieremias speaking these words

and they will answer, “aided”a, like those

in the house of the Lord. 8And it happened when

that reap,

Ieremias had stopped speaking all that the Lord

and destruction has come on the

had instructed him to speak to all the people, then

inhabitants of the earth,

the priests and the pseudo-prophets and all the

17(31) on a part of the earth,

people laid hold of him, saying, “You shall die by

because the Lord has an indictment

death! 9Whatever did you prophesy in the name of

against the nations;

the Lord, saying, ‘This house shall be like Selo, and

he is entering into judgment with all flesh,

this city shall be made desolate of inhabitants’?”

and the impious will be given over to a

And all the people assembled against Ieremias in

dagger,

the house of the Lord.

says the Lord.

10 And louda's rulers heard this matter, and they came up from the king's house to the house

18(32) Thus did the Lord say:

of the Lord and took their seat in the entry of the

Behold, evil is coming

new gate of the house of the Lord. 11 And the

from nation to nation,

priests and the pseudo-prophets said to the rulers

and a great tempest is issuing

and to all the people, "A sentence of death on this

from the farthest part of the earth!

person, because he has prophesied against this

19(33) And there shall be slain by the Lord on city, as you have heard with your own ears."

the day of the Lord from one part of the earth even

12 And Ieremias spoke to the rulers and to all

to another part of the earth. They shall not be in- the people, saying, "The Lord sent me to prophesy terred; they

shall become dung on the surface of against this house and this city all the words you the ground.

have heard. 13And now make your ways and your

20(34) Shout, you shepherds, and cry out,

deeds better, and obey the voice of the Lord, and

and beat yourselves, you rams of the

the Lord will cease from the evils that he has spo-

sheep,

ken against you. 14And behold, I am in your

because your days for slaughter have been

hands. Do with me as seems advantageous and as

fulfilled,

is better to you. 15Only, in knowing you will know

and you shall fall like the choice rams.

that, if you kill me, you are bringing innocent

21(35) And flight shall perish from the shepherds,

blood upon yourselves and upon this city and

and deliverance from the rams of the

upon its inhabitants in it, because in truth the Lord

sheep.

has sent me to you to speak all these words in your

22(36)A sound of a cry of the shepherds

ears.”

and a shouting of the rams of the

16 And the rulers and all the people said to the

sheep,

priests and to the pseudo-prophets, “There is no

because the Lord despoiled their fatted

sentence of death on this person, because he has

animals!

spoken to us in the name of the Lord, our God.”

23(37)

17

And the lodgings of peace will cease

And men of the elders of the land arose and said

from before the wrath of my anger.

to the entire gathering of the people, 18“There was

24(38)Like a lion he has left his lodging,

Michaias the Morasthite in the days of King

because their land became untrodden

Hezekias of Iouda, and he said to all the people of
from before the great dagger.

Iouda: 'Thus did the Lord say,

Sion shall be plowed like a field;

(26.1) At the beginning of King Ioakim son

and Ierousalem shall become untrodden,

and the mountain of the house a forest

33 of Iosias, this word came from the Lord:

2 Thus did the Lord say: Stand in the court of the
grove.'

19

Lord's house, and you will give an oracle to all the

Surely, when killing, Hezekias and all Iouda did

Judeans that come to do obeisance in the house of not kill
him? Was it not that they feared the Lord the Lord all the
words, which I instructed you to and that they entreated the
face of the Lord, and give them as an oracle; do not hold
back a thing.

the Lord ceased from the evils that he had spoken

aHeb = *shouting*

jeremias 33(26)-36(29)

against them? And we did great evils against our 14(17)I did not send them. 15(18)If they are proph-souls!"

ets and if there is a word of the Lord in them, let

20 There was a person prophesying in the them counter me, 16(19)because thus did the Lord name of the Lord, Ourias son of Samaias from say: Even some of the remaining vessels, Kariathiarim, and he prophesied concerning this 17(20)which the king of Babylon did not take when land according to all the words of Ieremias. 21And he exiled lechonias from Ierousalem, 18(22)shall King loakim and all the rulers heard all his words, enter into Babylon, says the Lord.

and they were seeking to kill him, and Ourias

heard of it and entered into Egypt. 22And the king

(28.1)And it happened in the fourth year of

sent men to Egypt, 23and they brought him from 35 King Sedekias of Iouda, in the fifth month there and led him to the king, and he struck him that the pseudo-prophet Hananias son of Azor, with a dagger and threw him into the burial place from Gabaon, said to me in the house of the Lord, of the sons of his people.

in the sight of the priests and all the people, saying,

24 In any case, the hand of Achikam son of 2"Thus did the Lord say: I have crushed the yoke of Saphan was with Ieremias so as not to hand him the king of Babylon. 3Yet two

years of days and I over into the hands of the people to kill him.

will bring back to this place the vessels of the

Lord's house 4and Iechonias and the exile of

(27.2)Thus did the Lord say: Make bonds

louda, because I will crush the yoke of the king of

34 andcollars,andputthemaroundyour Babylon.”

neck. 2(3)And you will send them to the king of Id-

5 And Ieremias said to Hananias in the sight of

umea and to the king of Moab and to the king of all the people and in the sight of the priests who the sons of Ammon and to the king of Tyre and to stood in the house of the Lord, 6and Ieremias said, the king of Sidon by the hands of their envoys who “Truly, thus may the Lord do; may the Lord estab-are coming to meet them in Ierousalem, to King lish the word which you prophesy, to bring back to Sedekias of louda. 3(4)And you will instruct them this place from Babylon the vessels of the house of to say to their masters: Thus did the Lord, the God the Lord and all the exile. 7In any case, hear a word of Israel say: Thus you shall say to your masters: of the Lord that I speak in your ears and in the ears 4(5)Because it is I who by my great strength and my of all the people. 8The prophets who preceded me

lofty effort have made the earth, I will also give it and preceded youc from ancient times also proph-to whom it may seem good in my eyes, 5(6)I have esied with reference to much land and great king-given the earth to King Nabouchodonosor of Bab- doms for war. 9As for the prophet

who prophesied ylon to be subject to him, and the wild animals of for peace—when the matter came to pass, they the field to work for him.

would know the prophet, him whom the Lord had

6(8) And the nation and the kingdom, as many sent in faithfulness.”

as do not put their neck under the yoke of the king

10 And Hananias in the sight of all the people

of Babylon, I will visit them with dagger and with took the collars from the neck of Ieremias and famine, said the Lord, until they fail in his hand. crushed them. 11And Hananias said in the sight of 7(9)And you, do not keep heeding your pseudo-the people, saying, “Thus did the Lord say: Thus I

prophets and your diviners and your dreamers and will crush the yoke of the king of Babylon from the your soothsayers and your sorcerers, when they necks of all the nations.” And Ieremias went on his say, “You shall not work for the king of Babylon,” way.

8(10)because they are prophesying lies to you so as

12 And a word of the Lord came to Ieremias

to distance you far from your land. 9(11)And the na- after Hananias had crushed the collars from his tion that brings its neck under the yoke of the king neck: 13Go, and say to Hananias, saying, Thus did of Babylon and works for him, I will also leave him the Lord say: Wooden collars you have crushed, on his own land, and it will work for him and will and I will make iron collars in place of them!—

14

live in it.

because thus did the Lord say: I have put an iron

10(12) And I spoke to King Sedekias of Iouda yoke on the neck of all the nations so that they according to all these words, saying: Bring your might work for the king of Babylon. 15 And neck, and work for the king of Babylon, 11(14)be- Ieremias said to Hananias, "The Lord has not sent cause they are prophesying wrong things to you, you, and you have made this people trust wrongly.

12(15)

16

because I did not send them, quoth the Lord,

Therefore thus did the Lord say: Behold, I am

and they are prophesying wrongly in my name so sending you from off the earth. In this year you as to destroy you, and you will perish, you and will die." 17And he died in the seventh month.

your prophets who are [wrongly] prophesying lies

to you.

(29.1)And these are the words of the book,

13(16) I spoke to you and all this people and 36 which Ieremias sent from Ierousalem to the priests, saying, Thus did the Lord say: Do not the elders of the exile and to the priests and to the listen to the words of the prophets who are proph- pseudo-prophets, as a letter to the exile in

Babylon saying to you, saying, "Behold, the vessels of the
and to all the people, 2later than when King Jecho-Lord's
house are returning from Babylon," bbe- nias and the queen
and the eunuchs and every free cause they are prophesying
wrong things to you; person and prisoner and artisan had
departed

a.l.e. *his own land* bPossibly *Because they are prophesying
wrong things to you, I did not send them* cGk = pl

jeremias 36(29)-37(30)

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from Ierousalem, 3by the hand of Eleasa son of your midst
to see the good that I am going to do Saphan and Gamarias
son of Chelkias, whom for you.

King Sedekias of Iouda sent to the king of Babylon

in Babylon, saying: 4Thus did the Lord God of Is-

(30.1)The word that came to Ieremias from

rael say to the exile which I exiled from Ierou- 37 the Lord to
say: 2Thus did the Lord, the salem: 5Build houses, and
settle down, and plant God of Israel, say, saying: Write in a
book all the orchards, and eat their fruit, 6and take wives,
and words that I gave you as oracles, 3because, behold,
produce sons and daughters, and take wives for days are
coming, quoth the Lord, and I will bring your sons, and give
your daughters to husbands, back the exile of my people,
Israel and Iouda, said and multiply, and do not decrease,
7and seek for the Lord, and I will bring them back to the
land peace of the land into which I have exiled you that I
gave to their fathers, and they shall have do-there, and pray
to the Lord on their behalf, be- minion over it.

cause in their peace there will be peace for you—

4 And these are the words that the Lord spoke

8because thus did the Lord say: Do not let the

with reference to Israel and louda.

pseudo-prophets who are among you persuade 5

Thus did the Lord say:

you, and do not let your diviners persuade you,

A sound of fear you will hear.

and do not listen for your dreams that you dream,

Fear there is, and no peace.

9because it is wrong what they are prophesying to

6

Ask, and see if a male gave birth,

you in my name, and I did not send them—10be-

and about fear, with which they will hold

cause thus did the Lord say: When Babylon's sev-

on to loin and safety.

enty years are about to be completed, I will visit

[Why have I seen every person, and his

you, and I will establish my words upon you to

hands are on his loins?]

bring your people back to this place. 11And I will

Faces turned, they became jaundiced,

plan a plan of peace for you, and not to give you 7

because that day is great

these evils. 12And pray to me, and I will listen to

and there is none like it;

you. 13And seek me out, and you will find me, be-

it is a limited time for Iakob,

cause you will seek me with your whole heart, 8

and from this he shall be saved.

14and I will appear to you.

(8) On that day, said the Lord, I will shatter a

15 Because you have said, "The Lord appointed

yoke from off their neck, and I will burst their

prophets for us in Babylon," 21thus did the Lord bonds, and they shall no more work for foreigners.

say with reference to Achiab and with reference to 9And they shall work for the Lord, their God, and Sedekias: Behold, I am delivering them into the I will raise up David as their king for them.

hands of the king of Babylon, and he shall strike

them before your eyes. 22And from them they shall 12

Thus did the Lord say:

receive a curse in the whole exile of Iouda in Bab-

I raised up a fracture;
ylon, saying: "May the Lord make you as he made
your wound was grievous.
Sedekias and as Achiab, whom the king of Babylon 13
There is no one to judge your cause;
roasted in the fire," 23on account of the lawless-
you were doctored into pain;
ness they perpetrated in Israel, and they would
there is no benefit for you.
commit adultery with the wives of their citizens 14
All your friends have forgotten you;
and gave as oracle in my name a word that I did
they will never inquire;
not instruct them, and it is I that am witness,
because I struck you a blow of an enemy,
quoth the Lord.
firm discipline,
24 And to Samaias the Nelamite you shall say:
your sins multiplied relative to all your
25I did not send you in my name and to say to the

injustice.

priest Sophonias son of Maasaias: 26The Lord has 16

Therefore all who eat you shall be

given you as priest instead of the priest Iodae to be
consumed,

an officer in the house of the Lord over every per-

and all your enemies shall eat all their

son prophesying and every person in a frenzy, and
own flesh,

you will give him over to the lockup and to the

and those who plunder you shall become

sluice. 27And now why have you not reviled
plunder,

Ieremias of Anathoth who prophesied to you?

and all those who ravage you I will give

28Has he not for this reason sent to us in Babylon,
over to ravaging,

saying, "It is far off; build houses, and settle down, 17

because I will bring up your healing

and plant gardens, and eat their fruit"?

and I will cure you from a painful blow,

29 And Sophonias read the document in the

quoth the Lord,

ears of Ieremias. 30And a word of the Lord came to

because you were called dispersed:

Ieremias, saying: 31Send to the exile, saying, Thus

“She is our prey, because there is no one

did the Lord say with reference to Samaias the

seeking for her!”

Nelamite: Whereas Samaias has prophesied to

you, and I did not send him, and he has made you 18

Thus did the Lord say:

trust wrongly, 32therefore thus did the Lord say:

Behold, I am bringing back the exile of

Behold, I am going to visit upon Samaias and

Iakob

upon his family, and he shall not have a person in
and will have mercy on his captivity,

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Jeremias 37(30)-38(31)

and a city shall be built upon its a mound,
and you will breed a large crowd,
and the shrine will sit on its rightful site.
and they shall return here.

19

And out of them shall come singers

9

With weeping they went out,
and the sound of merry-makers.
and with consolation I will bring them
And I will make them many,
up,
and they shall not be made few.
making them lodge by channels of waters

20

And their sons shall go in as formerly,
in a straight road,
and their testimonies shall be rectified
and they shall not wander in it,
before me,
because I became a father to Israel,
and I will visit those who oppress them.
and Ephraim is my firstborn.

21

And his stronger ones shall be over them,
and his ruler shall come out from his

10

Hear a word of the Lord, O nations,
midst,
and declare it in the islands far off; say,
and I will gather them, and they shall return
“He who winnowed Israel will gather him
to me,
and will keep him, as he who feeds his

because who is this that gave his heart to
flock.”

return to me?

11

Because the Lord has redeemed Iakob,
quoth the Lord,
he has delivered him from the hand of

23

because a fierce wrath of the Lord has gone
people stronger than he.

forth;

12

And they shall come and be glad on the
a revolving wrath has gone forth;
mountain of Sion,
it will come upon the impious.

and they shall come to the good things of

24

Wrath of the Lord's anger shall not turn
the Lord,

back

to a land of grain and wine

until he has executed
and fruit and cattle and sheep,

and until he has accomplished
and their soul shall become like a fruitful
the undertaking of his heart.

tree,

In the latter days you will understand them.
and they shall hunger no more.

13

Then shall girls rejoice in a gathering of
(31.1)At that time, said the Lord, I will be-
young men,

38 come a god to the race of Israel, and they
and the old shall rejoice,
shall become a people to me.

and I will turn their mourning into joy,

2

Thus did the Lord say:

and I will make them glad.

I found him warm in a wilderness with

14

I will magnify and intoxicate the soul of the

people

priests, sons of Leui,

that perished by dagger.

and my people shall be satisfied with my

Go, and do not destroy Israel!

good things.

3

The Lord appeared to him from far away.

I have loved you with an everlasting love;

15

Thus did the Lord say:

therefore I have drawn you into

A voice of lamentation and weeping

compassion.

and mourning was heard in Rama;

4

Again I will build you, and you shall be

Rachel did not want to stop weeping for her

built,

sons,

O virgin Israel!

because they are not.

Again you shall take your tambourine

16

Thus did the Lord say:

and go forth with a gathering of jesters.

Let your voice cease from weeping,

5

Again you shall plant vineyards
and your eyes from tears,
on the mountains of Samaria.
because there is a wage for your works,
Plant, and praise,
and they shall come back from a land of

6

because it is a day of calling of people
enemies;
who argue in the mountains of Ephraim:

17

there will be permanence for your children.
“Rise up, and go up to Sion,
to the Lord our God,”

18

In hearing I heard Ephraim mourning:

7

because thus did the Lord say to Iakob:
“You instructed me, and I was instructed;

Be glad, and neigh for the head of nations;

I was not trained like a calf.

make heard, and give praise;

Bring me back, and I shall come back,

say, "The Lord saved his people,

because you are the Lord my God.

the remnant of Israel."

19

Because later than my captivity I repented,

8

Behold, I am bringing them from the north,

and later than that I became aware, I

and I will gather them from the farthest

sighed for days of shame,

part of the earth

and I yielded to you,

at the feast of phasekb,

because I bore the disgrace of my youth.”

al.e. *city's* bHeb = *passover* cl.e. *induced by* dl.e. *induced by my becoming*

jeremias 38(31)-39(32)

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20

Ephraim is my beloved son,

even to their great, because I will be gracious re-

a child to delight in;

garding their injustices, and remember their sins

because, since my words are in him,

no more.

I will remember him with remembrance.

Therefore I hurried for him;

35(37)If the sky be elevated to midair,

in having mercy I will have mercy on

quoth the Lord,

him,

and if the floor of the earth below be

quoth the Lord.

brought low,

even then I will not reject the race of

21

Set up for yourself sionima;

Israel,

make timrorimb;

quoth the Lord,

give your heart to the shoulders.

because of all they have done.

Return by the road which you went,

O virgin Israel.

36(35)Thus did the Lord say,

Return to your cities in mourning.

who gives the sun as light by day,

22

How long will you turn away,

moon and stars as light by night,

O dishonored daughter?—

and a scream in the sea

because the Lord has created salvation for a

and its waves made a booming

new planting

noise—

in which people will go about in

the Lord Almighty is his name:

safety.

37(36)If these laws cease

from before me, quoth the Lord,

23 Thus did the Lord say: Once more they shall

also the race of Israel will cease

speaking this word in the land of Judah and in his cit-

ies to be a nation before me, all the days.

ies when I bring back his captivity:

“Blessed be the Lord

38 Behold, days are coming, quoth the Lord,

on his righteous, holy mountain!”

and a city shall be built for the Lord from the tower

24And there shall be people dwelling in the cities of
Hananeeh to the gate of the corner. 39And its of Judah, and
in all his land, together with the measuring shall go out
before them to the hills of farmer, and he shall be raised
up with a flock,

Gareb, and it shall be encompassed all round with

25

because I intoxicated every thirsty soul

a circle of choice stones. 40And all hasaremothd as

and every hungry soul I replenished.

far as Nachal Kedron, to the corner of the gate of

26 For this reason I awoke and saw, and my horses in the east, a holy precinct to the Lord, and sleep was pleasant to me.

it shall never again fail and shall never ever be de-

27 Therefore behold, days are coming, quoth stroyed.

the Lord, and I will sow Israel and louda with the

seed of a human and the seed of an animal. 28And

(32.1)The word that came from the Lord to

it shall be just as I used to watch over them to pull 39
Ieremias in the tenth year of King Sedekias; down and bring
evil, so I will watch over them to this was the eighteenth
year for King Nabou-build and to plant, quoth the Lord. 29In
those days chodonosor of Babylon. 2And the force of the
king they shall not say:

of Babylon raised a barricade against Ierousalem,

“The fathers have eaten unripe grapes,

and Ieremias was being confined in the court of

and the children's teeth were set on
the guard that was in the house of the king in
edge."

which King Sedekias had shut him up, saying,

30 But each shall die for his own sins, and the teeth

"Why do you prophesy, saying: Thus did the Lord
of him who eats unripe grapes shall be set on edge.

say: Behold, I am giving this city in the hands of

31 Behold, days are coming, quoth the Lord, the king of
Babylon, and he shall take it, 4 and I will make a new
covenant with the house of Sedekias shall not be saved out
of the hand of the Israel and the house of Iouda. 32 It will not
be like Chaldeans, because in handing over he shall be the
covenant that I made with their fathers in the handed over
into the hands of the king of Babylon, day when I took them
by their hand to bring and his mouth shall speak to his
mouth and his them out of the land of Egypt, because they
did eyes shall see his eyes, 5 and Sedekias shall enter not
abide in my covenant, and I was unconcerned into Babylon
and be seated there."

for them, quoth the Lord, 33 because this is the

6 And a word of the Lord came to Ieremias, say-

covenant that I will make with the house of Isra- ing:
7 Behold, Hanameel son of Salom your father's el after those
days, quoth the Lord. Giving I will brother is coming to you,
saying, "Acquire for give my laws in their mind, and I will

write them yourself the field that is at Anathoth, because the on their hearts, and I will become a god to them, right of acquisition is yours to take.” 8 And and they shall become a people to me. 34And Hanameel son of Salom my father’s brother came they shall not teach, each his fellow citizen and to me in the court of the guard and said to me, “Ac-each his brother, saying, “Know the Lord,” be-quire my field that is in the land of Benjamin at cause they shall all know me, from their small Anathoth, because the right to acquire is yours,

aHeb = *road marks* bHeb = *guideposts* cPerhaps *gotten under way* dHeb = *the fields?*

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jeremias 39(32)-40(33)

and you are the elder. And I knew that it was a down the houses in which, on their roofs, they word of the Lord.

burnt incense to the goddess Baal and they would

9 And I acquired the field from Hanameel son pour libations to other gods so as to embitter me, of my father’s brother and weighed out to him sev- 30because the sons of Israel and the sons of louda enteen shekels of silver. 10And I wrote in a docu- were alone in doing evil in my sight from their ment and sealed it and got witnesses to witness youth, 31because this city existed for my wrath and and weighed the silver on a scale. 11And I took the for my anger, from the day they built it even until document of purchase, the sealed one and the this day, to remove it from before me, 32because of open one, 12and I gave it to Barouch son of Nerias all the evils of the sons of Israel and louda that son of Maasaias, in the sight of Hanameel son of they did to embitter me, they and their kings and my father’s brother

and in the sight of those who their rulers and their priests and their prophets, were present and signed the document of pur- men of louda and those that inhabit Ierousalem.

chase, and in the sight of the Judeans who were in 33And they have turned their back to me and not the court of the guard. 13And in their sight I in- their face, and I have taught them in the early structed Barouch, saying, 14Thus did the Lord morning, and I have taught, and they did not hear Almighty say: Take this document of purchase and to accept instruction. 34And they set up their dethe open document, and you shall put it in an filements in the house, where my name is called earthenware jar in order that it may last for rather on it, in their impurities. 35And they built the al-many days, 15because thus did the Lord say: Fields tarsb to the goddess Baal, which are in the valley of and houses and vineyards shall again be bought in Hennom's son, to offer up their sons and their this land.

daughters to cthe kingc, things which I did not in-

16 And after I had given the document of pur- struct them to do, and it did not arise in my heart chase to Barouch son of Nerias, I prayed to the that they do this abomination so as to cause louda Lord, saying: 17“You That Are, Lord! It is you who to sin.

made the sky and the earth by your great strength

36 And now thus did the Lord, the God of Is-

and by your high arm! Nothing shall be hidden rael, say with reference to the city of which you from you 18when you do mercy for thousands and say, “It will be given over into the hands of the repay the sins of fathers into the laps of their chil- king of Babylon by dagger and by famine and by dren after them, you the great, the strong God, dispatch”:

37Behold, I am gathering them from 19Lord of great counsel and powerful in deeds, the

every land, there where I dispersed them in my

great God Almighty, Lord of great name. Your eyes wrath and in my anger and in great irritation, and are on the ways of the sons of men, to give each ac- I will bring them back to this place, and I will set-cording to his way, 20you who performed signs tle them in confidence. 38And they shall become and wonders in the land of Egypt to this day both a people to me, and I will become a god to them.

in Israel and among the earthborn, and you have 39And I will give them another way and another made yourself a name, as this day. 21And you heart, to fear me all the days, both for their own brought your people Israel out of the land of Egypt good and for that of their children after them.

with signs and with wonders and with a strong 40And I will make an everlasting covenant with hand and with a high arm 22and with great specta- them, which I will not turn away from behind cles, and you gave them this land, which you swore them, and I will assign my fear to their heart so to their fathers, a land flowing with milk and that they may not turn away from me. 41And I honey, 23and they entered and took it and did not will visit them to do good to them, and I will obey your voice and did not walk by your ordi-plant them in this land in faithfulness, both with nances; all you commanded them they did not do. all my heart and with all my soul, 42because thus And you have made all these evils to happen to did the Lord say: Just as I have brought all these them. 24Behold, a crowd has come againsta the city great evils upon this people, so I will bring upon to take it, and the city has been given into the them all the good that I told them. 43And fields hands of the

Chaldeans who are fighting it from shall be acquired again in the land of which you before the dagger and the famine. As you spoke, so are saying, It is untrodden by human being or an-it happened. 25And you are saying to me, "Acquire imal, and they were given over into the hands of for yourself the field for money." And I wrote a the Chaldeans. 44And they shall acquire fields document and sealed it and had witnesses witness with money, and you shall write in a document it, and the city was given into the hands of the and seal it and have witnesses witness it in the Chaldeans.

land of Benjamin and around Ierousalem and in

26 And a word of the Lord came to me, saying: the cities of louda and in the cities of the moun-27I am the Lord, the God of all flesh; surely noth-

tain and in the cities of the Sephela and in the cit-

ing will be hidden from me? 28Therefore, thus did ies of the Nageb, because I will bring back their the Lord say: When this city is surrendered it will exiles.

be given over into the hands of the king of Bab-

ylon, and he shall seize it. 29And the Chaldeans

(33.1)And a word of the Lord came to

who are fighting against this city shall come and 40 Ieremias a second time, and he was still shall burn this city with fire, and they shall burn

confined in the court of the guard, saying: 2Thus

aOr *into* bGk = *bômos* cHeb = *Molech*

Jeremiah 40(33)-41(34)

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did the Lord say, when he was making earth and 4But hear a word of the Lord, O King Sedekias of forming it to establish it—the Lord is his name: louda! Thus says the Lord, 5You shall die in peace.

3Cry to me, and I will answer you and will tell you

And as they wept for your fathers, those who

great and mighty things, them that you have not reigned before you, they shall also weep for you known, 4because thus did the Lord say concern- and lament for you: “Alas, Adonb,” because I have ing the houses of this city and concerning the spoken a word, said the Lord.

houses of the king of louda that have been torn

6 And Jeremiah spoke all these words to King

down for stakes and breastworks 5to do battle Sedekias in Jerusalem, 7and the force of the king against the Chaldeans and to fill it with corpses of of Babylon was fighting against Jerusalem and people whom I struck in my wrath and in my against the cities of louda, against Lachis and anger, and I turned away my face from them for against Azeka, because these were left among the all their acts of wickedness. 6Behold, I am bring- cities of louda as strong cities.

ing it soundness and healing, and I will make

8 The word that came to Jeremiah from the

clear to them and heal it and make for them peace Lord, after King Sedekias had concluded a covenant and trust. 7 I will return the exile of Judah and the remnant with the people to call for a release, 9 to exile of Israel and build them as they were before. send off free each his Hebrew male servant and 8 And I will cleanse them from all their injustices

each his Hebrew female servant so as not to have

which they sinned against me, and I will not re- a man from Judah in slavery. 10 And all the nobles remember their sins which they sinned against me and all the people, who had entered into the covenant and they withdrew from me. 9 And it shall be for remnant to dismiss each his male servant and each gladness and for praise and for greatness for all his female servant, reneged and let them 11 be their the people of the earth, whoever shall hear of all male and female servants. 12 And a word of the the good that I shall perform, and they shall fear Lord came to Jeremias, saying: 13 Thus did the and be embittered concerning all the good and Lord say: It was I that made a covenant with your concerning all the peace which I shall make for fathers in the day I delivered them from the land them.

of Egypt, from a house of slavery, saying, 14 "When

10 Thus did the Lord say: There shall yet be six years are complete, you shall dismiss your He-heard in this place of which you say, "It is a wilder- brew brother, who will be sold to you. And he ness aapart froma human beings and animals," in shall work for you for six years, and you shall send the cities of Judah and outside of Jerusalem, that him off free." And they did not hear me and did are desolate, to the point that there are no human not incline their ear. 15 And today they have being or animal, 11 a voice of gladness and a voice turned to do what is right before my

eyes, to call of joy, a voice of bridegroom and a voice of bride, for a release, each of his fellow, and they concluded a voice of people saying, ed a covenant before me in the house where my

“Acknowledge the Lord Almighty,

name is called on it. 16And you turned and pro-

because the Lord is kind,

fanned my name when each of you turned back his

because his mercy is forever!”

male servant and each his female servant, whom

And they will bring gifts into the house of the you had sent off free, for their own self, as male Lord, because I will return the exile of that land as and female servants for you. 17Therefore, thus did before, said the Lord.

the Lord say: You have not obeyed me by calling

12 Thus did the Lord say: There shall again be for a release, each pertaining to his fellow. Behold, in this place that is waste and in all its cities, lodg- I am calling for a release for you to the dagger andings of shepherds resting sheep. 13In the cities of to death and to the famine, and I will give you as the hill country and in the cities of the Sephela and a dispersion to all the kingdoms of the earth.

in the cities of the Nageb and in the land of Beni- 18And as for the men who have transgressed my amin and in those around Ierousalem and in the covenant, those that did not stand by my covenant cities of louda sheep shall again pass

under the that they made before me, I will render them as hand of one who counts them, said the Lord.

the bull calf which they made, to work for itc:

19the rulers of louda and those with power and

(34.1)The word that came to Ieremias from

the priests and the people. 20And I will hand them

over to their enemies. And their carcasses shall be-

41 theLord,andKingNabouchodonosorof

Babylon and all his army and all the land under come food for the birds of the air and the wild an-his dominion were fighting against Ierousalem imals of the earth. 21And as for King Sedekias of and against all the cities of louda, saying: 2Thus Judea and their rulers, I will hand them over into did the Lord say: Go to King Sedekias of louda, the hands of their enemies—and the force of the and you shall say to him: Thus did the Lord say: In king of Babylon is for those that are running away surrender this city shall be surrendered into the from them. 22Behold, I am giving instructions, hands of the king of Babylon, and he shall seize it quoth the Lord, and will bring them back to this and burn it with fire. 3Even you shall not be saved land, and they will fight against it and take it and from his hand, and with a seizing you shall be burn it down with fire, and the cities of louda, and seized and given over into his hands, and your eyes I will render them desolate aapart froma inhabi-shall see his eyes, and you shall enter into Babylon.

tants.

al.e. *without* bHeb = *lord* cl.e. *calf*

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jeremias 42(35)-43(36)

42 (35.1)The word that came to Ieremias

(36.1)In the fourth year of Ioaqim son of

from the Lord in the days of King Ioaqim

43 Iosias, king of Iouda, a word of the Lord

of Iouda, saying: 2 Go to the house of Archabina, came to me saying: 2Take for yourself a small roll and you shall bring them into the house of the of a book, and write on it all the words that I gave Lord, into one of the courts, and you shall offer you as oracles against Ierousalem and against them wine to drink. 3 And I brought out Iezonias Iouda and against all the nations, from the day of son of Ieremin son of Chabasin and his brothers my speaking to you, from the days of King Iosias of and his sons and the whole house of Archabina. Iouda even until this day. 3Perhaps the house of 4 And I brought them into the house of the Lord Iouda will hear of all the evil that I intend to do to

into the priestly chamber of the sons of Hana- them in order that they turn from their evil way, Iias son of Godolias, man of God, which was and I shall be gracious regarding their injustices near the house of the rulers who were over the and their sins.

house of Maasaias son of Selom, the keeper of

4 And Ieremias called Barouch son of Nerias,

the court. 5 And I gave before them a jug of wine and Barouchb wrote on a small roll of a book and cups, and I

said, "Drink wine." 6 And they from the mouth of Jeremias all the words of the said, "We will not drink wine, because our father Lord that he had given as oracles to him. 5 And Ionadab son of Rechab commanded us, saying, Jeremias commanded Barouch, saying, "I am

'You shall not drink wine, you and your sons for- under guard. I shall not be able to enter into the ever, 7 and you shall not build a house, and you house of the Lord, 6 and on a day of fasting you shall not sow seed, and you shall not have a vine- shall read from this small roll into the ears of the yard, because you shall live in tents all your days, people in the Lord's house and in the ears of every that you may live many days in the land in which one of louda, those that come out from their you spent time in it.' 8 And we have obeyed the city—you shall read to them. 7 Perhaps mercy for voice of our father Ionadab so as not to drink themc will come about before the Lord, and theyc wine all our days, we and our wives and our sons will turn them out of their evil way, because great and our daughters, 9 and so as not to build is the anger and wrath of the Lord that bthe Lordb houses to live there. And we did not have vine- spoke against this people." 8 And Barouch did ac-yard and field and seed, 10 and we have lived cording to all that Jeremias commanded him, to in tents and obeyed and acted in accordance read in the book the Lord's words in the Lord's with all that our father Ionadab commanded house.

us. 11 And it happened, when King Nabouchod-

9 And it happened in the eighth year of King

onosor of Babylon came up against the land, we loakim, in the ninth month, all the people in le-also said, 'Come, and let us enter into lerou- rousalem and the house of louda proclaimed in salem from before the force of the Chaldeans

assembly a fast before the Lord. 10And in the ears and from before the force of the Assyrians,' and of the people, Barouch would read words of we are living there."

Ieremias from the book, in the house of the Lord,

12 And a word of the Lord came to me, saying: in the house of Gamarias son of Saphan the secre-13Thus says the Lord: Go, and say to a person of

tary, in the upper court, at the entry of the new gate

Iouda and the inhabitants of Ierousalem, Will you of the Lord's house.

not receive instruction to obey my words? 14The

11 And Michaias son of Gamarias son of

sons of Ionadab son of Rechab upheld the dictum

Saphan heard all the words of the Lord from the

which he commanded his children so as not to book. 12And he went down to the king's house, drink wine, and they did not drink. And I spoke to into the secretary's house, and behold, all the you early, and I spoke, and you did not obey. rulers were sitting there: Elisama the secretary and 15And I have sent to you my servants the prophets,

Dalaias son of Selemias and Ionathan son of Ak-

saying, "Turn, everyone from his evil way, and chobor and Gamarias son of Saphan and Sedekias make your doings better, and do not go after other son of Hananias and all the rulers. 13And Micha-gods to be slaves to them, and live in the land that ias told them all the words that he had heard I

gave to you and your fathers.” And you did not Barouch read in the ears of the people. 14And all incline your ears and did not obey. 16And the sons the rulers sent loudin son of Nathanias son of Se-of Ionadab son of Rechab have upheld the com- lemias son of Chousi to Barouch son of Nerias, mand of their father, but this people have not saying, “The small roll in which you were reading obeyed me. 17Therefore, thus did the Lord say: Be- in it, in the ears of the people, take it into your hold, I am bringing on louda and on the inhabi- hand, and come.” And Barouch dson of Neriasd tants of Ierousalem all the evils that I have spoken took the small roll and went down to them.

against them.

15And they said to him, “Again read it into our

18 Therefore, thus did the Lord say: Whereas ears.” And Barouch read. 16And it happened, the sons of Ionadab son of Rechab have obeyed when they heard all the words, they took counsel, the command of their father, to do just as their fa- each with his fellow, and they said, “In reporting ther commanded them, 19Ionadab son of Rechab let us report all these words to the king.” 17And shall not lack a man to stand before me for all the they questioned Barouch, saying, “From where days of the earth.

did you write all these words?” 18And Barouch

aHeb = *the Rechabites* b he = Zi cl.e. *those from outside Ierousalem* dOm = Zi

ieremias 43(36)-45(38)

said, "From his mouth Jeremiah proclaimed to me 4And Jeremiah went and passed through the all these words, and I would write them in a midst of the city, and they had not consigned him book." 19And they said to Baruch, "Go, hide, to the house of the guard. 5And a force of Pharaoh you and Jeremiah, and let no person know where had come out of Egypt, and the Chaldeans heard you are."

news of them, and they withdrew from Jerou-

20 And they entered to the king in the court, Salem.

and the small roll they gave to be watched in the

6 And a word of the Lord came to Jeremiah,

house of Elisama, and they reported all the words saying:
7Thus did the Lord say: Thus you shall say to the king.
21And the king sent Iudith to take the to the king of Iudah, who sent to you to inquire of small roll, and he took it from the house of me, Behold, Pharaoh's force, which came out for as-Elisama, and Iudith read it into the ears of the sistance, will return to the land of Egypt. 8And the king and into the ears of all the rulers who stood Chaldeans themselves shall return and fight around the king. 22And the king was sitting in his against this city, and they shall seize it and burn it winter house, and there was a hearth of fire in with fire, 9because thus did the Lord say: Do not front of him. 23And it happened when Iudith suppose in your souls, saying, "In departing the would read three or four columns, hea would cut Chaldeans will go away from us," for they will not them off with the secretary's penknife and would go away. 10Even if you struck the whole force of throw them into the fire that was in the hearth, the Chaldeans, those who are fighting you, and until the entire roll had vanished into the fire that there remained of them some pierced, each in his was in the

hearth. 24And the king and his servants, place, these would rise up and burn this city with who were hearing all these words, were not fire.

alarmed, and they did not tear their garments.

11 And it happened, when the force of the

25And Elnathan and Dalaiasb and Gamarias sug-

Chaldeans had withdrawn from Ierousalem from

gested to the king not to burn the small roll. 26And before Pharaoh's force, 12Ieremias set out from Iethe king commanded Ieremeel the king's son and rousalem to go to the land of Benjamin to buy Saraias son of Esriel to arrest Barouch and property there among the people. 13And he was at Ieremias. And they were hidden.

the gate of Benjamin, and there was a person with

27 And after the king had burned the small whom he used to lodge, Sarouia son of Selemias roll, all the words that Barouch wrote from the son of Hananias, and he arrested Ieremias, saying, mouth of Ieremias, a word of the Lord came to "You are fleeing to the Chaldeans." 14And he said, Ieremias, saying: 28Again, take another small roll, "That is a lie; I am not fleeing to the Chaldeans."

and write all the words that were in the small roll, And he did not listen to him, and Sarouia arrested which words King Iokim has burned. 29And you Ieremias and brought him to the rulers. 15And the shall say: Thus did the Lord say, You burned this rulers were embittered against Ieremias, and they small roll, saying, Why have you written on it, say- struck him and sent him to the house of the secre- ing, In coming the king of Babylon will come and tary Ionathan,

because they had made this into a destroy utterly this land, and human and animals house of the guard. 16And Ieremias went into the will fail from it? 30Therefore thus did the Lord say house of the cistern and into the cherethc and sat with reference to King loakim of louda: He shall there many days.

have no one to sit upon the throne of Daid, and

17 And King Sedekias sent word and called

his carcass shall lie cast out in the heat of the day him. And the king questioned him secretly to say if and in the frost of the night. 31And I will visit upon there was a word from the Lord. And he said, him and upon his family and upon his servants, "There is! You shall be handed over into the hands and I will bring upon them and upon the inhabi- of the king of Babylon." 18And Ieremias said to the tants of Ierousalem and upon the land of louda all king, "What wrong have I done you and your ser-the evils, which I have spoken to them—and they vants and this people that you are giving me over did not listen.

into the house of the guard? 19And where are your

32 And Barouch took another small roll and prophets who prophesied to you, saying, 'The king wrote on it from the mouth of Ieremias all the of Babylon will not come against this land'? 20And words of the book, which words loakim had now, my lord king, let mercy for me come about burned, and more words like these were yet added before you, and why do you return me to the to them.

house of the secretary Ionathan? And shall I not

die there?" 21And the king gave instructions, and

(37.1)And Sedekias son of Iosias became

they committed him to the court of the guard and would give him one loaf of bread a day from out-

44 king in place of loakim, whom King

Nabouchodonosor of Babylon made king to be side where they bake until the bread of the city king over louda. 2 And he and his servants and the was gone. And Ieremias sat in the court of the people of the land did not obey the words of the guard.

Lord that he spoke by the hand of Ieremias.

3 And King Sedekias sent loachal son of Se-

(38.1) And Saphatias son of Matthan and

Ieremias and the priest Sophonias son of Maasaias 45 Godolias son of Paschor and loachal son to Ieremias, saying, "Pray for us to the Lord."

of Selemias heard the words that Ieremias was

al.e. *the king* b *Godolias* = Zi cHeb = ?

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Ieremias 45(38)-47(40)

speaking to the crowd, saying, 2 Thus did the Lord be better for you, and your soul shall live. 21 And if say, He who lives in this city shall die by sword and you are not willing to go out, this is the word the by famine, and he who goes out to the Chaldeans Lord has shown me: 22 And behold, all the women shall live, and his soul shall be his windfall, and he that are left in the house of the king of louda were shall live, 3 because thus did the Lord say, In being being led out to

the rulers of the king of Babylon, handed over this city shall be handed over into the and they kept saying, hands of the force of the king of Babylon, and he 'Your men of peace have misled you

shall seize it. 4And they said to the king, "Let that and will overpower you,

person be put to death, because he is relaxing the and they will sink your feet in slipperiness;

hands of the people that fight, who are left in the they turned away from you.'

city, and the hands of all the people, by speaking 23And your wives and your children they shall such words to them. For this person does not utter lead out to the Chaldeans, and you shall not be an oracle of peace to this people but only hard- saved, because you shall be seized by the hand of ship." 5And the king said, "Behold, he is in your the king of Babylon, and this city shall be burned hands," because the king was powerless against down."

them. 6And they threw him into a cistern of

24 And the king said to him, "Let no person

Melchias, the king's son, which was in the court of know any of these words, and you will not die.

the guard, and they let him down into the cistern. 25And if the rulers hear that I have spoken with And there was no water in the cistern, but only you, and they come to you and say to you, Tell us mire, and he was in the mire.

what the king said to you; do not conceal it from

7 And Abdemelech the Ethiopian—and he was us, and we will not kill you. And what did the king in the king's house—heard that they had con- say to you?' 26And you shall say to them, 'I am signed Ieremias to the cistern. And the king was at casting pity for me in the sight of the king so as not the gate of Benjamin. 8And he went out to him, to return me to the house of Ionathan to die and he spoke to the king and said, 9"You acted there.' " 27And all the rulers came to Ieremias and wickedly in what you did to kill this person from questioned him, and he told them according to all before the famine, because there is no longer any these words which the king had commanded him.

bread in the city." 10And the king commanded Ab- And they maintained silence, because a word of demelech, saying, "Take in hand thirty persons the Lord was not heard. 28And Ieremias sat in the from here, and bring him up out of the cistern so court of the guard until the time when Ierousalem that he may not die." 11And Abdemelech took the was seized.

persons and entered into the house of the king—

the underground chamber—and took from there

(39.1)And it happened in the ninth year of

old rags and old ropes and threw them into the cis- 46 King Sedekias of Iouda, in the tenth tern to Ieremias. 12And he said, "Put these under month, King Nabouchodonosor of Babylon and the ropes." And Ieremias did so. 13And they drew all his force came against Ierousalem, and they him up by the ropes and brought him up out of were laying siege to it, 2and in the eleventh year of the cistern. And Ieremias sat

in the court of the Sedekias, in the fourth month, on the ninth of the guard.

month, the city was breached. 3And all the leaders

14 And the king sent word and called him to of the king of Babylon entered and sat in the mid-himself at the house of Aselisela, which is in the dle gate: Nargalsarasar, Samagoth, Nabousarsachar, house of the Lord. And the king said to him, "I will Nabousaris, Nargalsaraser, Rabamag and the rest ask you a matter, and do not hide any dictum from of the leaders of the king of Babylon. 14And they me." 15And Ieremias said to the king, "If I tell you, sent and took Ieremias from the court of the guard will you not put me to death with death? And if I and gave him to Godolias son of Achikam son of give you advice, you will not hear me." 16And the Saphan, and they brought him out, and he sat in king swore to him, saying, "The Lord lives, who the midst of the people.

made for us this life, if I shall kill you and if I shall

15 And a word of the Lord came to Ieremias in

give you into the hands of these people!"

the court of the guard, saying: 16Go, and say to Ab-

17 And Ieremias said to him, "Thus did the demelech the Ethiopian: Thus did the Lord, the Lord say, If in going out you go out to the leaders God of Israel, say: Behold, I am bringing my words of the king of Babylon, your soul shall live, and against this city for evil and not for good. 17And I this city shall not be burned with fire, and you will save you on that day, and I shall not hand you shall live and your house. 18And if you do not go over into the hands of the people, before them out, this city shall be handed over into

the hands whom you fear, 18because in saving I will save you, of the Chaldeans, and they shall burn it with fire, and you shall not fall by sword, and your soul shall and you shall not be saved.” 19And the king said to be your windfall, because you have trusted in me, Ieremias, “I have a concern regarding the Judeans quoth the Lord.

who have fled to the Chaldeans, lest they give me

into their hands and they shall mock me.” 20And

(40.1)The word that came from the Lord to

Ieremias said, “They will not deliver you up. Obey 47 Ieremias after Nabouzardan the chief cook a word of the Lord, which I say to you, and it shall

from Dama sent him off, when he took him in

aHeb = *the third*

ieremias 47(40)-49(42)

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handcuffs in the midst of the exile of louda, those ten men who were with him, and they struck led away to Babylon. 2And the chief cook took him Godolias, whom the king of Babylon had appoint-and said to him, “The Lord, your God, has given in ed over the land, 3and all the Judeans who were oracles these evils against this place, 3and the Lord with him at Massepha and all the Chaldeans who acted, because you sinned against him and did not were found there.

obey his voice. 4Behold, I have released you from

4 And it happened on the second day after he

the handcuffs on your hands. If it is good before had struck Godolias, and no person knew, 5men you to come with me to Babylon, come, and I will also arrived from Sychem and from Salem and set my eyes on you. 5But if not, depart, and return from Samaria, eighty men with their beards shaved to Godolias son of Achikam son of Saphan, whom and their clothes torn and beating themselves, and the king of Babylon has appointed in the land of manaaa and frankincense in their hands to bring to louda, and live with him among the people in the the house of the Lord. 6And Ismael came out to land of louda. Go to all that is good in your eyes meet them. They were going and weeping, and he to go to.” And the chief cook gave him presents said, “Enter to Godolias.” 7And it happened, when and sent him off. 6And he went to Godolias at they came into the middle of the city, he slaugh-Massepha and settled among the people who were tered them into the well. 8And ten men were left in the land.

found there, and they said to Ismael, “Do not kill

7 And all the leaders of the force in the open us, because we have stores of wheat and barley, country, they and their men, heard that the king of honey and oil in a field.” And he passed them over Babylon had appointed Godolias in the land and and did not kill them in the midst of their broth—that he had committed to him men and their ers.

women, whom he had not exiled to Babylon. 8And

9 And the well into which Ismael had thrown

there came to Godolias at Massepha Ismael son of all whom he had struck—this is a large well that Nathanas and Ioanan son of Karee and Saraia son King Asa had made from before

King Baasa of Is-of Thanaemeth and sons of Ophei the Netophati rael—Ismael filled this with the slain. 10And Is-and lezonias son of the Moochati, they and their mael turned away all the people who were left in men. 9And Godolias swore to them and their men, Massepha, and the king's daughters, whom the saying, "Do not be afraid before the servants of the chief cook had committed to Godolias son of Chaldeans. Settle in the land. and work for the Achikam. And he went away beyond the sons of king of Babylon, and it shall be better for you. Ammon.

10 And behold, I am stationed before you at

11 And Ioanan son of Karee and all the leaders

Massepha, to stand before the Chaldeans who may of the force, those with him, heard of all the evil come to us, and as for you, gather wine and sum- that Ismael had done, 12and they brought their mer fruit and oil, and put them in your vessels, and whole army and went out to fight him. And they live in the cities that you have taken over." 11And found him at a great water in Gabaon. 13And it all the Judeans, those in Moab and those among happened when all the people who were with Isthe sons of Ammon and those in Idumea and mael saw Ioanan and the leaders of the force that those in any other land, heard that the king of Bab- was with him, 14they then went back to Ioanan.

ylon had given a remnant to louda and that he had 15And Ismael was saved with eight people and appointed over them Godolias son of Achikam. went to the sons of Ammon. 16And Ioanan and all 12And they came to Godolias to the land of louda the leaders of the force, those with him, took all at Massepha, and they gathered wine and summer the rest of the people whom he had turned away fruit in great abundance.

from Ismael—mighty men in war and the women

13 And Ioanan son of Karee and all the leaders and the rest and the eunuchs, whom he brought of the force, those in the open fields, came to back from Gabaon. 17And they went out and set Godolias at Massepha 14and said to him, “Do you fled at Gaberoth Chamaam, which is near Beth-know by knowledge that Beelias, king of the sons leem, to go to Egypt 18from before the Chaldeans, of Ammon, has sent to you Ismael to strike you because they feared before them, because Ismael soul?” And Godolias did not believe them. 15And had struck Godolias, whom the king of Babylon Ioanan said to Godolias secretly at Massepha, “I had appointed in the land.

will indeed go and strike Ismael, and let no one

else know, lest he slay your soul, and all Iouda,

(42.1)And all the leaders of the force and

those gathered to you, be scattered, and those re- 49 Ioanan and Azarias son of Maasaias and all maining of Iouda shall perish.” 16And Godolias the people from small even to great approached said to Ioanan, “Do not do this thing, because you 2the prophet Ieremias and said to him, “Let mercy are telling lies about Ismael.”

for us come about before you, and pray to the Lord,

your God, for these that remain, because there are

(41.1) And it happened in the seventh

a few of us left out of many, as your eyes see. 3And

48 month, Ismael son of Nathaniah son of
the Lord your God tell us the way we should go. Eleasa of the
family of the king came and ten men in it and the word we
should do.” 4 And Jeremias with him to Godolias at
Massepha. And they ate said to them, “I have heard; behold,
I shall pray to bread together there. 2 And Ismael got up, and the

the Lord, your God, according to your words, and it

aHeb = *grain offering*

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Jeremias 49(42)-51(44)

shall be, the word whichever the Lord will answer, who had
spoken to Jeremias, saying, “Lies! The I will tell you; I will
not hide from you what is Lord did not send you to us to say,
‘Do not enter said.’ 5 And they in their turn said to Jeremias,
“Let into Egypt to live there,’ 3 but Baruch son of Nerias the
Lord be among us as a just and faithful witness, is inciting
you against us in order that you hand us if—according to
every word with which the Lord over into the hands of the
Chaldeans that they put sends you to us—we shall not act
thus. 6 Both if it is us to death and that we be exiled to
Babylon.”

good and if it is bad, we will obey the voice of the 4 And
Ioanan and all the leaders of the force and all Lord, our God,
to him to whom we are sending the people did not obey the
voice of the Lord, to you, in order that it may go better with
us, because settle down in the land of Iouda. 5 And Ioanan
and we will obey the voice of the Lord our God.”

all the leaders of the force took all those remaining

7 And it happened after ten days a word of the of louda who had returned to settle down in the Lord came to Ieremias. 8 And he summoned land—6the mighty men and the women and the Ioanan and the leaders of the force and all the peo- rest and the daughters of the king and the souls ple from small even to great 9and said to them, whom Nabouzardan had left with Godolias son of

“Thus did the Lord say: 10If in settling you settle in Achikam and the prophet Ieremias and Barouch this land, I will build you up and not pull down, son of Nerias. 7And they entered into Egypt, be-and I will plant you and not pluck up, because I cause they did not obey the voice of the Lord. And am at rest regarding the evils that I have done to they entered into Taphnas.

you. 11Do not be afraid before the king of Babylon,

8 And a word of the Lord came to Ieremias in

whom you fear before him. Do not be afraid, Taphnas, saying: 9Take some large stones for your-quoth the Lord, because I am with you, to rescue self, and hide them in the entrance to Pharao’s you and to save you from his hand. 12And I will house in Taphnas in the sight of the men of louda.

grant you mercy, and I will have mercy on you and 10And you will say, Thus did the Lord say: Behold, return you to your land. 13And if you keep saying, I am sending for and will bring King Nabou-

‘We will not settle in this land,’ so as not to obey chodonosor of Babylon, and he will set his throne the voice of the Lord, 14‘because we will go into over these stones that you have hidden, and he will the land of Egypt, and we shall not see war, and we raise his weapons against thema, 11and he

shall shall not hear a trumpet sound, and we shall not enter
and strike the land of Egypt, giving be hungry because of
bread, and there we will live,'

those who are destined for death, to death,

15therefore hear a word of the Lord. Thus did the

and those who are destined for going

Lord say: If you incline your face towards Egypt

into exile, to going into exile,

and enter to live there, 16it shall also be that the

and those who are destined for the

sword, which you fear before it, shall find you in

sword, to the sword.

Egypt, and the famine, regarding which you have a 12And
he shall burn a fire in the houses of their concern before it,
shall seize you in Egypt, and gods, and he shall set them
on fire and exile there you shall die. 17And there shall be:
all the thema, and he shall delouse the land of Egypt, as a
people and all the aliens who have set their faces shepherd
delouses his cloak, and he shall depart in towards the land
of Egypt to live there, they shall peace. 13And he shall crush
the pillars of Heliopo-expire by sword and by famine, and
there shall not lis, those in On, and theirc houses he shall
burn be any of them that escapes from the evils that I down
with fire.

am bringing upon them, 18because thus did the

Lord say: Just as my anger dripped on the inhabi-

(44.1) The word that came to Jeremiah for all

inhabitants of Jerusalem, so my anger will drip on you, 51 the Judeans living in Egypt, even those set-when you go into Egypt. And you shall become tled in Magdolos and in Taphnas and in the land untrodden and be in subjection and become a of Pathoures, saying, 2Thus did the Lord, the God curse and a reproach, and you shall see this place of Israel, say: You have seen all the evils that I have no more. 19This is what the Lord has spoken to brought on Jerusalem and on the cities of Iouda.

you who remain of Iouda: Do not enter into Egypt. And behold, they are desolate of inhabitants 3be-And now in knowing you shall know 20that you cause of their wickedness that they committed, to have acted wickedly in your souls in having sent to embitter me, by having gone to burn incense to me, saying, 'Pray for us to the Lord, and according other gods that they did not know. 4And I sent to to everything, whatever the Lord speaks to you, we you my servants the prophets early in the morning, will do.' 21And you have not obeyed the voice of and I sent, saying, "Do not do the thing of this dethe Lord by which he sent me to you. 22And now filement that I hated!" 5And they did not listen you shall expire by sword and by famine in the and did not incline their ear, to turn from their place where you desire to go to settle there."

evils so as not to offer incense to other gods. 6And

my wrath and my anger dripped, and it burned in

(43.1) And it happened, when Jeremiah

the cities of Iouda and outside of Jerusalem, and

50 stopped saying to the people all the words they became a desolation and something untrod-of the Lord, with which the Lord had sent him to den, as this day. 7And now thus did the Lord them—all these words—2then Azarias son of Maa-Almighty say: Why are you doing great harm to saias said, and Ioanan son of Karee and all the men

your souls, to cut off your man and woman, infant

al.e. *Egyptians* bl.e. *houses* cl.e. *people's* or *gods'*

jeremias 51(44-45)-52

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and suckling, from the midst of louda so as not to Lord, the God of Israel, say: You wives have spoken have any one left, 8to embitter me with the works with your mouth and have accomplished with of your hands, to offer incense to other gods in the your hands, saying, 'In enacting we will enact our land of Egypt, there where you have come to live, agreements to which we have agreed, to burn inthat you be cut off and that you become a curse cense to the queen of the sky and to pour out liba-and reproach among the nations of the earth? tions to her.' In respecting you respected your 9Surely, you have not forgotten the evils of your fa-agreements, and in enacting you enacted! 26There-there and the evils of the kings of louda and the fore hear a word of the Lord, all louda who settled evils of your rulers and the evils of your wives, in the land of Egypt: Behold, I swore by my great which they committed in the land of louda and name, said the Lord, if my name shall ever be in outside of Ierousalem? 10 And they have not the mouth of all louda in all the land of Egypt to stopped to this day, and they have not clung to my say, 'The Lord lives!'—

27because, behold, I am ordinances that I gave before their fathers.

watchful over them to harm them and not to do

11 Therefore thus did the Lord say: Behold, I good, and all louda, those who live in the land of am setting my face 12to destroy all those remaining Egypt, shall fail by sword and by famine until they who are in Egypt, and they shall fall; by sword and expire. 28And those who have escaped from the by famine they shall fail from small even to great, sword shall return to the land of louda, few in and they shall become a reproach and destruction number, and those remaining of louda, who are and a curse. 13And I will visit upon those who are established in the land of Egypt to sojourn there, settled in Egypt, as I have visited upon Ierousalem, shall know whose word will endure! 29And this with sword and with famine, 14and none of those shall be the sign that I am going to visit upon you remaining of louda who sojourn in the land of for evil: 30Thus did the Lord say, Behold, I am giv-Egypt shall be saved to return to the land of louda, ing Ouaphre, king of Egypt, into the hands of his there to which they hope in their souls to return; enemy and into the hands of people that seek his they shall not go back, except as escapees.

soul, just as I gave King Sedekias of louda into the

15 And all the men, who were aware that their hands of King Nabouchodonosor of Babylon, his wives were offering incense to other gods, and all enemy and one who sought his soul.”

the women, a great gathering, and all the people

who settled in Pathoures in the land of Egypt an-

31(45.1) The word that the prophet Ieremias

swered Ieremias, saying: 16“As for the word that spoke to Barouch son of Nerias, when he would you have spoken to us in the name of the Lord, we write these words in a book from the mouth of are not going to hear you, 17because in doing we Ieremias, in the fourth year of loakim son of King will do every word that shall come out of our losias of louda: 32(2)Thus did the Lord say with ref-mouth, to offer incense to the queen of the sky and erence to you, O Barouch: 33(3)Because you said, to pour out libations to her, just as we and our fa- “Woe is me! Woe is me! because the Lord has thers and our kings and our rulers did in the cities added sorrow to my pain, I slept in groaning, and of louda and outside of Ierousalem. And we were I found no rest.” 34(4)Say to him, “Thus did the filled with bread, and we were well-off and saw no Lord say: Behold, I bring down whom I have built evil. 18But when we left off offering incense to the up and pluck up whom I planted. 35(5)And you queen of the sky, we all were diminished and have will seek great things for yourself. Do not seek failed by sword and by famine. 19And because we them because, behold, I am bringing evil upon all were offering incense to the queen of the sky and flesh, says the Lord, but I will give your soul as a poured out libations to her—surely, we did not windfall in every place, there where you may go.”

make cakes for her and poured out libations to her

without our husbands?”

It being Sedekias’ twenty-first year when he

20 And Ieremias said to all the people, the 52 began to reign —and he reigned eleven mighty men and the women and all the people years in Ierousalem, and his mother’s name was

who answered him words, saying: 21“As for the in- Hamital daughter of Ieremias from Lobena.

cense offering that you offered in the cities of

4 And it happened in the ninth year of his

louda and outside of Ierousalem, you and your fa- reign, in the tenth month, on the tenth of the thers and your kings and your rulers and the peo- month, King Nabouchodonor of Babylon came ple of the land, did not the Lord remember it, and with all his force against Ierousalem, and they did it not come up in his heart? 22And the Lord blockaded it and walled it in on four sides, all could no longer bear up before the evil of your around. 5And the city came under siege until the deeds, before the abominations that you commit- eleventh year of King Sedekias. 6On the ninth of ted, and your land became a desolation and some- the month also the famine took a firm hold in the thing untrodden and a curse, as this day. 23Because city, and there were no loaves for the people of the you were burning incense and because you sinned land. 7And the city was breached, and all the men against the Lord and did not obey the voice of the of war went out by night by the way of the gate be-Lord and did not walk by his ordinances and by tween the wall and the outer wall, which was by his law and by his testimonies, these evils have the king’s garden, and the Chaldeans were at the also taken hold of you.”

city, all around. And they went in the direction of

24 And Ieremias said to the people and the Araba. 8And the force of the Chaldeans pursued women, “Hear a word of the Lord, 25Thus did the

after the king and overtook him across from Ieri-

jeremias 52

cho, and all his servants were scattered from him. thickness was four fingers all round. 22And upon 9And they captured the king and brought him to

them was a bronze cornice, and the excess of the

the king of Babylon at Deblatha, and he spoke one cornice was five cubits in length, and lattice-to him in judgment. 10And the king of Babylon work and pomegranates were on the cornice all slew the sons of Sedekias before his eyes, and he round; all was of bronze. And the second pillar slew all the rulers of louda at Deblatha. 11And he had the same, with eight pomegranates to a cubit blinded the eyes of Sedekias and bound him in fet- for the twelve cubits. 23And there were ninety-six ters, and the king of Babylon brought him to Bab- pomegranates on the one side, and all the pome-ylon and delivered him to the mill house until the granates on the latticework were one hundred, all day he died.

around.

12 And in the fifth month, on the tenth of the

24 And the chief cook took the first priest and

month, Nabouzardan the chief cook, who stood the priest ranked second and the three that were before the king of Babylon, came to Ierousalem. guarding the thresholde 25and one eunuch, who 13And he set on fire the house of the Lord and the

was overseer of the men of war, and seven men of

house of the king and all the houses of the city, name in the presence of the king, who were found and every great house he set on fire with fire. in the city, and the recorder of the forces, who was 14And the force of the Chaldeans, which was with

recording for the people of the land, and sixty per-

the chief cook, pulled down every wall around le- sons of the people of the land, who were found in rousalem. 16And the chief cook left a residue of the the midst of the city. 26And Nabouzardan the people to be vinedressers and tillers of the soil.

chief cook took them and brought them to the

17 And the pillars of bronze that were in the king of Babylon at Deblatha. 27And the king of house of the Lord and the bases and the bronze sea Babylon struck them at Deblatha in the land of that was in the house of the Lord, the Chaldeans Hemath.

broke in pieces and took their bronze and carried

31 And it happened in the thirty-seventh year

it off to Babylon. 18And the rim and the saucers after King loakim of louda had been exiled, in the and the meat hooks and all the bronze vessels with twelfth month, on the twenty-fourth of the month, them with which they were ministering. 19And the King Oulaimaradach of Babylon, in the year in chief cook took away the saphphotha and the mas- which he became king, received the head of King marothb and the pitchers and the lampstands and loakim of louda and brought him out the house the censers and the ladles, which were cgold goldc where he was being guarded, 32and he spoke kindand which were dsilver silverd. 20And

as for the two ly to him and gave him a seat above the seats of the pillars and the one sea and the twelve bronze bull other kings who were with him in Babylon. 33And calves under the sea, which things King Salomon he exchanged his prison robe, and he would al-had made for the house of the Lord, there was no ways eat bread in his presence all the days he lived.

weighing of their bronze. 21And as for the pillars, 34For the allowance was given him always by the the height of the one pillar was thirty-five cubits, king of Babylon, from day to day, until the day he and a cord of twelve cubits encompassed it, and its

died.

aHeb = *basins* bHeb = ? cPossibly *all gold* dPossibly *all silver* e way = Zi

[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 Gottingensis editum XV: Ieremias Baruch Threni Epistula Ieremiae* [Göttingen: Vandenhoeck & Ruprecht, 1957]).

LITERARY MAKE-UP

Barouch, an “apocryphal” text of five chapters, is a composite collection of different literary genres that divides easily into two sections.

Bar 1.1-3.8

The first section (1.1-3.8), written in prose, uses the historical background of the Babylonian captivity as a context for presenting what is essentially an admission of guilt read to the captives in Babylon. Included is an expression of hope that God will deliver them from their deserved fate. The liturgical purpose of offering sacrifices at the Jerusalem temple (1.10-11) places a focus on where the captives came from. Interestingly, God is continually addressed in the third person until 2.11 when suddenly there is a switch to second person followed by some first person references (2.23, 29-35) before returning to second person references until 3.8. There are considerable linguistic ties with the book of Ieremias in the first section suggesting, if not a shared authorship, then perhaps a common Greek translator.

Bar 3.9-5.9

The style of the second part turns suddenly into a poetic homily. Though the Greek itself from the perspective of Greek metrics is not poetry, it does reflect Hebrew poetic technique in terms of form and style.

It begins at 3.9 with a plea to Israel, addressed in the second person, to contemplate wisdom and God's law and the relationship between them. At 4.5 there is a change in the subject matter wherein the author seeks to comfort the captives (four times they are urged to "take courage": 4.5, 21, 27, 30). This second section (3.9-5.9) shifts from focusing on the land they came from to the land they now reside in. Along with a genre and a subject change, there is also a noticeable adjustment in attitude toward the Babylonian captors in this second section. Whereas they are instructed to pray for the lives of their captors in the first section (1.11), they are informed of God's future destruction of them in the second section (4.25, 31-32).

TRANSLATION PROFILE OF THE GREEK

Barouch as a Translation

Barouch is a fascinating book from the perspective of translation since, despite the fact that there are no extant Hebrew versions, it is held almost unanimously among scholars that the first section (1.1–3.8) was originally written in Hebrew. This conclusion is based on the kind of Greek that is apparent in the text and the fact that some phrases are unclear without recourse to a Hebrew retroversion. There are possible mistranslations of an original Hebrew. So, for example, 3.4, “those of Israel who have died,” might have been a misreading of $\gamma\tau\mu$ “men,” which when unvocalized can be read as “dead” (see Esa 5.13), and 2.25, “by dispatch,” might have been a misreading of $\rho\beta\delta$ “famine.” There are also many pronounced Hebraisms of the Greek in this portion, such as sustained parataxis with $\kappa\alpha\iota$ (“and”) or $\alpha\lambda\eta\lambda\omega\tau\omega\sigma$ (“person”) for distributive $\#\eta$ (“each”) or again pleonastic adverbs, $\text{ou}[\dots\text{e}0\text{kei}=\text{ (“where . . . there”)} (2.4, 13, 29; 3.8)$, and pronouns, e.g., $\omega\{\text{n} \dots \text{au}0\text{tw}\sim(\text{n}$ “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-

to the reader of barouch

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 *muqolo&goi* “storytellers” (3.23), and several words, many of which are neologisms, that only appear here in all of the Septuagint, i.e., *summiai/nw* “to be defiled with” (3.11), *makrobi/wsj* “longevity” (3.14), *antani/sthmi* “to rise up against” (3.19), the *e0kzhthtai/* “seekers” (3.23), *e0pimh&khj* “extensive” (3.24), *la&myij* “shining” (4.2) and *dekaplasia&zw* “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 *ei0j pe/nqoj* (4.34) "to mourning" (Hebrew *lb*)^l, 2 Sam 19.3; Amos 8.10; Lam 5.15) were becoming commonplace in the Jewish tradition of biblical composition and therefore are nothing more than stylistic imitations of the Septuagint. Nevertheless, despite the apparent problems of determining the original language of composition for 3.9–5.9, since no Hebrew text for any part of Barouch has survived, NETS is based in its entirety solely on the Greek. That being the case, any attempt to create a translation profile for the book lacks credibility. Since the Hebrew "versions" we do have available are retroversions from the Greek and thus are based on assumed Hebrew-Greek equivalencies, using them as evidence is inherently problematic.

General Character of the Greek

There are subtle differences in the style or presentation of Greek between the two sections. Whereas the first section is replete with Hebraisms in the Greek, the second has far fewer. Nevertheless, since it attempts to imitate Hebrew poetry, the Greek is not altogether a fluid rendering.

Content

Barouch is a highly eclectic text. It reads like a patchwork of expressions and ideas borrowed from other parts of biblical material rather than an original work of its own. To give just a few examples, 1.15–2.12 shows considerable influence from Dan 9.7–14, and 2.13 compares well with Deut 28.62 and Jer 42.2. Barouch 3.29–4.4 is indebted to Job 28.12–27 as well as Deutero-Isaiah (e.g., 3.36 and 5.5, 7), Ecclesiast (Qoheleth) and the Psalms of Solomon for most of its ideas and expressions. Barouch 3.14 is reminiscent of Prov 3.13–18, and 4.15 is based on Deut 28.49–50. There are faint echoes of Reiqns 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 ku/rioj to refer to the deity, whereas the first part of second section (3.9–4.4) commonly uses qeo/j . The second part of the second section

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(4.5–5.9) then introduces o9 ai0w&nioj “the everlasting one” as a preference. There is even the unique (to Barouch) and unexpected use of pantokra/twr “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 kai/ (probably translating the Hebrew w) is very prominent, but in this poetic section de/ appears most often. As well, o3ti seems to be the translation of choice for the prose, but the translator prefers ga/r for the poetic material (both no doubt translating the Hebrew yk). 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 were carried out of the shrine to return to the land Barouch son of Nerias son of Maasaias son of

of Iouda on the tenth of Siouan—the silver vessels

Sedekias son of Hasadias son of Chelkias wrote in that King Sedekias of Iouda son of Iosias had Babylon, 2 in the fifth year, on the seventh of the month, 9 after Nabouchodonosor, king of Babylon, month, at the time when the Chaldeans took Ie- exiled Iechonias and the magistrates and the prisoners of Ierousalem and set it on fire.

of Iouda and the mighty and the people of the land

3 And Barouch read the words of this book in Ierousalem, and he brought them to the ears of Iechonias son of Ioaquim, king of Iouda.

Iouda, and in the ears of all the people, those who

10 And they said: Look, we sent you silver; and

we came to the book, 4 and in the ears of the mighty buy with the silver whole burnt offerings and for and the sons of the kings and in the ears of the sin and incense, and make manaab, and offer elders and in the ears of all the people, from small them on the altar of the Lord our God; 11 and pray to great, all who lived in Babylon by the river concerning the life of King Nabouchodonosor of Soud.

Babylon and regarding the life of his son Baltasar

5 And they kept weeping and fasting and praying so that their days on the earth may be like the days of old before the Lord, 6 and they collected silver as of the sky. 12 And the Lord will give strength to us, the hand of each was able 7 and sent it

to Jerusalem and he will illuminate our eyes, and we shall live
in Jerusalem to the priest Iakim son of Chelkias son of Shafan under the
shadow of King Nabuchodonosor of Babylon and to the
priests and to all the people who were found with him in Jerusalem
when he came, and we shall be subject to them many
days, took the vessels of the house of the Lord which and
we shall find favor before them. 13 And pray

aPossibly *them* bHeb = *grain offering*

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concerning us to the Lord our God, for we have made
ourselves a name, as this day. 12 We have sinned against the
Lord our God, and the anger of the Lord has been kindled against us;
we have been impious; we have done evil against the Lord and his
wrath has not turned away from us, O Lord our God, against all of your
reproaches until this day. 14 And you shall read aloud this
book, which we sent to you to declare in the house of the Lord on a
feast day and on days of assemblies, there where you scattered us.
14 Listen, O Lord, our God, for we have made ourselves a name,
as this day. 12 We have sinned against the Lord our God, and the
anger of the Lord has been kindled against us; we have been
impious; we have done evil against the Lord and his wrath has not
turned away from us, O Lord our God, against all of your reproaches
until this day. 14 And you shall read aloud this book, which we sent
to you to declare in the house of the Lord on a feast day and on
days of assemblies, there where you scattered us. 14 Listen, O Lord,
our God, for we have made ourselves a name, as this day. 12 We
have sinned against the Lord our God, and the anger of the Lord has
been kindled against us; we have been impious; we have done evil
against the Lord and his wrath has not turned away from us, O Lord
our God, against all of your reproaches until this day. 14 And you
shall read aloud this book, which we sent to you to declare in the
house of the Lord on a feast day and on days of assemblies, there
where you scattered us. 14 Listen, O Lord, our God, for we have
made ourselves a name, as this day. 12 We have sinned against the
Lord our God, and the anger of the Lord has been kindled against us;
we have been impious; we have done evil against the Lord and his
wrath has not turned away from us, O Lord our God, against all of
your reproaches until this day. 14 And you shall read aloud this
book, which we sent to you to declare in the house of the Lord on a
feast day and on days of assemblies, there where you scattered us.

O Lord, to our prayer and our petition, and deliver us

15 And you shall say: To the Lord, our God, deliver us for your
sake, and give us favor before the face of the Lord our God, for
righteousness belongs to you, O Lord, but to us shame of faces as
of those who carried us off to exile. 15 In order that this day, to a
person of loud voice, to the inhabitants of all the earth may know
that you are the Lord our God of Jerusalem, 16 to our kings and
to our magistrates, O Lord, our God, for your name has been called
upon Israel

trates and to our priests and to our prophets and and upon his family.

to our fathers, 17for which things we have sinned

16 O Lord, look down from your holy house,

before the Lord, 18and we disobeyed him and and think of us. Incline, O Lord, your ear, and lis-have not listened to the voice of the Lord, our ten. 17Open your eyes, and see, for the dead in God, to walk by the decrees of the Lord that he Hades, those whose spirit has been taken from gave before us. 19From the day when the Lord their inward parts, will not give glory and justifica-brought our fathers out of the land of Egypt even tion to the Lord. 18But the soul who is grieving until this day, we were being disobedient to the over the magnitudea, that walks bowed and is Lord our God, and we were acting carelessly so as weak, and the eyes that are failing and the soul that not to listen to his voice. 20And there have clung is hungry—they shall give you glory and righ-to us the bad things and the curse that the Lord in-teousness, O Lord.

structed to his servant Moses in the day he

19 For it is not because of acts deemed righ-

brought out our ancestors from the land of Egypt, teous of our fathers and our kings that we throw to give to us a land flowing with milk and honey, down ourb mercy before you, O Lord, our God.

as this day. 21And we did not listen to the voice of 20For you have brought your anger and your wrath the Lord our God according to all the words of the against us, as you had spoken by the hand of your prophets whom he sent to us, 22and each of us servants the prophets, saying: 21Thus did

the Lord went off in the intent of his evil heart to work for say: Incline your shoulder, and work for the king of other gods, to do evil things in the eyes of the Babylon, and sit upon the land which I gave to Lord our God.

your fathers. 22And if you do not obey the voice of the Lord to work for the king of Babylon, 23I will

And the Lord established his word which he make to fail from the towns of Iouda and from

2 spoked to our judges who judged us outside of Ierousalem a voice of merriment and a rael and to our kings and to our magistrates and voice of delight, a voice of bridegroom and a voice to a person of Israel and Iouda. 2It was not done of bride, and all the land will become untrodden under the whole sky as he did in Ierousalem, according to that which is written in the law of

24 And we did not obey your voice to work for

Moses—3that we should eat, a person the flesh the king of Babylon, and you have established your of his son and a person the flesh of his daughter. words which you spoke by the hands of your ser-4And he gave them as subjects to all the king-

wants the prophets, that the bones of our kings and

doms around us as a disgrace and as something the bones of our fathers may be carried out from untrodden, among all the peoples around us their place. 25And look, they are cast out in the there where the Lord scattered them. 5And

they heat of the day and the frost of the night, and they became beneath and not above, because we died in wicked pains, by famine and by sword and sinned against the Lord, our God, so as not to lis- by dispatch. 26And you made the house, where ten to his voice.

your name was called over it, as this day because of

6 To the Lord, our God, belongs righteousness the wickedness of the house of Israel and the but to us and to our fathers shame of faces, as this house of louda.

day. 7All these bad things which the Lord spoke to

27 And you have done to us, O Lord, our God,

us have come upon us. 8And we did not entreat the according to all your fairness and according to all face of the Lord to turn away, each from the de- your great compassion 28as you spoke by the hand signs of their wicked heart. 9And the Lord kept of your servant Moyses in the day when you com-watch over the bad things, and the Lord brought manded him to write your law before the sons of them upon us, for the Lord is just in all his works, Israel, saying, 29“If you do not obey my voice, sure-which he commanded us. 10And we have not lis- ly this great, voluminous buzzingd will turn into a tened to his voice to walk by the decrees of the small one among the nations, there where I will Lord that he gave before us.

scatter them. 30For I knew that they would not

11 And now, O Lord God of Israel, you who obey me, because the people are stiff-necked. And brought out your people from the land of Egypt by they will return to their heart in the land of their a mighty hand and with signs and

with wonders exile, 31and they will know that I am the Lord
their and with great power and with a high arm and you

God. And I will give them a heart and hearing ears,

*aPossibly great mass of people bl.e. for us cl.e. the bones
dl.e. of people*

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32and they will praise me in the land of their exile,
in which humans have trusted,

and they will remember my name, 33and they will
and there is no end to their acquisition,

turn away from their hard back and from their 18
those who scheme for silver and are

wicked deeds, because they will remember the way
anxious,

of their fathers who sinned before the Lord. 34And
and there is no trace of their works?

I will return them to the land, which I swore to 19

They have vanished and gone down to

their fathers, to Abraam and to Isaak and to Iakob,

Hades,

and they will rule over it, and I will multiply them,
and others have arisen in their place.

and they will not diminish. 35I will establish with
them an everlasting covenant, that I be god to 20

Younger ones saw light,

them and they be a people to me, and I will not

and they lived upon the earth,

disturb again my people Israel from the land that I

but they did not know the way of

have given them.”

knowledge

21

nor understood her paths,

O Lord Almighty, God of Israel, a soul in

nor did they take hold of her.

3 straits and a weary spirit calls out to you. 2 Lis-

Their sons ended up far away from their

ten, O Lord, and show mercy, for we have sinned

way.

before you. 3 For you are seated forever, and we are 22

She has neither been heard of in Chanaan

perishing forever. 4 O Lord Almighty, God of Israel,

nor been seen in Thaiman—

listen now to the prayer of those of Israel who have 23

nor the sons of Hagar who seek out

died and of the sons of those who kept sinning be-

intelligence upon the earth,

fore you, who did not listen to the voice of the

the merchants of Merran and Thaiman

Lord, their God, and bad things have clung to us.

and the storytellers and the seekers for

5Do not remember the injustices of our ancestors;

intelligence.

rather, remember your hand and your name in this

But they did not know the way of wisdom

season. 6For you are the Lord, our God, and we

nor remembered her paths.

will praise you, O Lord. 7For because of this you

have given your fear in our heart in order that we 24

Ah Israel, how great is the house of God,

call upon your name, and we will praise you in our

and how extensive is the place of itsa

exile, for we have put away from our heart all the

estate!

injustice of our fathers who sinned before you. 25

It is great and has no end;

8Look, we are today in our exile, there where you

it is high and immeasurable.

have scattered us for a reproach and for a curse and 26

The giants were born there, those
for a penalty according to all the injustices of our
renowned, those of old,
fathers who departed from the Lord our God.
seeing that they were large, experts in
war.

9

Hear, O Israel, commandments of life;

27

Not these did God choose,
give ear to learn insight.
nor did he give them the way of

10

Why is it, O Israel, why is it that you are in
knowledge,
the enemies' land,

28

and they perished because they had no
that you became old in a foreign land;
insight;

11

you were defiled with corpses,
they perished through their recklessness.
you were counted among those in
Hades?

29

Who has gone up into the sky and taken

12

You have forsaken the spring of wisdom.

her

13

If in the way of God you had gone,
and brought her down from the clouds?
you would be living in peace forever.

30

Who has crossed over the sea and found

14

Learn where there is insight,

her

where there is strength,

and will bring her in exchange for choice

where there is intelligence,

gold?

to know at the same time

31

There is no one who is familiar with her

where there is longevity and life,

way,

where there is light for eyes and peace.

nor one who thinks much about her

path.

15

Who has found her place,

32

But he who knows all things is familiar with

and who entered into her treasuries?

her;

16

Where are the magistrates of the nations
he discovered her by his intelligence;
and those who have dominion over the
he who equipped the earth for all time,
beasts that are on the earth,
he filled it with quadrupeds.

17

those who make sport among the birds of

33

He who sends the light, and it goes—

the sky

he summoned it and it obeyed him, with

and who store up silver and gold,

a shudder,

aPossibly *his*

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barouch 3-4

34

but the stars shone in their watches and

14

Let the neighbors of Sion come.

were glad;

And remember the captivity of my sons

35

he called them, and they said, "We are

and daughters,

present!"

which the Everlasting brought upon

They shone with gladness for him who
them.

made them.

15

For he brought against them a far off nation,

36

This is our God;

a shameless nation and one speaking an
no other will be reckoned with him.

alien tongue,

37

He discovered the whole way of knowledge
who did not respect an old man nor showed
and gave her to his servant Iakob
mercy to a child.

and to Israel who was loved by him.

16

And they led away the beloved sons of the

38

After this she appeared on earth

widow

and associated among humans.

and isolated the lonely woman from her
daughters.

Shea is the book of the decrees of God

4 and the law that remains forever.

17

But lb, how am I able to help you?

All who seize her are for life,

18

For he who brought these bad things upon
but those who forsake her will die.

you

2

Turn, O Jakob, and take hold of her;
will deliver you from the hand of your
pass through toward the shining in the
enemies.

presence of her light.

19

Walk, children, walk,

3

Do not give your glory to another
for I have been left desolate.
and your benefits to a foreign nation.

20

I have taken off the robe of peace

4

Happy are we, O Israel,
and put on sackcloth for my petition;
because what is pleasing to God is known

I will cry out to the Everlasting in all my
to us.
days.

5

Take courage, my people,

21

Take courage, O children; call out to God,
reminder of Israel!

and he will deliver you from

6

You were sold to the nations
domination, from the hand of
not for destruction,
enemies.

but because you angered God

22

For I have hoped in the Everlasting for your
you were delivered to your adversaries.

salvation,

7

For you provoked the one who made you
and joy has come to me from the Holy
by sacrificing to demons and not to God.

One

8

And you forgot the one who nursed you,
because of the mercy that will soon come to
God everlasting,

you

and you even grieved Jerusalem who
from your everlasting savior.

reared you.

23

For I dispatched out with mourning and

9

For she saw the anger that came upon you
weeping,

from God,

but God will give you back to me with
and she said:

delight and merriment forever.

Listen, you neighbors of Sion,

24

For as the neighbors of Sion have seen your
God has brought great mourning upon
captivity now,
me;

so they will quickly see your salvation

10

for they saw the captivity of my sons and

from God,

daughters,

which will come to you with the great glory

which the Everlasting brought upon
and splendor of the Everlasting.

them.

25

O children, bear patiently the wrath that has

11

For I reared them with gladness,

come upon you from God.

but I sent them away with weeping and

The enemy has pursued you,

grief.

but you will quickly see their destruction

12

Let no one rejoice against me, the widow

and will tread upon their necks.

and one forsaken by many;

26

My pampered children have traveled rough

I was left desolate because of the sins of my

roads;
children,
they were taken away like a flock carried
because they turned away from God's law.
off by enemies.

13

And they did not recognize his statutes;
neither did they walk in the ways of

27

Take courage, O children, and call out to
God's commandments

God,

nor tread on the paths of instruction by
for there will be mention of you by the
his righteousness.

one who brought this.

al.e. way of knowledge bl.e. Ierousalem

barouch 4-5

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28

For just as your intention became to go

Take off your robe of mourning and

astray from God,

5

affliction, O Jerusalem,

multiply by ten when you return to seek

and put on the dignity of the glory from

him.

God forever.

29

2

For the one who brought these bad things

Put on the double-cloak of the

upon you

righteousness that is from God;

will bring you everlasting merriment with

put on your head the headband of the

your salvation.

glory of the Everlasting.

3

For God will show your splendor in the

30

Take courage, O Ierousalem;

whole earth beneath heaven.

he who named you will comfort you.

4

For your name will be called by God

31

Wretched will be those who have harmed

forever,

you

“Peace of righteousness and glory of
and who have rejoiced at your fall.
piety.”

32

Wretched will be the cities that your
children served as slaves;

5

Arise, O Jerusalem, and stand upon the
wretched will be the one that received
height,
your sons.

and look around toward the east,

33

For just as she rejoiced at your fall
and see your children gathered from the
and was glad for your ruin,
setting of the sun until its rising
so she will be grieved at her own

at the word of the Holy One,
desolation.

rejoicing at God's remembering.

34

And I will take away her rejoicing of her

6

For they went out from you on foot,
great population,

led away by enemies,

and her insolence will be turned to

but God will bring them to you,

mourning.

taken up with glory, as on a royal

35

For fire will come upon her from the
throne.

Everlasting for long days,

7

For God has instructed that every high

and for a rather long time she will be

mountain

inhabited by demons.

and the everlasting mounds be made low

and the valleys be filled to make level the

36

Look around toward the east, O Ierousalem,

ground

and see the merriment that is coming to
so that Israel may walk safely by the glory
you from God.

of God.

37

Behold, your sons are coming, whom you

8

And even the woods and every fragrant tree
sent away;

have shaded Israel at God's ordinance.

they are coming, gathered from east until

9

For God will lead Israel with merriment,

west,

by the light of his glory,

at the word of the Holy One, rejoicing in

together with the mercy and
the glory of God.

righteousness that is from him.

a.l.e. *Babylon* ba style of garment

[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 x 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.

lyxw) Nk l(= dia\ tou=to u9pomenw~

(v. 21)

wl lyxw) Nk l(= dia\ tou=to u9pomenw~ atuo/n (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:

ta\ e0le/h kuri/ou, o3ti ou0k e0celi/pomen,

o3ti ou0 sunetele/sqhsan oi9 oi0ktirmoi\

au0tou=.kaina\ ei0j ta\j prwi/aj,

pollh\ h9 pi/stij sou.

meri/j mou ku/rioj, ei]pen h9 yuxh/ mou:

dia\ tou=to u9pomenw~ atuo/n.

Third, neither Rahlfs' nor Zeigler's lemma have anything corresponding to 3.29. Certain witnesses in the textual transmission of the Septuagint do have the verse as follows: fin. Or. II 176] + (29) dwsei en xwmati (+ to 407) stoma autou ei ara estin elpij (+ upomonhj L' -

538 Tht. Ambr. Spec.) O-Qmg L'-538 87mg-91mg-239 Arm Tht. Ambr. V 204. 206 Spec.

The omission of the line was doubtless caused by parablepsis due to homoioarcton. While the omission might be blamed on either pre-Greek transmission or on the translator, since both vv. 29 and 30

begin with Nty, 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.

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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 $\rho\pi(\rho)$ by $xw\sim ma$. In 2.10b, the only other occurrence of $\rho\pi(\rho)$ in Lamentations, we have the similar term $xou=j$. This pattern is similar to Theodotion in Job ($\rho\pi(\rho) = xw\sim m1a4.8b, 19b; 17.16b; 19.25b; 20.11b; 22.24a; 28.6b; = xou=j 39.14b$), but uncharacteristic of Symmachus. Where Symmachus can be distinguished from Old Greek, Aquila and Theodotion, he has $xou=j$ only in Job 41.25, never $xw\sim ma$, and uses alternative equivalents $likkeo/nij$ in Job 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.

[dw&sei e0n xw&mati sto/ma au0tou
ei0 a1ra e0sti\n e0lpi/j.]

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: 9Hmarth/samen, h0sebh/samen, kai\ ou0x i9la/sqhj.

Zi: 9Hmarth/samen h0sebh/samen kai\ parepikra/namen, kai\ ou0x i9la/sqhj.

42 init.] pr. hmeij O-Qmg L' c Aethp Tht. PsCypr. paen. p. 19 = MT | 9Hmarth/samen] hmartomen L' Tht.

= Bar. 212 Dan. 95 15 Ps. 1056 Regn. III 847: Thack. p. 234; + kai oi paterej hmwn L: ex ler. 325 Ps. 1056

Neh. 92. | h0sebh/samen] pr kai / 544 Aeth Tht. = MT; > L PsCypr. | kai\ parepikra/namen Q-130-239-534

(tr. post 9Hmart.) PsCypr.] > rel.: homoiot. | ou0x pr. su O-Qmg L' c-239 Tht. PsCypr. = MT

txls)l ht) wnyrmw wn(#p wnxn [42]

This problem can best be resolved by careful consideration of translation technique. Clearly kai\ ou0x i9la/sqhj renders txls)l ht) or txls)l 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)+x are rendered solely by a9marta/nw (1.8a; 5.7a, 16b).

The noun) + x occurs twice in the parent text and in both instances is translated by $\text{a}^9\text{marti/a}$ (1.8a; 3.39). The noun t) + x occurs three times in the Hebrew and is twice rendered by $\text{a}^0\text{nomi/a}$ (4.6a, 13a), once by $\text{a}^0\text{se/bhma}$ 4.22b. The verb (#p occurs only in 3.42, but the noun is found three times in the parent text and is rendered by $\text{a}^0\text{se/beia}$ in 1.5b, by $\text{a}^0\text{se/bhma}$ in 1.14a and by $\text{a}^9\text{ma/rthma}$ in 1.22b. The parent text has three instances of the verb hrm and all are rendered by parapikrai/nw (1.18a, 20b *bis*). In addition, the adjective rm is translated by pikrai/nw in 1.4c and the noun rrm by pikri/a in 3.15. pikri/a also renders Hebrew hn(l in 3.20[19 MT], but xolh/ is employed for the other instance of this word in 3.15. To complete the picture, note that the noun Nw(is rendered by $\text{a}^0\text{nomi/a}$ three times, (4.6a, 22a, 22b), by $\text{a}^0\text{no/mhma}$ once (5.7b) and by $\text{a}^0\text{diki/a}$ 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 $\text{a}^9\text{mart-}$ root are employed for words in Hebrew from) + x , words from (#p are rendered by lexemes from the $\text{a}^0\text{seb-}$ root, and Nw(is rendered by $\text{a}^0\text{nomi/a}$ and $\text{a}^0\text{diki/a}$. The translator tries to distinguish the nouns) + x and t) + x by employing $\text{a}^9\text{marti/a}$ for the former and $\text{a}^0\text{nomi/a}$ for the latter. The use of $\text{a}^0\text{nomi/a}$ in 4.22a for Nw(is what motivates the use of $\text{a}^0\text{se/bhma}$ as an alternative for t) + x in 4.22b. The rendering of lexemes from rrm by words from the pikr- root is stereotypical.

If Rahlfs is right, (#p would be rendered by $\text{a}^9\text{marta/nw}$ and hrm by $\text{a}^0\text{sebe/w}$, uniquely in both cases.

Neither is likely in terms of translation technique. Ziegler is an advance on Rahlfs, since he correctly includes $\text{kai\ parepikra/namen}$, 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, $\alpha\theta\sigma\epsilon\beta\eta/\sigma\alpha\mu\epsilon\eta\iota\varsigma$ is the rendering of the Greek translator for $\omega\kappa(\#\rho$ and $\eta\theta\mu\alpha\rho\theta/\sigma\alpha\mu\epsilon\eta\iota\varsigma$ is due to harmonization from parallel passages along with the loss of $\kappa\alpha\iota$ \ parepikra/namen through parablepsis.

There is also no good reason to exclude the pronouns $\eta\theta\mu\epsilon\iota=j$ and $\sigma\upsilon/$ as hexaplaric just because they are

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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 (yn) = e0gw& 1.16a[15cMT], 21a; 3:1, 63; wnxn) = h9mei=j 5.7b; ht) = su/ 1.21b; 5.19a), and the third person pronouns are usually so ()wh by au0to/j in 3.10, by e0sti/n in 1.18a;)yh by au0th/ in 1.4c, 8c and zero in 1.3b; hmh by au0toi/ in 1.19a). It is therefore out of character for the Greek translator not to render wnxn and ht) in 3.42. Thus, we consider the following to be the original text: 9Hmei=j h0sebh/samen kai\ parepikra/namen, kai\ su/ ou0x i9la/sqhj.

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 kai/ge tradition, due to its standard rendering of Mg/Mgw by kai/ge. D. Barthélemy first identified the tradition in his *Les Devanciers d'Aquila* (1963).³ He delineated nine key chief characteristics of members of the tradition. The chart below lists the traits and marks their presence (P) or inapplicability (NA) in the case of Greek Lamentations.

1. Mg/Mgw = kai/ge

P

2. $\#y) = a_0nh/r$

P

3. $I(m = e_0 \rho_a / n_w q_{en} / a_0 \rho_a / n_w q_{en} + \text{Genitive})$

NA

4. $bcy - bcn = stho/w$

P

5. hrccx = sa/lpigc / rpw# = kerati/nh

NA

6. Elimination of Historical Presents

P

7. Ny) = ou0k e1stin when context = future / past

P

8. $y_k(n) = e^{j0.4n} + e^{j0.6n}$

NA

9. $t)rq| = ei0j \text{ suna/nthsin}$

NA

Brief comments on patterns present in the Greek Lamentations are necessary.

1) kai/ge for Mg (Mgw does not occur) is well attested: 1.8c; 2.9c; 3.8; 4.3a, 15b, 21b.

2) a0nh/r for #y) appears in 3.33, but not as a distributive.

3) bcn is rendered twice. In 2.4a wnymy bcn is translated e0stere/wse decia\n au0tou=. Thus the equivalent is stereo/w, and the Hebrew parent text appears to be read as Hiphil rather than Niphal.⁴ In 3.12

ynbycyw is rendered by kai\ e0sth/lwse/ me 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 Ny) is glossed six times as ou0k e1stin (1.9b, 17a, 21a; 2.9b; 4.4b; 5.8b), once as ou0k h]n (1.7c), and three times as ou0k u9pa/rxei/u9pa/rxousin (1.2b; 5.3a, 7a). Once Ny)m is rendered by tou= mh\ ei]nai (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 kai/ge 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 kai/ge 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

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Though ungrammatical English has been avoided, less than felicitous English may be expected. Formal equivalence is frequently given higher priority than idiomatic English.

The attempt to follow a model of translation similar to that of the Greek translator has occasionally created clashes with the NRSV. For example, in 3.33 NRSV has a free and

idiomatic rendering of the Hebrew text: “for he does not willingly afflict or grieve anyone.” Greek Lamentations renders the same Hebrew in extreme literalism. Some differences between NETS and NRSV are due to the fact that the Greek translator interprets the Hebrew differently; others reflect a difference in translational approach between the two.

On occasion the gender inclusive language policy of NRSV had to be abandoned in order to reflect the Greek adequately. For example, according to the approach of the Greek translator, $\mu\delta$ is rendered by $\alpha\lambda\eta\eta\tau\eta\varsigma$ (3.36, 39) and $\#y$ by $\alpha\theta\eta\eta$ (3.33). This enables the Greek reader to track the differences between the two words in the parent text. In NETS, while gender inclusive renderings may be maintained for $\alpha\lambda\eta\eta\tau\eta\varsigma$, $\alpha\theta\eta\eta$ is gender specific in Greek and is translated accordingly in English. There are also instances where gender inclusive language has been achieved by converting generic masculine singular pronouns and verbs to common gender plural pronouns and verbs or by altering active constructions to passive. Sometimes this so alters the formal equivalence between NRSV and the Hebrew that the formal equivalence between the Greek and the Hebrew cannot be fairly represented this way. 3.35 and 36 may illustrate the attempt in NETS to represent the exact way in which the Greek reproduces the Hebrew text.

EDITORIAL POLICY

While the Greek translator does not always read the beginning and ending of sentences or connections between clauses in the Hebrew in the same way as NRSV, in essence the same versification is used. Differences can be indicated by different grammar and punctuation.

BIBLIOGRAPHICAL NOTE

NETS is for the most part a completely fresh translation of the Greek adapted to NRSV. Occasionally, the translation of Brenton was consulted and found to be useful. The doctoral dissertation of I. Assan-Dhote⁷

was graciously sent to me by the author, but unfortunately not until the Fall of 2000 when all research for the NETS Lamentations was virtually complete. It is interesting to note that she connects the Greek Lamentations with Theodotion, but her analysis of translation technique is not exhaustive.

PETER J. GENTRY

And it happened, after Israel was taken captive

All that were her friends dealt treacherously

and Jerusalem was laid waste, Jeremiah sat weep-
with her;

and gave this lament over Jerusalem and
they became enemies to her.

said:

gimel

alph

3

Judea was deported froma her humiliation
and froma greatness of her slavery;

1 Howthecitysatalone,

she who was full of peoples!

she sat among nations;

She has become like a widow—

she has found no rest;

multiplied among the nations!

all those pursuing her have overtaken her

A ruler among the countries,

among her oppressors.

she has become tribute.

daleth

beth

4

Roads to Sion mourn

2

Weeping she wept in the night,

because there is none that comes to a

and her tears were on her cheeks;

feast;

of all those who love her

all her gates are obliterated;

there is no one to comfort her.

her priests groan;

aPossibly *because of*

7 Assan-Dhote, "La version grecque."

936

lamentations 1

her young girls are being led away,

Look, O Lord, and see

and she, being embittered in herself.

that I have become one dishonored.

he

labd

5

Those that oppress her have become

12

It is nothing to you,

head,

all you who pass along the road!

and her enemies kept flourishing,

Turn, and see if there is a sorrow

because the Lord humbled her
like my sorrow, which has happened;
for the multitude of her impieties;

the Lord humbled me

her babes went away in captivity

on the day of the wrath of his anger.

before an oppressor.

mem

ouau

13

From his height he sent fire in my bones;

6

And from daughter Sion ahas departeda

he brought it down;

all her majesty.

he spread a net for my feet;

Her rulers became like rams
he turned me backwards;
that find no pasture,
he gave me as one put away,
and they were going in no strength
suffering pain all day long.
before a pursuer.

noun

zai

14

He was kept awake over all my impious

7

Ierousalem remembered

deeds;

days of her humiliation
by my hands they were plaited
and her rebuffs.

together;

As for all her desired objects
they came up upon my neck;
that were from days of old—
my strength became weak;
when her people fell into the
because the Lord gave them in my hands,
hands of an oppressor,
I shall not be able to stand.

then there was no one to help her.

When her enemies saw,

samch

they laughed at her being settled.

15

The Lord removed
all my strong men from my midst;

heth

he proclaimed a season against me

8

Jerusalem sinned sin,

to crush my choice men;

so she became shaken;

the Lord trod the wine vat

all those that honored her humiliated her,

for virgin daughter louda.

for they saw her shame;

indeed, while she herself is groaning,

(16)For these things I weep.

she also turned her face away.

ain

teth

16

My eye has brought down water,

9

Her uncleanness was from her feet;
because the one to comfort me is far
she did not remember her extremities.
from me,

And she brought down
the one to restore my life;
things of great size;
my sons became put away,
there is no one to comfort her.
for an enemy prevailed.
“O Lord, look at my humiliation,
for an enemy became great!”

pe

17

Sion spread out her hands;

ioth

there is no one to comfort her;

10

An oppressor spread out his hand

the Lord commanded regarding Iakob;

over all her desired objects;

around him are those oppressing him.

for she saw nations enter

Jerusalem became as one

into her holy precinct,

sitting apart among them.

with reference to whom you commanded

that they not enter into your assembly.

sade

18

The Lord is in the right,

chaph

because I have made his mouth bitter.

11

All her people are groaning
Hear then, all you peoples,
as they search for bread;
and behold my sorrow;

they gave her desired objects

my young women and my young men

for food to restore life.

went away in captivity.

a *was removed* = Zi bPossibly *began with*

cl.e. *a female* dl.e. *in menstruation*

lamentations 1-2

937

koph

daleth

19

I called to my lovers,

4

He bent his bow as an enemy;

but they deceived me;

he fixed firm his right hand as an

my priests and my elders
opponent,
failed in the city,
and he killed all that my eyes desired
because they sought food for themselves
in the tent of daughter Sion;
to restore their life,
he poured out his wrath like fire.
and they did not find it.

he

res

5

The Lord became like an enemy;

20

See, O Lord, that I am distressed;

he drowned Israel;

my stomach churned;

he drowned her bastions;

my heart was turned in me,

he laid in ruins its strongholds,

because I have embittered, when

and he multiplied in daughter louda

embittering.

a woman humiliated and humbled.

Outside a dagger made childless,

just as death at home.

ouau

6

And he tore down his covert like a vine;

sen

he ruined his feast;

21

Hear then, because I am groaning;

the Lord made feast and

there is no one to comfort me.

sabbath to be forgotten in Sion,

All my enemies heard of my troubles,

and he provoked in the indignation of his

and they rejoiced that you have acted.

anger

You brought on the day; you proclaimed the
king and priest and ruler.

time,

and they became just like me.

zai

7

The Lord rejected his altar;

thau

he shook off his holy precinct;

22

May all their evil doing come before

he crushed by the hand of an

you,

enemy the wall of her bastions;

and glean every grape of theirs

they gave forth a cry in the house of the

as you gleaned in connection

Lord

with all my sins,

as on a feast day.

for my groanings are many
and my heart is grieved.

heth

8

And the Lord returned to lay in ruins

alph

the wall of daughter Sion;

How the Lord brought gloom in his anger

he stretched out a measuring line;

2 overdaughterSion!

he did not turn back his hand from

He has thrown down from heaven

drowning,

to earth the splendor of Israel.

and the outer wall mourned,

And he did not remember the footstool of

and the wall became weak along with it.

his feet

teth

beth

9

Her gates were stuck in the ground;

2

in the day of his anger.

he destroyed and shattered her bars,

her king and her rulers among the nations.

(2)The Lord has drowned without sparing

There is no law;

all the beauties of lakob;

indeed, her prophets did not

in his wrath he broke down

see a vision from the Lord.

the strongholds of daughter louda;

he glued thema to the ground;

ioth

he profaned her king and her rulers.

10

They sat on the ground;

elders of daughter Sion were silent;

gimel

they brought up dust on their head;

3

He broke off in the anger of his wrath

they girded themselves with sackcloth;

every horn of Israel;

they brought down to the ground

he turned back his right hand

leading young women of Ierousalem.

from before the enemy,

and he kindled in Iakob a flame like

chaph

fire,

11

My eyes failed in tears;

and it consumed all things around.

my stomach churned;

aLacking in Gk

938

lamentations 2-3

my honor was poured out on the ground

Bring down tears like wadis day and night!

because of the fracture of the daughter of

Give yourself no calming down!

my people,

May your eye not be silent, O daughter!

as infant and suckling fail
in city squares.

koph

19

Arise, give a cry of joy in the night

labd

at the beginnings of your watch!

12

To their mothers they said,

Pour out like water your heart

“Where is bread and wine?”

before the presence of the Lord!

as they faint like the wounded

Lift your hands to him
in city squares,
for the life of your babes
as their life is poured out
who faint with hunger at the
into their mothers' bosom.
beginning of all exits.

mem

res

13

What witness shall I bear of you,

20

Look, Lord, and consider

or to what shall I compare you,

for whom have you gleaned grapes thus.

O daughter Ierousalem?

Will women eat the fruit of their womb?

With what shall I equate you and comfort

A butchera made a gleaning.

you,

Will you kill in the holy precinct of the

O virgin daughter Sion?

Lord

For the cup of your ruin was made great;

priest and prophet?

who will heal you?

sen

noun

21

Young child and old man fell asleep

14

Your prophets saw for you
on the ground in the exits;
what is worthless and foolishness,
my young women and my young men
and they did not expose your injustice,
fell by the sword;
to turn your captivity around;
in the day of your anger you killed;
and they saw for you worthless messages—
you slaughtered them; you did not spare.
and banishments!

thau

samch

22

He invited my sojournings from all around

15

All who pass along the road

as to a feast day,

clapped their hands at you;

and on the day of the anger of the Lord

they hissed and wagged their head

there was no one saved and left behind,

at daughter Ierousalem:

as Ib prevailed and multiplied all my

“Is this the city, of which they say,

enemies.

‘Crown of splendor, Joy of all the

earth?’ “

alph

I am the man who sees poverty

ain

3 bytherodofhiswrath;

16

All your enemies opened

2

he took me along and led me away

their mouth against you;

into darkness and not light;

they hissed and gnashed their teeth;

3

only, against me he turned his hand

they cried, "We have swallowed her!

all day long.

Only, this is the day

that we were expecting;

beth

we have found it; we have seen!"

4

He made my flesh and my skin old;

he shattered my bones;

pe

5

he builtc up against me and encircled my

17

The Lord has done what he purposed;

head,

he has carried out his words,

and it became exhausted;

what he commanded from ancient days;

6

he made me sit in dark places

he demolished and did not spare,

like the dead of long ago.

and he has made the enemy rejoice over you;

he exalted the horn of the one oppressing

gimel

you.

7

He builtc up against me, and I shall not go

out;

sade

he made my brass heavy;

18

Their heart cried out to the Lord:

8

indeed, because I shall cry out and shout for

O walls of Sion!

help,

aOr *cook* bPossibly *the Lord* cOr *walled*

lamentations 3

939

he shut out my prayer;

30

he will give a cheek to him that smites it;

9

he built up my ways; he fenced in my

he will be fed with insults.

paths;

he troubled me.

chaph

31

For the Lord will not reject forever;

daleth

32

for he who humbled will have compassion,

10

He is to me a she-bear lying in wait,

according to the abundance of his mercy;

a lion in hiding;

33

for he did not answer from his heart,

11

he pursued a runaway and pulled me down;

and he abased a man's sons:

he made me oneb put away;

12

he bent his bow and set me up

labd

as a target for an arrow.

34

to abase under his feet all the prisoners of
the land,

he

35

to turn aside a man's case in the presence of

13

He made sons of his quiver enter

the Most High,

in my kidneys;

36

to condemn a person when he goes to law—

14

I became a laughingstock to all my people,

did not the Lord see?

their strummingc all day long;

15

he has fed me with bitterness;

mem

he has made me drunk with gall.

37

Who is this that spoke, and it happened?

Did the Lord not command it?

ouau

38

Will bad and good not come

16

And he broke out my teeth with a pebble;
from the mouth of the Most High?

he fed me tidbits of ashes.

39

Why will any person alive grumble,

17

And he thrust my soul away from peace;

a man, concerning his sin?

I forgot good things.

18

And I said, "My victory perished,

noun

and my hope from the Lord.”

40

Our way was investigated and examined,

and so let us return to the Lord.

zai

41

Let us take up our hearts in our hands

19

I remembered from my poverty and out of
to a high one in heaven.

my persecution;

42

We have acted impiously,

20

bitterness and gall (20)my soul will
and we embittered you,

remember

and you were not appeased.

and will dtalk idly atd me;

21

I will place it in my heart;

samch

therefore I will wait.

43

You covered us over in wrath

and pursued us;

heth

you killed; you did not spare.

22

The mercies of the Lord are

44

You covered yourself with a cloud

that we have not expired,

on account of prayer;

that his compassion has not come to an

45

you set us in the midst of the peoples

end.

to make me stoop and be rejected.

23

They are new in the early mornings;

great is your faithfulness.

pe

24

“The Lord is my portion,” said my soul,

46

All our enemies opened their mouth against

“therefore I will wait for him.”

us.

47

Fear and a pit have come upon us,

teth

lifting up and destruction.

25

The Lord is good to those who wait for him,

48

My eye will bring down emissions of water
to the soul that will seek him.

for the fracture of the daughter of my

26

A good thing it is—and it will wait
people.

and be quiet for the salvation of the Lord.

27

It is a good thing for a man

ain

when he bears a yoke in his youth.

49

My eye was exhausted, and I will not be

silent

ioth

so that there will be no calming down

28

He will sit alone and be silent,

50

until the Lord stoops down
because he raised it on himself;
and looks from heaven.

[29

he will give his mouth in a heap of earth,

51

My eye will glean my soul

if perhaps there is hope;]

more than all daughters of the city.

aOr *walled* bl.e. *a female* cPossibly *psalm* dPerhaps
complain to el.e. *my soul* fPr *we sinned* = Zi gLacking in Gk
hPerhaps *strip bare*

940

lamentations 3-4

sade

the daughters of my people are incorrigible,

52

Hunting my enemies hunted me

like an ostrich in the wilderness.

like a sparrow, without cause;

53

they condemned my life to death in a

daleth

cistern

4

The tongue of the suckling
and placed a stone over me;
stuck to its throat with thirst;

54

water flowed over my head;
babes begged for food; there was
I said, "I am rejected."
no one to break it up for them.

koph

he

55

I called on your name, O Lord,

5

Those who eat delicacies
from the lowest cistern;
were put away in the exits;

56

you heard my voice:

those nursed in scarlet

“Do not cover your ears to my plea!”

wrapped themselves in dung.

57

You came near to help me

in the day when I called on you;

ouau

you said to me, "Do not fear!"

6

And the lawlessness of the daughter of my

people was great,

res

beyond the lawlessness of Sodoma,

58

You adjudicated the causes of my soul,

which was overthrown, as it were, with

O Lord;

haste,

you have redeemed my life.

and they did not labor their hands with

59

You saw my troubles, O Lord;

her.

you judged my case.

60

You saw all their revenge,

zai

all their schemes against me.

7

Her Nazirites were pronounced b purer than

snow;

sen

they shone brighter than milk;

61

You have heard their insults,

they were made redder than stones;

all their schemes against me,

their branchc was of lapis lazuli.

62

lips of my opponents

and their machinations against me all

heth

day long.

8

Their appearance was darker than soot;

63

Consider their sitting and their rising:

they were not recognized in the exits;

I am their strumminga.

their skin had stiffened on their bones;

they were withered; they became like

thau

wood.

64

You shall render a repayment to them,

O Lord,

teth

according to the works of their hands;

9

The wounded from the sword were more

65

you shall repay to them a shielding of

noble

heart,

than the wounded from hunger;

your hardship for them.

they walked, stabbed,

66

You shall pursue in anger and exterminate

apart from the produce of the fields.

them

beneath the sky, O Lord.

ioth

10

Hands of compassionate women

alph

boiled their children;

How gold will grow dim;

they became their food in the

4 the goodsilver will be altered!

fracture of the daughter of my people.

Consecrated stones were poured out
at the beginning of all exits.

chaph

11

The Lord completed his wrath;

beth

he poured out the anger of his wrath

2

The precious sons of Sion who

and kindled a fire in Sion,

were lifted up with gold—

and it consumed her foundations.

how they were reckoned as earthen pots,

works of a potter's hands.

labd

12

The kings of the earth did not believe,

gimel

none of the inhabitants of the world,

3

Indeed, dragons bared their breasts;

that enemy and oppressor would enter

their whelps sucked;

through the gates of Ierousalem.

aPossibly *psalm* bOr *made* cOr *fragment* dl.e. *by hunger*
el.e. *without*

lamentations 4-5

941

mem

thau

13

It was due to the sins of her prophets,

22

Your lawlessness is ended, O Daughter Sion;

the injustices of her priests,

he will not add to exile you;

those who shed the blood of the righteous

he visited your lawlessness, O Daughter

in the midst of her.

Edom;

he uncovered your impious deeds.

noun

14

Her watchers were shaken in the exits;
Remember, O Lord, what has befallen us.

they were defiled with blood.

5 Look, and see our disgrace!

Since they could not help it,

2

Our inheritance has been turned over to
they touch their garments.

foreigners,

our homes to strangers.

samch

3

We have become orphans; there is no

15

Away from the unclean! Call them!

father;

Away! Away! Do not touch!

our mothers are like widows.

For they were set ablaze; indeed they were

4

Since our days, our wood came by exchange.

shaken.

5

We were pursued upon our necks;

Say among the nations,

we grew weary; we were given no rest.

“They will by no means add to live as

6

Egypt gave a hand,

resident aliens.”

Assour, for repletion of bread.

7

Our fathers sinned; they are no more,

ain

and we were subject to their lawless

16

The presence of the Lord is their portion;

deeds.

he will not add to look upon them;

8

Slaves became our masters;

they did not receive the person of the

there is no one to redeem from their

priests;

hand.

they granted no mercy to the elders.

9

We shall bring in our bread by our lives,

away from before the sword of the

pe

wilderness.

17

While we were still alive, our eyes failed;

10

Our skin became dark like an oven
our eyes failed regarding help for us,
from before the squalls of hunger.

vainly;

11

They humbled women in Sion,
while we were looking steadily,
virgins in the cities of Iouda.

12

Rulers were hung up by their hands;

sade

elders were not held in honor.

18

we looked steadily to a nation

13

Choice men took up the millstone,
that does not save.

and young men became weak with wood.

(18) We hunted our asmall onesa

14

Old men ceased from the city gate,
so that they might not walk in our
choice men from their tunesf.
squares.

15

The joy of our hearts ceased;
our dance was turned to mourning.

koph

16

The crown on our head fell;

19

Our time has drawn near;

woe indeed to us, for we have sinned.

our days have been fulfilled;

17

Because of this our heart became grief

our time is at hand.

stricken;

(19) Our pursuers were swifter than eagles in the

because of these things our eyes grew

sky;

dark,

they clung to us on the mountains;

18

for Mount Sion, because it was obliterated.

they lay in wait for us in the wilderness.

Foxes passed through it.

res

19

But you, O Lord, will dwell forever;

20

The Lord's anointed, the breath of our face,
your throne is for generation and
was captured by their destructions—
generation.

of whom we said,

20

Why will you regarding to victory forget us?

“In his shade we shall live among the

Why will you forsake us throughout
nations.”

length of days?

21

Turn us back, O Lord, to you, and we shall

sen

turn back,

21

Rejoice, and be glad, O daughter Idumea,

and renew our days as before.

you who live in the land;

22

For rejecting you have rejected us;

indeed, the cup of the Lord will pass to you;

you have become exceedingly angry

you will become drunk and spill.

with us.

a.l.e. *children* bLacking in Gk cPossibly *corruptions* d.l.e.
closely e.l.e. *made a pact* fPossibly *psalms*

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 (brwma/twn).” The “translator” has apparently confused two possible pointings of lk)m—one meaning “from a devour-er” (so, for example, in Mal 3.11 a consuming insect, locust or moth) and one meaning food;² (2) gnw&rimoi in v. 14 represents a mistake on the part of the “translator,” who evidently read My(dwm as a noun rather than a participle;³ and (3) in v. 71 the translator produced “from the purple and marble (marma/rou) that rots upon them.” Of course, marble does not rot, and here we see a confusion of the Hebrew word for “alabaster” or “marble,” ##, 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 (korw~nai) 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 Myb(k, “as the clouds,” as Mybr(k, “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—mh\ kai\ u(meij a0fomoiwqe/ntej toi=j a)llofu/loij a0fomoiwqh=te, “lest you too, having been made like the allophytes, 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 gnw&rimoi 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 a0fomoiwqe/ntej toi=j a)llofu/loij a0fomoiwqh=te as reflecting an infinitive absolute in a presumed Hebrew *Vorlage*. Both the existence of paranomasia in the Greek and the interposition of toi=j a)llofu/loij 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.

to the reader of letter of ieremias

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Composition in Greek?

Whereas Letter undeniably contains elements indicative of translation, other features of this work are not typical of the kind of Greek normally seen in the Septuagint. One of the most frequently occurring is the use of Greek particles. Letter often uses as connectors particles that require second position in the clause—a feature not found in Hebrew grammar. The numbers are really quite staggering for a book of a scant 72 verses: *ou* 12 x; *ga/r*, 16 x; *de/*, 23 x; *te* (counting its use as a coordinator of all types, including the negative *ou3te*) 33 x. Some entire books of the Septuagint do not contain 23 occurrences of *de/*. 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 -teoj (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 Letter is a self-standing Greek text that should be comprehensible on its own. NETS does not make such assumptions.

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to the reader of letter of ieremias

BIBLIOGRAPHICAL NOTE

The best commentary on the Letter to date is Carey A. Moore's Anchor Bible Commentary— *Daniel, Esther and Jeremiah: The Additions* (AB 44; Garden City, NY: Doubleday, 1977). For other literature on Letler, see Moore's bibliography, AB 331–332.

BENJAMIN G. WRIGHT

A copy of a letter that Ieremias sent to those who their houses with doorways and bolts and bars, lest would be led as captives into Babylon by the king they be stripped by robbers. 18They burn lamps of the Babylonians to proclaim to them just as it even more than for themselves, none of which was commanded to him by God.

theyb can see. 19Just like one of the beams of the

house they are, and they do not notice that their

1 On account of the sins that you have sinned hearts, it is said, are licked out, as the creeping against God, you will be led into Babylon as cap- creatures from the earth devour both them and tives by Nabouchodonosor, king of the Babyloni- their clothing, 20blackened in their face by the ans. 2When, therefore, you come into Babylon, smoke from the house. 21Bats, swallows and birds you will be there for rather many years, even for a ride upon their bodies and their heads, just as also long time, as long as seven generations. But after the cats do. 22Whence you will know that they are this, I will bring you from there with peace. 3Now not gods. Do not, therefore, fear them.

then, you will see in Babylon silver and gold and

23 For the gold, which they wear for beauty,

wooden gods being carried upon shoulders causing fear to the nations. 4Beware, therefore, lest you not make it shine, for they were not sentient, even too, having been made like the allophyles, when they were cast. 24Those things in which there become like them and reverence for them seizes

is no breath are bought at all cost. 25Lacking feet

you 5when you see a crowd before and behind they are carried upon shoulders displaying their them doing obeisance to them, but say in thought, dishonor to people, and even those who attend to

“It is necessary to bow down to you, O Master.” they are ashamed 26on account of the fact that 6For my angel is with you, and he himself is seeking—they are made to stand up by them, lest it fall to

ing out your souls.

the ground. Not even if some one makes it stand

7 For their tongue has been smoothed by a upright, will it move by itself, nor if it leans over, craftsman, and they are overlaid with gold and silver—will it straighten itself up, but gifts are placed before them. Yet they are fake and are not able to speak. before them, just as before the dead. 27But their 8And just as for a maiden who loves ornaments—priests, by selling their sacrifices, use them. And

tion, taking gold, 9they construct crowns upon the likewise also their wives preserve some of them, heads of their gods. But it is also the case that the but they do not share any with the poor or dis-priests, purloining gold and silver

from their gods, able. 28 One who sits apart and one who has will spend it on themselves. 10 And they will give of just given birth touch their sacrifices. Since you them also to the prostitutes at the brothel. And know, therefore, from these things that they are they adorn them with clothes like human be- not gods, do not fear them.

ings—gods of silver and gold and wood. 11 But they

29 For on what basis can they be called gods?

are not kept safe from rust and food. When they Because women serve up for gods of silver and are dressed in purple clothing, 12 they have their gold and wood! 30 And in their houses the priests face wiped because of the dust from the house, take their seat with their tunics torn and their which is rather much upon them. 13 And hee has a heads and beards shaved, whose heads are uncov-scepter like a human district judge, hee who will ered. 31 And they howl and shout before their gods not destroy the one who sins against him. 14 And as some do at a funeral feast for a corpse. 32 Taking he has a hand-knife in his right and an ax but will from their clothing, the priests clothe their wives not deliver himself from war and robbers. Whence and children. 33 Whether they experience evil from they are recognizable as not being gods. Do not, someone, or whether it be good, they will not be therefore, fear them.

able to repay. They can neither empower a king nor

15 For just as when a person's implement, can they remove him. 34 Likewise they can neither when broken, becomes useless, 16 such are their give wealth nor money. If anyone, professing a gods, though they are established in houses. Their vow to them, does not keep it, they will not de-eyes are full of dust from the feet of those who mand it.

35They will not deliver a person from enter. 17And just as the courtyards are fortified all death nor rescue a weak person from a strong one.

36

around against anyone who has wronged the king

They will not restore a blind person to sight;

as though sentenced to death, the priests secure

they will not rescue a person who is in anguish.

*al.e. are assimilated to bl.e. the gods(') cOr messenger
dPerhaps corrosion el.e. the god fl.e. the sacrifices gl.e. is
menstruating hOr copper*

letter of ieremias

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37They will not have pity on a widow nor treat an
up like the center beams. 55And they shall not

orphan well. 38These things that are made of wood
withstand king or enemies. 56How then must it be and
overlaid with gold and silver are like stones admitted or
reckoned that they are gods?

from a mountain, and those who attend to them

Gods made of wood and overlaid with silver

will be put to shame. 39Why then should they be and gold
will not be safe either from thieves or thought to be or be
called gods?

from bandits, 57the strong of whom will strip away

40 Furthermore, though the Chaldeans them- the gold and
silver, and they make off with the selves bring them into
disrespect—when they see a clothing theyb wear. Nor shall
theyb help them-mute incapable of speech, bring him and
request selves. 58So it is better to be a king who displays
his that Bel utter an articulate sound, as though hea
manliness or a useful vessel in a house, which the were
capable of sensation—41they are incapable of owner will
use, than these fake gods, or even a abandoning themb,
though they themselves have door in a house that keeps
safe those things that observed it. For theyc have no sense.
42And the are in it than these fake gods, and a wooden

pillar women, wrapping cords around themselves, sit in in palaces than these fake gods.

the streets burning bran as incense! 43And when

59 For sun and moon and stars are bright, and

one of them is drawn away by one of those who when they are sent for a service, they are obedient.

passes by to have sexual intercourse, she chides her 60So also lightning, when it flashes, is conspicuous.

companion, because she was not valued as she her- And the same wind also blows in every country.

self was, nor has she had her cordd torn. 44Every- 61And as for clouds, when ordered by God to tra-thing that happens for themb is fake. How then verse the entire inhabited world, they accomplish should one consider or call them gods?

what is ordained. 62And the fire sent out from

45 They have been constructed by carpenters above to destroy utterly mountains and woods will and goldsmiths; they are nothing other than what do what is prescribed. But these thingsb are similar the artisans want them to be. 46And they who con- neither in appearances nor in powers. 63Whence struct them will not themselves be long-lived. one should neither think them to be nor call them 47How then indeed are the things made by them

gods, since they are not able either to judge a case

going to be gods? For they have left behind lies and or to treat humans well. 64Since you know, there-disgrace for

those who come after. 48For when war fore, that they are not gods, do not fear them.

or evils come upon themb, the priests take counsel

65 For they cannot curse or bless kings, 66and

with themselves about where to hide with themb. they cannot show signs in heaven among the na-49How then can one not perceive that they are not

tions or shine like the sun or give light like the

gods, who save themselves neither from war nor moon. 67The animals, which, fleeing to shelter, are from calamities? 50For being wood and overlaid able to help themselves, are superior to them. 68It with gold and silver, it will be known thereafter is clear to us that they are in no manner gods.

that they are fake; it will be clear to all nations and Therefore do not fear them.

kings that they are not gods but the works of

69 For as a scarecrow in a cucumber field

human hands and that there is no divine work in guards nothing, so are their gods of wood and gold them. 51By whom then should it not be known and silver overlay. 70In the same way also their that they are not gods?

gods of wood and overlaid with gold and silver are

52 For they will not set up a king of a country, similar to a thorn bush in a garden on which every nor will they give rain to people. 53And they will bird perches, and so also to a

corpse thrown out in not decide their own case or deliver one who is darkness. 71And from the purple and marblee that wronged, since they are powerless. 54For like crows rots upon them you will know that they are not between heaven and earth they are. For also when gods. And finally they will themselves be con-fire attacks a house of gods who are wooden or sumed, and there will be disgrace in the country.

overlaid with gold or silver, their priests flee and 72Better, therefore, is a righteous person who does will come through safely, but theyb will be burned

not have idols, for he will be far from reproach.

a.l.e. *Bel* bl.e. *the gods(')* cl.e. *the Chaldeans* dl.e. *for tying her clothes* ePerhaps *sparkling cloth*

[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" (brx) is translated by four different Greek terms: "sword" (r9omfai/a), "dagger" (ma/xaira), "hand-knife" (e0gxeiri/dion) and "rapier" (ci/foj). The first two terms alternate as the most common translation of brx 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" (r9omfai/a), occurring 34 x, whereas "dagger" (ma/xaira) 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"

(ma/xaira) occurs 27 x compared to only 7 for "sword" (r9omfai/a). Then in chap. 33 the situation inverts again as the focus of the prophecies shifts back to Israel and "sword" (r9omfai/a) occurs 5 x compared to one for "dagger" (ma/xaira). In yet another reversal the prophecies concerning Gog and Magog in chaps.

38 and 39 “dagger” (ma/xaira) occurs four times as the exclusive translation for brx. “Hand-knife”

(e0gxeiri/dion) occurs only three times, in 21.3, 4 and 5, where it describes the Lord’s own weapon, and

“rapier” (ci/foj) 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” (a0fhgou/menouj) and

“guide/leader” (h9gou/menouj) or “ruler” (a1rxwn). So even when the Hebrew uses the term “king” (Klm) three times to describe the kings of Israel in 43.7 and 9, the Greek translators use the term “guide/leader”

(h9gou/menouj). Elsewhere, the translators regularly use the royal term “king” (basileu/j) to translate Klm, 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” (basileu/j) is loakim in 1.2. Even Daud is not described as “king” (basileu/j) in 37.24 but rather as “ruler” (a1rxwn), even though the Hebrew reads to the reader of iezekiel

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“king” (Klm). Likewise, the term)y#n, which the NRSV translates as “prince” when referring to princes in Israel, is rendered with the terms “ruler” (a1rxwn), “leader/guide” (a0fhgou/menouj) and “guide/leader”

(h9gou/menouj) (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” (hmm#) as “annihilation” (a0fanismo/j), i.e., devastation to the point of complete disappearance, when describing the destruction of Israel in chaps. 6–23. But when describing the “desolation” (hmm#) of Egypt in chap.

29, the Greek has the term “destruction/ruin” (a0pw&leia), and then “desolation” (e0rhmi/a or e1rhmoj) when describing Mount Seir in chap. 35, which implies that the land is emptied but still exists. So

“wilderness” (e1rhmoj) translates the term “wilderness” (rbdm) in chaps. 6–20, when the discussion concerns Israel; then it translates “ruins” (hbrx) 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” (e1rhmoj) translates “desolation” (hmm#). Then in chaps. 36 and 38, which promise the

restoration of the ruined areas in Israel, “wilderness” (e1rhmoj) once again translates “ruins” (hbrx). 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” (Nw()) is rendered as “injustice” (a0diki/a) 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” (Nw()) is translated as “lawless act” (a0no/mhma). But the same term “misdeed” (Nw()) is rendered as “sin” (a9marti/a) regarding the ruler of Tyre in 28.18 and as “lawlessness”

(a0nomi/a) 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” (Nw()) is translated by four different terms, “lawlessness” (a0nomi/a), “impiety” (a0se/beia), “sin” (a9marti/a) and “injustice” (a0diki/a) 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” (xwr) is translated by six different Greek terms: “wind” (a1nemoj), “spirit/wind” (pneu=ma), “blast/breath” (pnoh/), “fervor” (qumo/j),

“face” (pro/swpon) and “part” (me/roj), 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 Ntn “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 di/dwmi “give,” which does not have the same extended range of meanings as does Hebrew Ntn, 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” (e0ktei/nw) translates five different Hebrew terms: drp (1.11); r#y (1.23); xl# (2.9); h+n (1.22); and Mrq (37.6). Taken by itself it would appear to be a case of semantic leveling. But if one looks at xl#, one of the Hebrew terms translated by e0ktei/nw, xl# is itself translated by five distinct Greek terms: e0caposte/l w (3.6); a0poste/l w (7.3); e0ktei/nw (8.3); e0paposte/l w (14.19); yilo/w (44.20). As a result, it is impossible to assert that the translators were leveling the translations for the term xl# 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

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when e0ktei/nw translates xl#, it is represented in NETS by “extend,” but when it translates h+n, it is represented by “stretch out,” since e0ktei/nw is being used in two different ways. Likewise, when xl# is translated by e0caposte/l w, NETS uses “send,” whereas when xl# is translated by e0ktei/nw, 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 di/dwmi for Ntn, NETS seeks to represent the problem by rendering “give” (di/dwmi) 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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J. NOEL HUBLER

1 And it happened in the thirtieth year, in the stretched out above. Each had two adjoined to fourth month, on the fifth of the month, and

each other, and two were covering up over their

I was in the middle of the captivity by the river body. 12And each was moving according to its face.

Chobar, and the heavens were opened, and I saw Wherever was the spirit as it moved, they were divine appearances. 20n the fifth of the month moving and were not veering. 13And in the middle (this was the fifth year of the captivity of King of the living beings was an appearance like burn-loakim) (3)and a word of the Lord came to the ing coals of fire, as the look of torches coming to-priest Iezekiel son of Bouzi, in the land of the gether between the living beings, and a radiance of Chaldeans by the river Chobar, 3and the hand of the fire, and lightning was issuing from the fire.

the Lord came upon me.

15 And I looked, and behold, the four had one

4 And I looked, and behold, a rising wind was wheel on the ground, close to the living beings.

16

coming out of the north, and a great cloud was in

And the aspect of the wheels was like the aspect

it, and radiance was all around it and fire flashing of tharsisc, and the four had one likeness, and their forth, and in the middle of ita was something like construction was just as if a wheel was within a a sight of electrum in the middle of the fire, and ra- wheel. 17They were moving upon their four parts, diance was in itb. 5And in the middle was some- and they were not veering when they were moving, 18

thing like a likeness of four living beings, and this

nor were their backs, and they had height, and I

was their appearance: a human likeness was upon looked at them, and the four had their backs full them, 6and one had four faces, and one had four of eyes all around. 19And when the living beings wings. 7And their legs were straight, and their feet were moving, the wheels were moving next to were winged, and there were sparks like flashing them, and when the living beings rose from the bronze, and their wings were nimble. 8And a ground, the wheels were raised. 20Wherever was human hand was underneath their wings on their the cloud, there was the spirit to move; the living four parts, and the faces of the four 9were not veer- beings were moving, and the wheels were being ing when they were going. Each was moving op- raised with them, for a spirit of life was in the posite their face. 10And as for the resemblance of wheels. 21When the living beings were moving, their faces: there was a face of a human, and the

they were moving, and when the living beings four had a face of a lion on the right, and the four stopped, they stopped, and when the living beings had a face of a calf on the left, and the four had a rose from the ground, they were raised with them, face of an eagle. 11And the four had their wings, for a spirit of life was in the wheels.

a.l.e. *the wind* bPossibly *the wind* or *the fire* or *the gold* cHeb = *topaz*

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22 And over the head of the living beings, they

4 And he said to me, Son of man, go, enter to

had a likeness just like a firmament—like a sight of the house of Israel, and speak my words to them, ice—stretched out on their wings from above. 5for not to a thick-lipped and heavy-tongued peo-23And under the firmament, their wings were

ple are you being sent out, to the house of Israel—

stretched out, flapping, one against the other. Each 6nor to many people of other languages or other had two wings covering over their bodies. 24And tongues, neither being robust with their tongue, when they were moving, I heard the sound of their whose words you will not understand. Even if I wings, like the sound of abundant water, and had sent you out to such, these would have lis-when they were pausing, their wings were resting. tened to you. 7But the house of Israel shall not be 25And behold, a voice from above the firmament willing to listen to you, for they do not wish to lis-

that was over their heads.

ten to me, because all the house of Israel are con-

26 Like an appearance of a lapis lazuli stone tentious and hard-hearted. 8And behold, I have was the likeness of a throne upon it, and on the rendered your face powerful against their faces, likeness of the throne was a likeness just as a form and I will make strong your contentionb against of a human above. 27And I saw something like the their contentionb, 9and it shall be continually view of electrum from the appearance of the loin stronger than rock. Do not be afraid of them, nor and up, and from the appearance of the loin and be terrified from before them, for it is an embitter-all the way down, I saw something like an appearing house. 10And he said to me, Son of man, all the ance of fire, and its radiance was all around. 28Like words that I have spoken with you, take into your an appearance of a bow whenever it is in the cloud heart, and hear with your ears, 11and go, enter into in a day of rain, so was the vision of the radiance the captivity, to the sons of your people, and you all around.

will speak to them and say to them, "This is what the Lord says"; whether, then, they hear, whether,

This was the appearance of a likeness of the

then, they give in.

2 gloryoftheLord,andIlookedandfellupon 12 And a spirit lifted me up, and I heard be-my face, and I heard a voice of one speaking. hind me a sound of a great shaking, "Blessed is the (2.1) And he said to me: Son of man, stand

glory of the Lord from his place." 13And I per-

upon your feet, and I will speak to you. 2And I received the sound of the wings of the living beings spirit came upon me and took me up and raised as they flapped, one against the other. And there he set me upon my feet, and I heard him was a sound of the wheels beside them, and a speaking to me, 3and he said to me, Son of man, I sound of the shaking. 14And the spirit lifted me up and sending you out to the house of Israel, those and took me up, and I went in a rush of my spirit, who are embittering me—who embittered me, and the hand of the Lord came strong upon me.

15

they and their fathers, to this very day, 4and you

And I came into the captivity high up and went

shall say to them, “This is what the Lord says.” around those living by the river Chobar, those that 5Whether then they hear or are terrified (for it is an

were there, and I sat there seven days face about

embittering house), they shall also know that you among them.

are a prophet in their midst. 6And you, son of

16 And after seven days, a word of the Lord

man, do not be afraid of them nor be dismayed came to me, saying: 17Son of man, I have given you from before them, because they will sting and as a sentinel to the house of Israel, and you shall band together against you all around, and you live hear a word from my mouth, and you shall warn in the midst of scorpions; do not be afraid of their them from me. 18When I say to the lawless, “By words, and

do not be dismayed from before them, death you shall be put to death,” and you did not for it is an embittering house. 7And you shall give him strict orders, nor did you speak in order speak my words to them, whether then they hear to give the lawless one strict orders to turn back or are terrified (for it is an embittering house).

from his ways that he might live, that lawless one

8 And you, son of man, hear the one speaking to shall die for his injustice, and I will demand his you. Do not become one who embitters just like the blood from your hand. 19And if you give the law-embittering house; open wide your mouth, and eat less one strict orders and he does not turn back the things that I give you. 9And I saw and, behold, a from his lawlessness and his way, that lawless one hand stretched out to me, and in it was a scroll of a shall die for his injustice, and you shall rescue your book. 10And hea unrolled it before me, and on it the soul. 20And when a righteous one turns away from front and back were inscribed, and lamentation and his righteous acts, and if he commits transgression, strain and woe had been inscribed.

and I will give the test in front of him, he shall

die, because you did not give him strict orders. And

And he said to me, Son of man, devour this

he shall die in his sins, for his righteous acts that

he did shall not be remembered, and I will de-

3 scroll, and go, and speak to the sons of Israel.

2And I opened wide my mouth, and he fed me the

mand his blood from your hand. 21But you, if you

scroll. 3And he said to me, Son of man, your give the righteous strict orders not to sin, and he mouth shall eat, and your belly shall be filled with does not sin, the righteous shall live by life, be-this scroll that has been given to you. And I ate it, cause you gave him strict orders, and you shall res-and in my mouth it was like sweet honey.

cue your own soul.

aPossibly *it* bOr *strife* or *battle* cPossibly *put him to the test*

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iezekiel 3-5

22 And the hand of the Lord came upon me, loaf of barley. You shall cover them before their and he said to me, "Rise up, and go out into the eyes with pieces of human dung. 13And you shall plain, and there it shall be spoken to you." 23And say: This is what the Lord, the God of Israel, says, I rose up and went out into the plain, and behold, "Thus shall the sons of Israel eat unclean things the glory of the Lord stood there, just like the ap- among the nations." 14And I said, "In no way, pearance and just like the glory that I saw by the O Lord, God of Israel, if my soul has not been deriver Chobar, and I fell upon my face. 24And a spir- filed in uncleanness and from my birth until now it came upon me and set me on my feet, and he I have not eaten a carcass or that which was killed spoke to me and said to me: Enter, and be closed by animals, and no day-old meat has come into in within your house. 25As for you, son of man, be- my mouth." 15And he said to me, "Behold, I have hold, bands have been given upon you, and they given you dung of cattle instead of human dung, shall bind you with them, and

you shall not go out and you shall prepare your bread upon it.”

from their midst. 26And I will bind fast your

16 And he said to me, Son of man, behold, I

tongue, and you shall be made mute, and to them am shattering the support of bread in Ierousalem, you shall not be as a man who reproves, for it is an and they shall eat bread by weight and in need and embittering house. 27And when I speak to you, I drink water in measure and in annihilation 17so will open your mouth, and you shall say to them, that they be in need of bread and water, and a per-

“This is what the Lord says.” Let the one who hears son and his brother shall be annihilated, and they hear, and let the one who refuses refuse, for it is an shall waste away in their injustices.

embittering house.

And you, son of man, take for yourself a brick,

5 Andyou,sonofman,takeforyourselfasharp

sword. Just like a barber’s razor you shall ac-

4 andyoushallsetitinfrontofyouandportray quireitforyourselfandlayituponyourheadand upon it a city, Ierousalem. 2And you shall give an upon your beard. And you shall take a balance of enclosure against it and build siege walls against it weights and divide theme. 2A quarter you shall and cast a palisade against it and give camps burn in the fire in the midst of the city according against it and line up the batteries of war engines to the completion of the days of the enclosing, and all around. 3And take for yourself

an iron frying-pan; you shall take a quarter, and you shall burn it up in the pan, and you shall place it as an iron wall between in its midst, and a quarter you shall cut up with a sword and you shall ready a sword around it; a quarter you shall scatter by the face against it. And it shall be in an enclosing, wind, and I will unsheathe a dagger after them.

and you shall enclose it. This is a sign for the sons of Israel. 3And from there you shall take a few in number of Israel.

and bundle them in your robe. 4And you shall

4 And you shall lie on your left side, and you take some from them again and throw them into the fire and shall place the injustices of the house of Israel in the midst of the fire and burn them up in the fire; upon it, in number, one hundred fifty days, during which a fire shall go forth.

ing which you lie upon it, and you shall receive

And you shall say to all the house of Israel,

their injustices. 5And I have given to you their two. 5This is what the Lord says: This is Jerusalem. I have set her and the countries surrounding her in forty days. And you shall take the injustices of the midst of the nations. 6And you shall speak my house of Israel, 6and you shall complete these statutes and my laws to the lawless one out of the things, and you shall lie on your right side and nations, out of the countries around her, for they take the injustices of the house of Israel for forty days. A day for a year I have assigned you. 7And for not walking in them. 7Therefore, this is what the Lord says: Because your starting point was from the face, and

you shall make firm your arm and nations around you and you did not walk in my prophesy against it. 8As for me, behold, I have precepts and did not perform my statutes—on the given bands upon you, and do not turn from your contrary, you have not even acted according to the side to your side until the days of your enclosing statutes of the nations around you—8therefore, are completed.

this is what the Lord says: Behold, I am against

9 And you, take for yourself wheat and barley you, and I will execute judgment in your midst be-and beans and lentils and millet and spelt, and fore the nations, 9and I will do in you what I have you shall put them into one earthen vessel and not done and the like of which I will not do again make them into bread for yourself, and during the because of all your abominations. 10Therefore, fa-number of days that you lie on your side, one hun- thers shall eat children in your midst, and children dred ninety days, you shall eat them. 10And your shall eat fathers, and I will execute judgments food that you shall eat shall be twenty shekels a against you, and I will scatter all your survivors to day by weight. From time to time you shall eat every wind. 11Therefore, I live, says the Lord. Sure-them. 11And you shall drink water, by measure, ly, because you defiled my holy places with all one sixth of a hind. From time to time you shall your abominations, I will also thrust you aside. My drink. 12And you shall eat them as an ash-baked eye shall not spare, and I will have no pity. 12A

aPossibly *the city as portrayed* bl.e. *side* cl.e. *the city* dHeb 1 hin = 6 liters eAntecedent unclear fl.e. *the city' s* gl.e. *the city*

iezekiel 5-7

quarter of you shall be dispensed by death, and a all their idols. 14And I will stretch out my hand quarter of you shall be finished off by famine in against them and make their land into an annihi-your midst, and a quarter of you, to every wind I lation and destruction from the wilderness of De-will scatter them, and a quarter of you shall fall by blatha, out of every habitation, and you shall rec-the sword around you, and a dagger I will un- ognize that I am the Lord.

sheathe after them.

13 And my wrath and my fury shall be com-

And a word of the Lord came to me, saying:

pleted upon them, and you shall recognize that I, 7 2And you, son of man, say, This is what the the Lord, have spoken in my jealousy, when I Lord says to the land of Israel: spend my anger on them. 14And I will make you

An end has come. The end has come

and your daughters around you into a wilderness

upon the four extremities of the land.

before every passer-by. 15 And you shall be 3(6) The end has come

mourned and be wretched among the nations 4(7) upon you, the inhabitant of the land.

around you when I execute my judgments against

The time has come near; the day has arrived

you in the punishment of my wrath; I, the Lord,
not with tumult or with anguish.

have spoken. 16When I send out my missiles of 5(8) Now
close by I will pour out my anger upon famine upon them,
they shall also become a wip-you

ing out, and I will shatter your support of bread.

and will spend my fury against you,

17And I will send out famine and harmful animals

and I will judge you by your ways

against you, and I will take vengeance against you,

and will give against you all your

and death and blood shall pass through upon you,

abominations.

and I will bring a sword upon you from all around; 6(9)My
eye will not spare, nor will I show pity, I, the Lord, have
spoken.

for I will give your ways against you

and your abominations shall be in your

And word of the Lord came to me, saying,

midst,

6 2Son of man, set your face upon the moun-

and you shall recognize that it is I, the
tains of Israel, and prophesy against them. 3And
Lord, who strike.

you shall say, As for the mountains of Israel—hear 7(3) Now
the end is upon you, a word of the Lord. This is what the
Lord says to

and I will send it upon you,
the mountains and the hills and the ravines and
and I will punish you for your ways,
the dells: Behold, I myself am bringing a sword
and I will give against you all your
upon you, and I will utterly destroy your high
abominations.

places, 4and your altars and your sacred precincts 8(4) My
eye will not spare, nor will I show pity, shall be shattered,
and I will throw down your

for I will give your way against you
wounded in front of your idols. 5And I will scatter
and your abominations shall be in your
your bones around your altars. 6In every habita-
midst.

tion of yours the cities shall be devastated, and the

And you shall recognize that I am the Lord,

high places will be annihilated so that your altars 9(5)
because this is what the Lord says: shall be utterly
destroyed and your idols broken 10

Behold, the end has come,

and your sacred precincts razed. 7And the wound-

behold, a day of the Lord.

ed shall fall in your midst, and you shall recognize

Even if the rod has blossomed, insolence

that I am the Lord.

has arisen.

8 When there are some of you who are rescued 11

And it shall shatter a support of a lawless

from the sword among the nations and are in your

one

dispersion among the countries, 9the rescued ones
and not with tumult or with haste.

of you shall also remember me among the nations, 12

The time has come, behold, the day;

there where they were taken prisoner. I have sworn

let not the buyer be glad, and let not the

to their heart that is whoring away from me and to

seller mourn,

their eyes that play the whore after their practices, 13

for the buyer shall no longer return to the

and they shall strike their faces for all their abom-

seller,

inations, 10and they shall recognize that I, the

and a person shall not gain control of his

Lord, have spoken.

life by his eye.

11 This is what the Lord says: Clap your hand, 14

Trumpet with a trumpet, and judge all

and stomp your foot, and say, Good, good! For all things.

the abominations of the house of Israel, they shall 15

War by the sword is from without,

fall by the sword and by death and by famine.

and famine and death from within.

12The one who is near shall fall by the sword,

The one on the plain shall come to an end

while the one who is far away shall come to an end

by the sword,

by death, and the one gripped by hunger shall be

while those in the city famine and death

finished off, and I will spend my anger upon them.

shall finish off.

13And you shall know that I am the Lord, when

16

And the survivors of them shall survive

your wounded are in the midst of your idols

and shall be upon the mountains;

around your altars, on every lofty hill and under a

I will slay them all, each in his injustices.

shady tree, where they gave an odor of fragrance to

17

All hands shall grow feeble,

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and all thighs shall be sullied with

5 And he said to me, "Son of man, look up

moisture.

with your eyes to the north." And I looked up with

18

And they shall gird themselves round with

my eyes to the north, and behold, from the north

sackcloth,

to the gate to the east! 6And he said to me, "Son of

and amazement shall cover them.

man, have you seen what these are doing? They are

And shame shall be on every face on them,

committing great acts of lawlessness here by keep-

and baldness on every head.

ing themselves far from my holy things. And you

19

Their silver shall be thrown into the streets,

will see still greater acts of lawlessness.”

and their gold shall be despised.

7 And he brought me to the entry of the court

8

Their souls shall not be satisfied, and their bellies

and said to me, “Son of man, dig.” And I dug and

shall not be filled, for a test of their injustices has behold,
one door. 9And he said to me, “Go in, and occurred.
20Choice things of decoration—they see the lawless acts
that they are committing here.”

10

made them into arrogance, and they made from

And I went in and looked, and behold, vain

thema images of their abominations; therefore I
abominations and all the idols of the house of Is-have given
thema to them as impurity.

rael were portrayed on it all around, 11and seventy

21

And I will hand thema over into the hands

men from the elders of the house of Israel; lezo-

of foreigners to seize them
and the son of Saphan stood in the midst of them
and to the pestiferous ones of the earth as
in front of them, and each had his censer in his
plunder,
hand, and the vapor of the incense was ascending.

12

and they shall profane them.

And he said to me, "Son of man, have you seen

22

And I will turn back my face from them,
what the elders of the house of Israel are doing,
and they shall defile my visitation.

each of them in their hidden bedroom? For they

And they will enter into them without

said, 'The Lord does not see; the Lord has forsaken
precaution,

the land.' " 13And he said to me, "You will see still
and they will profane them.

greater acts of lawlessness than these are committing.”

23

And they shall create disorder,

because the land is full of peoples

14 And he brought me to the entry of the gate

and the city is full of lawlessness.

of the house of the Lord looking north, and be-

24

And I will turn back the wantonness of their

hold, women sitting there, lamenting Thammouz,

15

strength,

and he said to me, “Son of man, have you seen?

and their holy things shall be defiled.

And you will see still practices greater than these.”

25

Atonement shall come, and it shall seek

16 And he brought me into the inner court of

peace,

the house of the Lord, and behold, at the entry of
and it shall not be.

the shrine of the Lord, between thec ailamd and be-

26

Woe shall be upon woe,

tween the altar there were about twenty men, their
and rumor shall be upon rumor.

behinds to the shrine of the Lord and their faces

And vision shall be sought from a prophet,

opposite, and they were doing obeisance to the
and law shall perish from the priest,

sun. 17And he said to me. "Have you seen, son of
and counsel from the elders.

man? Is it only a small thing for the house of

27

And a ruler shall be clothed in annihilation,

loudas to commit the lawless acts that they have
and the hands of the people of the land

committed here? For they filled the land with law-
shall be disabled.

lessness, and behold, they are like ones that turn

According to their ways I will deal with

their nose up. 18 And I will act against them with

them,

wrath; my eye shall not spare, nor will I show pity.”

and by their judgments I will judge them.

And they shall know that I am the Lord.

9 And he cried out into my ears in a loud voice,

saying, “The judgment of the city has come

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 Jerusalem were sitting

in the way of the high gate looking north, before me, and the hand of the Lord came upon me, and each had an ax in his hand, and one man in the midst of them wearing a full-length robe, and from his loins and all the way down was fire, a sapphire belt was upon his loins, and they encircled me from the loins up as an appearance of fire and stood close to the bronze altar.

white gold. 3 And a likeness of a hand extended

3 And the glory of the God of Israel ascended

and lifted me up by the top of my head, and a spir- from the cheroubin. It was upon them up to the it took me up between earth and between sky and atrium of the house. And he summoned the man brought me to Ierousalem in a divine vision to the who wore the full-length robe who had the belt entry of the gate looking north, where the stele of upon his loin. 4And he said to him, "Pass through the buyer was. 4And behold, the glory of the Lord the middle of Ierousalem, and give the mark upon God of Israel was there like the vision that I saw in the foreheads of the men who sigh and have been the plain.

afflicted over all the lawless acts that happen in

aPossibly *choice things* bOr *places* cGk = pl dHeb = *porch*
eOr *lapis lazuli*

iezekiel 9-11

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their midst." 5And to these he said as I was listen- their four parts. They were not veering when they ing, "Go over after him into the city, and smite, were moving, because they were moving to and do not spare with your eyes, and you shall whichever place bthe one first elementb looked, show no pity; 6exterminate elder and young man and they were not veering when they were moving.

and unmarried girl and little children and women 12And their backs and their hands and their wings unto obliteration, but you shall not approach any- and their wheels were full of eyes all around the one upon whom is the mark, and begin from my four wheels. 13Now, as I was listening, the name holy places." And they began from the men who Gelgel was assigned to these wheels.

were inside, in the house. 7And he said to them,

15 And the cheroubin rose up. This is the living

“Defile the house, and fill the roads with the dead being that I saw by the river of Chobar. 16And as you go out, and smite.” 8And it happened, when when the cheroubin were moving, the wheels were they were smiting, I also fell upon my face and moving, and they were close to them. And when shouted out and said, “Woe is me, O Lord, are you the cheroubin were lifting up their wings to be wiping out the survivors from Israel when you borne aloft from the earth, their wheels were not pour out your wrath upon Ierousalem?” 9And he veering. 17When theya stopped, theyb stopped, and said to me, “The injustice of the house of Israel and when theya were being borne aloft, theyb were loudas has become very, very great, because the being borne aloft with them, for a spirit of life was land was filled with many people and the city was in them.

filled with injustice and uncleanness, for they said,

18 And the glory of the Lord went out from the

‘The Lord has forsaken the land; the Lord does not house and mounted upon the cheroubin, 19and watch.’ 10And my eye shall not spare, nor shall I the cheroubin lifted up their wings, and they were show pity; I have given their ways against their borne aloft from the earth before me when they heads.”

went out together with the wheels beside them,

11 And behold, the man who wore the full- and they stood at the entry of the opposite gate of length robe and girded with a belt on his loin and the house of the Lord, and the

glory of God of Israel he answered, saying, "I have done as you commanded me."

manded me."

20 This is the living being that I saw below the

God of Israel by the river Chobar, and I knew that

And I saw, and behold, above the firmament

they were cherubim. 21 One had four faces, and

above the head of the cherubim was one who had eight wings, and a likeness of human hands something like a lapis lazuli stone; a likeness of a hand was underneath their wings.

22 As for the throne was upon them. 23 And he said to the man in the likeness of their faces: these were the faces that I saw below the glory of the God of Israel by the wheelworks under the cherubim, and they were moving, each in front of the other with coals from the fire in the midst of them.

cherubim, and scatter them upon the city." And

he went in before me. 3 And the cherubim stood

And a spirit lifted me up and brought me to

on the right of the house when the man was entering, and the cloud filled the inner court. 4 And the one looking east, and behold, at the entry of the glory of the Lord arose from the cherubim into the gate were about twenty-five men, and in the atrium of the house, and the cloud filled the midst of them I saw Iezonias the son of Ezer and house, and

the court was filled with the radiance of Phaltias the son of Banaias, the commanders of the glory of the Lord. 5And a sound of wings of the the people. 2And the Lord said to me, "Son of cheroubin was heard as far as the outer court like a man, these are the men who devise empty things voice of God Saddai when he speaks.

and deliberate wicked counsel in this city, 3the

6 And it happened, when he was commanding ones who say, 'Have not the dwellings been built the man clothed in the holy robe, saying, "Take fire recently? Thisc is the cauldron while we are the from the midst of the wheelworks from the midst meat.' 4Therefore, prophesy against them; prophe-of the cheroubin," and he went in and stood close sy, son of man."

to the wheels. 7And he extended his hand into the

5 And a spirit fell upon me and said to me,

midst of the fire that was among the cheroubin "This is what the Lord says: Speak thus, O house of and took and gave it into the hands of the one Israel, I understand even the deliberation of your clothed in the holy robe, and he took it and went spirit. 6You multiplied your dead in this city and out. 8And I saw the cheroubin; a likeness of packed full your roads with the wounded. 7There-human hands was underneath their wings.

fore this is what the Lord says: Your dead that you

9 And I saw, and behold, four wheels stood have set out in itsc midst—these are the meat, and close to the cheroubin, one wheel close to one che- thisc is the cauldron—and I will take you out from roub, and the appearance of the wheels was as the itsc midst. 8You fear a sword, and I will bring a

appearance of a stone of carbuncle. 10And their ap- sword
upon you, says the Lord. 9And I will take pearance was one
likeness belonging to the four, as you out from its midst and
give you over to the whenever a wheel is in the midst of a
wheel. hands of foreigners, and I will execute judgments
11When theya were moving, they were moving in among
you. 10You shall fall by the sword, I will

a.l.e. *the cheroubin* b.l.e. *the wheels* c.l.e. *the city*

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iezekiel 11-12

judge you at the borders of Israel, and you shall through for
yourself into the wall, and you shall go recognize that I am
the Lord. 11Thisa shall not be out through it. 6Before them
you shall be lifted up for you as a cauldron, and you shall
not become in on shoulders, and you shall go out concealed.
You its midst as meat. I will judge you at the borders of shall
veil your face, and you shall not see the earth Israel, 12and
you shall recognize that I am the at all, for I have given you
as a sign to the house of Lord.”

Israel.

13 And it happened, while I was prophesying,

7 And I did so in everything that he command-

and Phaltias son of Banaias died, and I fell upon ed me, and
I carried it out as the baggage of cap-my face, and I shouted
with a loud voice and said, tivity by day, and by evening I
dug through the wall

“Woe is me; woe is me, O Lord; are you making an for
myself, and I went out concealed. Upon shoul-end of the

remnant of Israel?"

And I was lifted up before them.

14 And a word of the Lord came to me, saying:

8 And a word of the Lord came to me in the

15 Son of man, your brothers and the men of your

morning, saying: 9 Son of man, did not the house

of Israel, the embittering house, say to you, "What finished off, those to whom the inhabitants of Jerusalem are you doing?" 10 Say to them, "This is what the rulers of Jerusalem have said, "You keep far from the Lord. The ruler and the leader are in Jerusalem and in all the house of Israel, who are in 16 Therefore, say: This is what the Lord says, "I will

drive them away into the nations, and I will scatter them in their midst." 11 Say: "I am making signs in its midst.

As I have done, so shall it be for them; they shall go into all the earth, and I will be for them as a go in exile and in captivity," 12 and the ruler in small holy precinct in the countries, there where their midst shall be lifted upon shoulders, and he they enter." 17 Therefore I said, This is what the Lord shall go out concealed through the wall, and he Lord says: And I will take them in from the nations shall dig through, to go out through it. He shall and will assemble them from the countries, in veil his face so that he shall not be seen by eye, and them where I dispersed them, and I will give them he himself shall not see the land. 13 And I will the land of Israel. 18 And they shall enter there, and spread out my net over him, and he shall be caught they shall remove

all its abominations and all its in my enclosure, and I will bring him to Babylon, lawless acts from it. 19And I will give them anoth- to the land of the Chaldeans, and he shall not see er heart, and I will impart a new spirit in them, and it, and he shall come to an end there. 14And I will I will draw forth the heart of stone from their flesh, distribute to every wind all his helpers around him and I will give them a heart of flesh 20so that they and all who assist him, and I will unsheathe a sword might walk by my ordinances and keep my statutes after them. 15And they shall know that I am the and perform them, and they shall be for me as a Lord after I scatter them among the nations, and I people, and I will be a god for them. 21And will distribute them among the countries. 16And I against the heart of their abominations and of will retain from them men by number, from sword their lawless acts—just as their heart was going, I and from famine and from death, so that they have given their ways against their heads, says the shall tell of all their lawless acts among the nations Lord.

where they enter, and they shall know that I am the

22 And the cheroubin lifted up their wings, Lord.

and their wheels were beside them, and the glory

17 And a word of the Lord came to me, saying:

of the God of Israel was upon them, above them, 18Son of man, you shall eat your bread in grief, 23and the glory of the Lord ascended from the

and you shall drink your water in torture and suf-

midst of the city and stopped on the mountain fering, 19and you shall say to the people of the that was opposite the city. 24And a spirit took me land of Israel, This is what the Lord

says to the in-up and brought me to the land of the Chaldeans, habitants of Ierousalem in the land of Israel: They into the captivity, in a vision, in a divine spirit, and shall eat their bread in need, and they shall drink I ascended from the vision that I saw, 25and I their water in annihilation so that the land is ex-spoke to the captivity all the words of the Lord that tinguished together with its fullness, for all who he showed me.

live in it are engaged in impiety, 20and their in-

habited cities shall be devastated, and the land

And a word of the Lord came to me, saying:

shall become an annihilation, and you shall recog-

nize that I am the Lord.

12 2Sonofman,youarelivinginthemidstof

their injustices—they who have eyes to see but do

21 And a word of the Lord came to me, saying:

22

not see and have ears to hear but do not hear, be-

Son of man, what is this comparison of yours

cause it is an embittering house. 3And you, son of about the land of Israel as they are saying, “Distant man, make for yourself baggage of captivity by day are the days; vision has perished?” 23Therefore, say before them, and you shall be taken captive from to them, “This is what the Lord says: And I will your place to another place before them so that turn back the comparison, and the house of Israel they see,

forb it is an embittering house. 4And you shall no longer speak this comparison," because shall carry out your baggage, baggage of captivity, you shall speak to them, "The days and word of by day before their eyes, and you shall go out in every vision have come near." 24For there shall no the evening as a captive goes out. 5Before them dig longer be any false vision and one giving divina-

a.l.e. *the city* bPossibly *that*

iezekiel 12-14

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tion for favor in the midst of the sons of Israel. their heart, and prophesy against them, 18and you 25For I, the Lord, will speak my words; I will speak

shall say, This is what the Lord says: Woe to those

and act and no longer delay, because in your days, who stitch together cushions for every bend of the O house that embitters, I will speak a word and arm and make veils for every head of every age-perform it, says the Lord.

group so as to pervert souls; the souls of my peo-

26 And a word of the Lord came to me, saying: ple were perverted, and they maintain their own 27Son of man, behold, the house of Israel that em-souls. 19And they were profaning me before my

bitters—when they speak, they say, "The vision people for the sake of a handful of barley and on that he beholds is for many days, and he prophe- account of pieces of bread so as to slay souls that sies for far times." 28Therefore, say to them, This is should not die and to preserve souls that

should what the Lord says: No longer shall any of my not live, when you were uttering vain utterances to words delay, whatever I will speak; I will speak and a listening people.

perform, says the Lord.

20 Therefore, this is what the Lord says: Be-

hold, I am against your cushions whereby you col-

And a word of the Lord came to me, saying:

lect souls, and I will tear them from your arms,

13 2Sonofman, prophesyagainsttheproph- and into a dispersion I will send out their souls, ets of Israel, and you shall prophesy and say to which souls of theirs you distort. 21And I will tear them: "Hear a word of the Lord!" 3This is what the through your veils, and I will rescue my people Lord says: Woe to those who prophesy from their from your hand, and they shall no longer be in heart and perhaps do not see at all. 4Your proph- your hands for gathering, and you shall recognize ets are like foxes in the deserts, O Israel. 5They did that I am the Lord. 22Because you were perverting not stand upon a solid body and gather flocks to the heart of a righteous person and I was not per-the house of Israel. Those who say, "In the day of verting him even to make strong the hands of a the Lord" did not stand up. 6Those who say, "The lawless person so that he might not turn back at Lord says" are seers of falsehoods and diviners of all from his wicked way and he might live, 23

vanities, and the Lord has not sent them, and they

therefore, you shall not behold falsehoods and

began to set up a word. 7Have you not beheld a no longer perform divinations, and I will rescue false vision and spoken vain divinations?

my people from your hand, and you shall know

8 Therefore, say, This is what the Lord says: Be- that I am the Lord.

cause your words are false and your divinations are

vain, therefore, behold, I am against you, says the

And men from the elders of Israel came to

Lord, 9and I will stretch out my hand against the 14 me and sat down in front of me. 2And a prophets who behold falsehoods and utter vani- word of the Lord came to me, saying: 3Son of man, ties; they shall not be engaged in the instruction of these men set their thoughts upon their hearts, and my people, nor shall they be enrolled in the regis- they set the punishment of their injustices in front ter of the house of Israel, and they shall not enter of them; am I to answer them by answering?

the land of Israel, and they shall know that I am 4Therefore speak to them, and you shall say to the Lord. 10Because they have misled my people, them, This is what the Lord says: Person by person saying, "Peace, peace," and there was no peace, from the house of Israel, whoever sets his thoughts also this one builds a wall, and they themselves upon his heart and arranges the punishment of his plaster it; it shall fall. 11Say to the ones who plas- injustice in front of him and comes to the proph-tered it, "It shall fall," and there will be a torrential et, I, the Lord, will answer him by those things by rain, and I will give hurled stones against their which his mind is held fast 5in order that he may

bondings, and they shall fall, and there shall be a turn aside the house of Israel according to their sweeping wind, and it shall be broken. 12And be- hearts that are estranged from me through their hold, the wall has fallen, and shall they not say to notions.

you, "Where is your plaster that you plastered?"

6 Therefore say to the house of Israel, This is

13Therefore, this is what the Lord says: And I will

what the Lord says: Turn about, and turn back

let loose a sweeping blast with wrath, and there from your practices and from all your impieties, shall be a torrential rain in my rage, and I will and turn your faces around. 7For person by person bring the hurled stones in wrath unto completion, from the house of Israel and from the guests who 14and I will raze the wall that you plastered, and it

are guests in the house of Israel, whoever is es-

shall fall, and I will set it on the ground, and its tranged from me and sets his notions upon his foundations shall be uncovered, and it shall fall, heart and arranges the punishment of his injustice and you shall be finished off with reproach, and in front of him and comes to the prophet to inyou shall recognize that I am the Lord. 15And I will quire of him by me—I, the Lord, will answer him spend my wrath upon the wall and upon those by that whereby he is held fast. 8And I will set my who plaster it; it shall fall. And I said to you, The face against that person, and I will make him into wall is not, nor are those who plaster it, 16the a wilderness and into annihilation, and I will take prophets of Israel who prophesy concerning Ierou- him away from the

midst of my people, and you salem and who behold peace for it, and there is no shall recognize that I am the Lord.

peace, says the Lord.

9 And the prophet, if he should ever deceive

17 And you, son of man, set your face against and speak, I, the Lord, have deceived that prophet, the daughters of your people, who prophesy from

and I will stretch out my hand against him and

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iezekiel 14-16

will annihilate him from the midst of my people, 4

On the contrary, it has been given to the fire

Israel. 10And they shall receive their injustice; like

for consumption;

the wrongdoing of the inquirer and like the

the fire consumes the yearly cleansing of

wrongdoing, so shall it be for the prophet 11so that

it, and it fails completely;

the house of Israel may no longer ago astraya from

shall it actually be useful for production?

me and so that they may not defile themselves fur- 5

Not even when it is still whole shall it be for
ther in all their transgressions, and they shall be
production.

for me as a people, and I will be a god for them,

How much less if ever fire consumes it

says the Lord.

completely

12 And a word of the Lord came to me, saying:

shall it still be fit for production?

13 Son of man, if a land sins against me so that

6 Therefore, say: This is what the Lord says: Like

transgression occurs, I will also stretch out my the wood of the vine among the trees of the forest, hand against it and will shatter its support of that which I have given to the fire for con-sump-bread, and I will send out famine upon it and will tion, so have I given the inhabitants of Ierousalem.

take away human and cattle from it. 14 Even if these 7 And I will give my face against them; they shall go three men were in its midst, Noe and Daniel and out from the fire, and fire shall devour them, and Iob, they shall be saved by their righteousness, says they shall recognize that I am the Lord when I set the Lord. 15 Even if I bring harmful animals against my face against them. 8 And I will give the land the land, I shall also take vengeance on it, and it into annihilation, because they fell away in trans-shall be as an annihilation, and there shall not be gression, says the Lord.

one who passes through from before the animals,

16 even if these three men were in its midst, I live,

And a word of the Lord came to me, saying:

says the Lord, if sons or daughters shall be saved! 16 2 Son of man, testify to Ierousalem about But they alone would be saved, while the land her lawless acts, 3 and you shall say,

This is what would be for annihilation. 17 Or again, if I bring a sword upon that land and say, "Let a sword pass through the land of Chanaan; your father is an Amorrite, and your mother a Chettite. 4 And as for cattle from it 18 and these three men be in its midst, your birth—in the day that you were born, they I live, says the Lord, they shall rescue neither sons did not bind your breasts, and you were not

nor daughters. They alone shall be saved. 19 Or

bathed with water, nor were you salted with salt,

again, if I send out death upon that land and I and you were not wrapped in cloths, 5 neither did I pour out my wrath upon it with blood so as to utter—my eye spare you so as to do for you one of all I try to destroy human and cattle from it 20 and Noe these things to show feeling to you. And you were and Daniel and Job shall be in its midst, I live, says

thrown out on the surface of the plain by the per-

the Lord, if sons or daughters should be left behind—version of your soul in the day that you were born.

hind! They shall rescue their souls by their righ-

6 And I passed by you and saw you fouled by

teousness.

your own blood and said to you, "From your

21 This is what the Lord says: But even if I send blood is life; 7 grow up, just like the sprouting of out my four grievous punishments, sword and the field I have rendered you." And

you grew up famine and harmful animals and death, upon
le- and became tall and entered into cities of cities;
rousalem so as utterly to destroy human and cattle your
breasts were set right, and your hair grew, but from it 22and
behold, those rescued from it who you were naked and
disgraced.

bring out their sons and daughters are left behind

8 And I passed by you and saw you, and be-

in it, behold, they come out to you, and you shall hold, your
season was a season of lodgersb, and I see their ways and
their thoughts, and you shall re- spread my wings over you
and covered your dis-gret the evil that I brought upon
lerousalem, all grace, and I swore to you and entered into a
cov-the evil that I brought upon it, 23and they shall enant
with you, says the Lord, and you became console you; for
you shall see their ways and their mine. 9And I bathed you
with water and washed thoughts, and you shall recognize
that I have not your blood from you and anointed you with
oil, 10

done all the things that I did in it without cause,

and I clothed you with embroidered clothes and

says the Lord.

shod you with blue and girded you with fine linen

and clothed you in a fine hair-veil, 11and I adorned

And a word of the Lord came to me, saying:

you with an ornament and put bracelets around

15 2And you, son of man, what might the
your arms and a chain around your neck, 12and I
wood of the vine become from all the
gave an earring on your nostril and small rings on
trees,
your ears and a crown of boasting upon your head.

13

the branches that are among the trees of
And you were adorned with gold and silver, and
the forest?

your wraps were of fine linen and of woven hair

3

Shall they take wood from it to make it into
and embroidered. You ate choice flour and oil and
a product?

honey, and you became very beautiful. 14And your

Shall they take a peg from it to hang any

fame went out among the nations on account of
object on it?

your beauty, because you had been completed in

aPossibly *be lead astray* bOr *disbanders*

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attractiveness by the elegance that I set upon you, payments were not given to you. And there were in says the Lord.

you things perverted.

15 And you trusted in your beauty, and you

35 Therefore, O whore, hear a word of the

whored because of your fame and poured out your Lord:
36This is what the Lord says, Because you whoring on every passer-by. 16And you took some have poured out your money, your shame in your of your garments and made for yourself stitched whoring shall also be uncovered to your lovers, figures and played the whore on them, and you both for all the thoughts of your lawless acts and shall not enter, nor shall it happen. 17And you because of the streams of blood of your children took your objects of boasting from my gold and that you gave them. 37Therefore, behold, I am from my silver, from that which I gave you, and gathering against you all your lovers, those with you made for yourself male images and played the whom you consorted, and all those you loved, whore with them. 18And you took your embroi- with all those you hated, and I will gather them dered apparel and put them on, and you set my oil against you from all around and will uncover your and my incense in front of them, 19even my bread evil acts to them, and they shall see all your shame.

that I gave you. I fed you choice flour and oil and 38And I will take vengeance on you with vengeance honey, and you set them in front of them as an of an adulteress, and I will place you in the blood odor of fragrance, and it happened, says the Lord. of wrath and jealousy. 39And I will give you over 20And you took your sons and your daughters

into their hands, and they shall eradicate your

whom you bore, and you sacrificed them to them brothel, and they shall demolish your pedestal, as consumption, as if you played the whore just a and they shall strip you of your apparel and take little. 21And you slaughtered your children and de- the objects of your boasting and leave you naked livered them up when you were appeasing them and disgraced. 40And they shall bring on throngs through them. 22This was in addition to all your against you, and they shall stone you with stones, whoring, and you did not remember the days of and they shall slay you with their rapiers. 41And your childhood, when you were naked and dis- they shall burn your houses with fire, and they graced, and you lived fouled in your blood.

shall execute judgments against you before many

23 And it happened after all your evil acts, says women, and I will turn you back from whoring, the Lord, 24you also built for yourself a whoring and you shall not make payments any more.

chamber, and you made a proclamation for your- 42And I will let loose my wrath on you, and my self in every boulevard. 25And at the head of every jealousy shall be taken away from you, and I will way you built your whorehouses, and you spoiled take my rest, and I will no longer be vexed. 43Be-your beauty and drew your legs

apart for every cause you did not remember the day of your child-passer-by and multiplied your whoring. 26And you hood and you would pain me with all these things, played the whore with the sons of Egypt who ac- and behold, I have given your ways against your companied you, who were great in flesh, and you heads, says the Lord.

played the whore frequently so as to provoke me.

And thus you have committed impiety in addi-

27Now if I stretch out my hand against you and I

tion to all your lawless acts. 44These are all the

will take away your precepts, I will also give you to things that they said about you in a comparison, the souls of those who hate you, to daughters of al- saying, "Like mother 45like daughter." You are your lophyles who divert you from your way in which mother's daughter, sheb who thrust aside her hus-you acted impiously. 28And you played the whore band and her children, and the sisters of your sis-with the daughters of Assour, and even so you were ters are those who thrust aside their husbands and not satisfied, and you played the whore but were their children; your mother is a Chettite, and your not satiated. 29And you multiplied your covenants father an Amorrite. 46Your elder sister is Samaria, with the land of the Chaldeans, and you were not she and her daughters, she who was living on your even satisfied with them.

left, and your younger sister who was living on

30 How should I treat your daughter, says the your right is Sodoma and her daughters. 47And Lord, when you did all these things, deeds of a you did not even walk in their ways, nor did you woman of whoredom? And you played the whore

act according to their lawless acts; in fact, you al-three times with your daughters. 31You built your most surpassed them in all your ways. 48I live, says brothel at every head of a road, and you made your the Lord, if your sister Sodoma has acted, she and pedestal in every boulevard, and you became like a her daughters, as you and your daughters acted!

whore gathering payments. 32The adulterous wife 49But this was the lawless act of Sodoma, your sisis like you, taking payments from her husband. ter: arrogance. She and her daughters were in-33She would dole out payments to all those who

dulging in excess of bread and in prosperous ease;

played the whore with her, and you have given this belonged to her and her daughters, and they payments to all your lovers, and you would load were not holding the hand of the poor and the them down to come to you from all around for needy. 50And they were boasting and committed your whoring. 34And there was something pervert- lawless acts before me, and I took them away, just ed in you compared to other women in your whor- as I saw. 51And Samaria sinned not half of your ing, and anext aftera you they have not played the sins, and you multiplied your lawless acts beyond whore, while you would dole out payments, and them and made your sisters right by all your law-

al.e. *in comparison with* bl.e. *daughter*

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iezekiel 16-17

less acts that you committed. 52And you shall bear

small in size for it to appear.

your trial, for you ruined your sisters with your sins

Its shoots were upon it,

by which you acted lawlessly beyond them and

and its roots were under it.

rendered them right beyond yourselves, and be

And it turned into a vine

ashamed, you, and receive your dishonor for ren-

and made layers

dering your sisters right.

and extended its climbers.

53 And I will turn back your turning back, the

turning back of Sodoma and her daughters, and I 7

And another great eagle came
will turn back the turning back of Samaria and her
with great wings and many talons.

daughters, and I will turn back your turning back in

And behold, this vine was wrapped around

their midst 54in order that you may bear your trial
him,

and be dishonored as a result of all that you have
and its roots were against him.

done when you provoked me. 55And your sister

And it shot out its shoots toward him

Sodoma and her daughters shall be restored, just as
to water itb together with the bed of its
they were from the beginning, and Samaria and her
planting.

daughters shall be restored, just as they were from 8

Into a good plain by abundant water

the beginning, and you and your daughters shall be
it thrives so as to make shoots

restored, just as you were from the beginning.

and to bear fruit,

56And surely Sodom a your sister was not as a report

to be as a large vine.

in your mouth in the days of your arrogance, 57be-
9Therefore, say: This is what the Lord says: fore your evil
acts were uncovered, as you are now

Will it go straight?

an ignominy to daughters of Syria and all the

Will not its tender roots and fruit rot,

daughters of allophytes around her that enclose

and all that first sprouts from it wither?

you all around? 58Your impieties and your lawless

And not by a great arm nor by many people

acts—you have carried them off, says the Lord.

so as to pull it from its roots.

59 This is what the Lord says: And I will deal 10

And behold, it thrives; will it actually go

with you just as you have done, as you have dis-
straight?

honored these things so as to transgress my cov-

Shall it not be withered in dryness

enant. 60And I will remember my covenant with

as soon as the scorching wind touches it?

you in the days of your childhood, and I will es-

It shall wither together with the clump of its

tablish with you an everlasting covenant. 61And

sprouting.

you will remember your way, and you shall be

11 And a word of the Lord came to me, saying:

completely dishonored when you receive back 12Son of
man, say now to the embittering house: your elder sisters
with your younger ones, and I Did you not understand what
these things were?

will give them to you for a building and not on ac- Say:
When the king of Babylon comes upon Ierou-count of your
covenant. 62And I will establish my salem, he shall also take
its king and its rulers and covenant with you, and you shall
recognize that I bring them to himself to Babylon. 13And he
shall am the Lord 63in order that you shall remember take
the coffspring of the reignc and shall make a and be
ashamed and it be impossible for you any covenant with
him and will bring him in under an longer to open your
mouth from before your dis- imprecation, and he shall take
the chief men of honor, when I am appeased with you for
every- the land 14so that it might become an altogether
thing that you have done, says the Lord.

weak reign so that he might not be raised up to

keep his covenant and to raise it up. 15And he

And a word of the Lord came to me, saying:

shall rebel against him so as to send out his own

17 2Son of man, tell a tale, and speak an ill-ambassadors to
Egypt, that he might give him traction to the house of Israel,
3and you shall say:

horses and many people. Shall he go straight?

This is what the Lord says:

Shall he who produces opposition escape? And

The great eagle with great wings, large in

when he transgresses a covenant, shall he be saved?

16

extent, full of talons,

I live, says the Lord, if he shall not come to an

who has the guidance to enter into

end in the place where the king is who made him

Lebanon.

king—he who dishonored my imprecation and

And he took the select parts of the cedar;

who transgressed my covenant—with him in the

4

he broke off the tender tops.

midst of Babylon! 17And not with a great force or

And he carried them to the land of

with a great throng shall Pharaoh make war with

Chanaan;

him, in casting up a palisade and in constructing

he set them into a walled city.

batteries of war-engines to take away souls. 18And

5

And he took from the seed of the earth

he dishonored oath-making so as to transgress a

and gave it into the plain.

covenant, and behold, he has given his hand, and

A plant by abundant water,

he did all these things to him. Shall he then be

he set it out as something gazed upon.

saved? 19Therefore, say: This is what the Lord says:

6

And it sprouted and turned into a weak

I live, if I will not also impart upon his head my
vine,

oath-making that he dishonored and my covenant

al.e. is led bl.e. the vine cl.e. royal offspring dPossibly for

iezekiel 17-18

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that he transgressed! 20And I will spread out the committed robbery and did not restore a pledge net over him, and he shall be captured in its en- and set his eyes upon idols, has committed law-closure. 21In his every battle they shall fall by the lessness, 13has given with interest and taken excess, sword, and I will disperse the survivors to every he shall not live by life; he has committed all these wind, and you shall recognize that I, the Lord, lawless acts; by death he shall be put to death; his have spoken.

blood shall be upon him.

22 Therefore, this is what the Lord says:

14 Now if he produces a son and he sees all the

And it is I who will take some

sins of his father that he has done and he is afraid

from the select parts of the cedar;

and does not act according to them, 15he has not

I will snip off something

eaten upon the mountains and did not set his eyes
from the top of their heart.

to the notions of the house of Israel and did not

And it is I who will transplant

defile his neighbor's wife 16and did not oppress a
on a high mountain.

person and did not exact a pledge and did not

23

And I will hang him
commit robbery, gave his bread to the needy and
in a mountain of Israel high in the air.
clothed the naked 17and turned his hand back
And I will transplant him,
from iniquity, he did not take interest nor excess,
and he shall produce a shoot and bear
performed justice and walked in my ordinances,

fruit

he shall not come to an end for the iniquities of
and become a large cedar.

his father; he shall live by life. 18But his father, if he

And every animal shall rest under him,

extorts with extortion and robs what was robbed,

and every winged creature shall rest

he did the opposite in the midst of my people, and

under his shade,

he shall die for his injustice.

and his shoots shall be restored.

19 And you shall say, "Why is it that the son of

24

And all the trees of the plain shall know

the father did not receive the injustice?" Because

that I am the Lord,

the son did justice and mercy, he observed all my

he who brings low a high tree

precepts and did them; he shall live by life. 20But,

and exalts a low tree

the soul that sins shall die, but the son shall not re-

and withers a green tree

receive the injustice of the father, nor shall the father

and makes a dry tree flourish.

receive the injustice of the son; the righteousness

I, the Lord, have spoken,

of the righteous shall be upon him, and the law-

and I will do it.

lessness of the lawless shall be upon him.

21 And if the lawless turns back from all his

And a word of the Lord came to me, saying:

lawless acts that he committed and keeps all my

18 2Son of man, why do you have this com-
commandments and does justice and mercy, he parison
among the sons of Israel, when they are shall live by life; he
shall not die. 22None of his saying, "The fathers ate unripe
grapes, and the teeth transgressions that he committed
shall be remem-of the children had pain?" 3I live, says the
Lord, if bered; by his righteousness that he did he shall this
comparison ever comes to be spoken again in live. 23By my
will do I actually will the death of the Israel! 4For all the
souls are mine; as is the soul of lawless one, says the Lord,
rather than for him to the father mine, so also is the soul of
the son. Mine turn back from his wicked way and live?
24After they are. The soul that sins, this one shall die.

the righteous one turns back from his righteous-

5 Now, the person who shall be righteous, the ness and commits injustice like all the lawless acts one who performs judgment and righteousness, that the lawless commits, none of his righteous 6upon the mountains he shall not eat, and he shall acts that he performed shall be remembered, for not lift up his eyes to the notions of the house of his transgression by which he transgressed and in Israel and shall not defile his neighbor's wife and his sins that he committed in these he shall die.

shall not draw near a woman during her separa-

25 And you said, "The way of the Lord does not

tion, 7and he shall not oppress a person, shall re- go straight." Hear now, O house of Israel; does my store a debtor's pledge and shall not commit rob- way not go straight? Is it not your way that does bery, shall give his bread to the needy and clothe not go straight? 26When the righteous turns back the naked 8and shall not give his money for inter- from his righteousness and should he commit est and shall not take excess and shall turn his transgression and die, by the transgression that he hand back from injustice; he shall perform righ- committed—by it he shall die. 27And when a law-teous judgment between a man and between his less one turns back from his lawlessness that he neighbor 9and has walked by my ordinances and committed and should he perform judgment and has kept my statutes so as to do them; this one is righteousness, he has preserved his soul 28and has righteous, and he shall live by life, says the Lord.

turned back from all his impieties that he commit-

10 And if he produces a pestiferous son who ted; he shall live by life; he shall not die. 29And pours out blood and

commits sinful acts, 11he did they say—the house of Israel
—“The way of the not walk in the way of his righteous
father, but he Lord is not straight.” Is my way not straight,
ate upon the mountains and defiled his neighbor’s O house
of Israel? Is it not your way that is not wife 12and oppressed
the poor and needy and

straight?

aGk = pl

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iezekiel 18-20

30 I will judge you, each one, according to his
fire consumed it.

way, O house of Israel, says the Lord. Turn about, 13

And now they have planted it in the

and turn back from all your impieties, and they
wilderness,

shall not be for you as a punishment for injustice.

in a waterless land.

31Throw away from yourselves all your impieties

14

And fire went out from a rod of its choice

that you committed against me and make for your-

parts

selves a new heart and a new spirit. And why are
and has devoured it.

you dying, O house of Israel? 32For I do not will

And a rod of strength was not in it.

the death of the dying, says the Lord.

A tribe for an illustration of a lament it is, and it

And as for you, take up a lamentation over

shall become a lament.

19 the ruler of Israel, 2and you shall say:

What is your mother?

And it happened in the seventh year, in the

A whelp in the midst of lions!

20 fifthmonth,onthetenthofthemonth,men

She was born in the midst of lions

came from the elders of the house of Israel to in-

and multiplied her whelps.

quire of the Lord, and they sat down in front of me.

3

And one of her whelps ran off

2And a word of the Lord came to me, saying: 3Son of

and became a lion,

man, speak to the elders of the house of Israel, and

and he learned to catch prey

you shall say to them: This is what the Lord says: Are

and ate human beings.

you coming to inquire of me? I live, if I will answer

4

And nations heard of him;

you! says the Lord. 4Will I judge them with punish-

he was caught in their destruction,

ment? Son of man, testify to them of the lawless acts

and they brought him in a muzzle

of their fathers, 5and you shall say to them: This is

to the land of Egypt.

what the Lord says: From the day that I chose the

5

And she saw that he had rejected her,

house of Israel and I was made known to the off-

and her confidence perished.

spring of the house of Jakob and became known to

And she took another of her whelps

them in the land of Egypt and took hold of them

and made him a lion.

with my hand, saying: I am the Lord, your God, 6in

6

And he would dwell among lions;

that day I took hold of them with my hand to bring

he became a lion,

them out of the land of Egypt into the land that I

and he learned to catch prey;

prepared for them, a land flowing with milk and

he ate human beings.

honey; it is a honeycomb beyond every land. 7And I

7

And he would feed in his rashness

said to them: Let each throw away the abominations

and devastated their cities,

of his eyes, and do not defile yourselves with the

and he annihilated the land and its fullness,
practices of Egypt; I am the Lord, your God. 8And
with a voice of his roaring.

they rebelled against me and were unwilling to listen

8

And they gave nations against him
to me; they did not throw away the abominations of
from countries all around.

their eyes and did not forsake the practices of Egypt.

And they spread their nets upon him,

And I spoke in order to pour out my wrath

and he was caught in their destruction.

upon them, to spend my rage against them in the

9

And they put him in a muzzle and in a cage.

midst of the land of Egypt. 9And I acted so my

He came to the king of Babylon,

name shall not be altogether profaned before the

and he brought him into custody

nations, among whom they were, among whom I

so that his voice might not be heard
was known to them before them so as to bring
on the mountains of Israel.
them out from the land of Egypt. 10And I led them
10

Your mother was like a vine,
out from the land of Egypt and brought them into
like a flower in a pomegranate planted in
the wilderness, 11and I gave them my ordinances,
water;
and I made known to them my statutes, those that
its fruit and its shoot came to be
a person shall perform, and by them he shall live.
from abundant water.

12And I gave them my sabbaths to be a sign be-
11

And a rod of strength became for it
tween me and between them, that they might
as a tribe of leaders,
know that I am the Lord who sanctifies them.

and it was exalted in its size

13And I said to the house of Israel in the wilderness:
in the midst of trunks,
Walk by my ordinances. And they did not

and he saw its size

walk, and they rejected my statutes, those that a
in the multitude of its shoots.

person shall perform and shall live by them, and

12

And it was broken off in wrath,

they greatly profaned my sabbaths.

thrown upon the ground,

And I spoke in order to pour out my wrath

and a scorching wind withered its choice

upon them in the wilderness so as to consume

parts,

them. 14And I acted so my name shall not be alto-

and they were punished.

gether profaned before the nations out of which I

And its rod of strength was withered;

brought them before their eyes. 15And I raised my

aOr *it*

iezekiel 20-21

hand against them in the wilderness so that I

33 Therefore, I live, says the Lord, surely with a

might not bring them at all into the land that I strong hand and a raised arm and with out-poured gave them, a land flowing with milk and honey— wrath I will reign over you, 34and I will bring you it is a honeycomb beyond every land —16because out from the peoples and take you in from the they rejected my statutes, and by my ordinances countries, where you were scattered in them, with they did not walk by them, and they were profan- a strong hand and with a raised arm and with outing my sabbaths and were going after the notions poured wrath. 35And I will bring you into the of their hearts. 17And my eye spared them from wilderness of the peoples, and I will execute judg-wiping them out, and I did not make an end of ment against you there, face-to-face. 36As I execut-them in the wilderness.

ed judgment against your fathers in the wilderness

18 And I said to their children in the wilder- of the land of Egypt, so will I judge you, says the ness: Do not walk by the precepts of your fathers, Lord. 37And I will drive you under my rod and and do not keep their statutes, and do not be bring you in by number, 38and I will select out of mixed up together with their practices, and do not you the impious and rebellious; for from a land of defile yourselves. 19I am the Lord, your God; walk their sojourn I will bring them out, but they shall by my ordinances, and keep my statutes, and per- not enter into the land of Israel, and you shall rec-form them, 20and hallow my sabbaths, and it shall ognize that I am the Lord.

be as a sign between me and you, that you might

39 And you, O house of Israel: This is what the

know that I, the Lord, am your God. 21And they Lord says: Each one of you, take away your practices and their children embittered me; they did not listen to me, and after this, unless you listen to me, and walk by my ordinances, and they did not keep my statutes, you shall no longer profane my holy name with statutes so as to perform them, that a person shall profane my gifts and with your practices.

perform and live by them, and they were profaning

40 For, on my holy mountain, on a lofty

my sabbaths.

mountain, says the Lord, there they shall be slaves

And I spoke in order to pour out my wrath to me, the entire house of Israel completely, and upon them in the wilderness so as to spend my wrath there I will accept them, and there I will look upon rage on them. 22And I acted so my name shall not be profaned by you in all your holy precincts. 41In an which I brought them before their eyes. 23And I odor of fragrance I will accept you, when I bring raised up my hand against them in the wilderness you out from the peoples and take you in from the so as to scatter them among the nations, to distant countries, those in which you were scattered, and I persevere them in the countries, 24because they did not will be hallowed among you in the eyes of the perform my statutes and rejected my ordinances peoples. 42And you shall recognize that I am the and were profaning my sabbaths, and their eyes Lord, when I bring you into the land of Israel, into were after their fathers' notions. 25And it was I who the land to which I raised my hand to give it to gave them

ordinances that were not good and statutes of your fathers. 43And there you shall remember your statutes whereby they shall not live. 26And I will defile ways and your practices in which you were defiling them with their gifts when I am passing through yourselves, and you shall strike your faces because everything that opened up a womb so that I might of all your evil acts. 44And you shall recognize that annihilate them.

I am the Lord, when I deal thus with you so that

27 Therefore, speak to the house of Israel, son my name shall not be profaned according to your of man, and you shall say to them: This is what the evil ways and according to your corrupt practices, Lord says: Thus far your fathers angered me by says the Lord.

their transgressions by which they transgressed

45 And a word of the Lord came to me, saying:

against me. 28And I brought them into the land 46Son of man, set your face toward Thaiman, and that I raised my hand to give it to them, and they gaze upon Darom, and prophesy against the lead-saw every high hill and every shady tree and sacri- ing forest of the Nageb. 47And you shall say to the ficed there to their gods and set out there an odor forest of the Nageb: Hear a word of the Lord, This of fragrance and poured there their libations. is what the Lord says: Behold, I am kindling a fire 29And I said to them: What is Habama, that you in you, and it shall devour every green tree in you

enter there? And they called its name, Habama, to and every dry tree; the kindled flame shall not be this very day. 30Therefore, speak to the house of Is- quenched, and by it every face shall be burned up rael: This is what the Lord

says: Are you defiling from east wind to north. 48And all flesh shall rec-yourselfes in the lawless acts of your fathers, and ognize that I, the Lord, have scorched it; it shall are you playing the whore after their abomina- not be quenched. 49And I said, Never Lord, tions? 31And by the first fruits of your gifts, with O Lord; they are saying to me, "Has not this com-what has been set apart, you defile yourselves in all parison been spoken?"

your notions to this day. And am I to answer you,

O house of Israel? I live, says the Lord, if I will an-

And a word of the Lord came to me, saying:

swer you and if it will come up into this spirit of 21
2Therefore, prophesy, son of man; set your yours.

face toward Ierousalem, and gaze upon their holy

32 And it shall not be as you say: We will be things, and you shall prophesy against the land of like the nations and like the tribes of the earth by Israel, 3and you shall say to the land of Israel: Be-serving wood and stones.

hold, I am against you and will draw my hand-

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iezekiel 21

knife out of its sheath and will utterly destroy the lay it out so that a sword might come against Rab-unjust and the lawless from you. 4Because I will ut- bath of the sons of Ammon and against Judea and terly destroy the unjust and the lawless from you, against Ierousalem in its midst. 21For the king of thus my hand-knife shall come out of its sheath

Babylon shall stand upon the prime way, at the be-against all flesh from the east wind to the north, ginning of the two roads to practicec divination, to 5and all flesh shall recognize that I, the Lord, have throw up a rod and to consult by carved objectsd drawn my hand-knife out of its sheath. No longer and to inspect livers upon his right. 22And the shall it turn back. 6And you, son of man, sigh in oracular response came against Ierousalem, to the rubbing together of your loin, and in grief you throw up a palisade, to open wide a mouth in a shall groan before their eyes. 7And it shall be, if shout, to raise up high a voice with a cry, to throw they say to you, "Why do you groan?" and you up a palisade against its gates and to put up a ramp shall say, "Because of the news, for it comes, and and to build batteries of war-engines. 23And he every heart shall be enfeebled, and all hands shall shall be to them as one divining vain things before be paralyzed, and all flesh and every spirit shall them, and he shall be as one recalling injustice to pass out, and all thighs shall be sullied with mois- be seized.

ture." Behold, it comes, and it shall be, says the

24 Therefore, this is what the Lord says: Be-

Lord.

cause you recalled your injustices when your impi-

8 And a word of the Lord came to me, saying: eties were uncovered, that your sins be seen in all 9Son of man, prophesy, and you shall say: This is

your impieties and in your practices—because you

what the Lord says, Say:

recalled, you shall be captured by means of them.

O sword, O sword, be sharp and enraged.

25

And as for you, profane, lawless leader of

10

That you might slaughter victims, be sharp,

Israel,

that you might become aflashing,

whose day has come,

prepared for undoing.

an end in a time of injustice,

Slaughter; annihilate; expel every tree.

26

this is what the Lord says:

11

And he gave it, ready for his hand to grasp;

Remove the turban, and put off the crown;

a sword was sharpened; it is ready

these shall not be such.

to give ita into a slayer's hand.

You abased that which is high

12

Shriek, and wail, son of man,

and exalted that which is low.

because it came to be among my people;

27

Injustice, injustice,

it is among all the leaders of Israel;

I will make it!

they shall sojourn upon a sword;

(But these shall not be such.)

it came to be among my people;

Until he comes to whom it is due,

therefore, clap upon your hand.

I will also give it over to him.

13 For it has been deemed just, and why, even if a

28 And as for you, son of man, prophesy, and

tribe has been rejected? It shall not be, says the Lord. You shall say: This is what the Lord says to the sons of

of Ammon and to their reproach, and you shall

14

And as for you, son of man, prophesy,

say:

and clap hand upon hand.

A sword, a sword drawn for victims

And double a sword;

and drawn for completion.

the third sword for casualties

Rouse yourself that you may flash

is the great sword for casualties.

29

in your vain vision

And it shall confound them,

and in your divining of lies,

15

that the heart might be broken

to give you over onto necks of lawless

and the weak be multiplied upon every

wounded,

gate.

whose day has come,

They have been given over
an end in a time of injustice.
as victims of the sword.

30

Turn back, do not lodge
Good! It has come for slaying.
in this place in which you were born;
Good! It has come for flashing.
in your own land I will judge you,

16

Go through, sharpen on right and on left,

31

and I will pour out my indignation upon
wherever your face may be aroused.
you.

17

But I too will clap my hand against my
In a fire of my wrath I will breathe upon

hand

you

and will let loose my wrath;

and give you into hands of barbarian

I, the Lord, have spoken.

men

18 And a word of the Lord came to me, saying:
as they devise destruction.

19 And you, son of man, lay out for yourself two

32

You shall be food in the fire;

ways 20 so that a sword of the king of Babylon

your blood shall be in the midst of the

might enter; the two will issue from one country,

earth.

and a hand b is at the beginning of the way of the

There will not be any memory of you,

city. (20) From the beginning of the way you shall

for I, the Lord, have spoken.

a l.e. *Ierousalem* b Perhaps *signpost* c Or *seek* d Possibly
images e Antecedent unclear; possibly *iniquity*

iezekiel 22-23

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22 And a word of the Lord came to me, saying: midst, and you
shall recognize that I, the Lord, 2 And you, son of man, will
you judge the

poured out my wrath upon you.

city of streams of blood? So declare to it all its law-

23 And a word of the Lord came to me, saying:

24

less acts, 3and you shall say: This is what the Lord

Son of man, say to it: You are a land that is not

says: Oh city, shedding streams of blood in its rained upon, nor did rain come upon you in a day midst so that its time might come and producing of indignation, 25whose leaders in its midst are notions against it so as to defile it; 4by their like roaring lions catching prey, devouring souls streams of blood that you shed you have trans- with dominance, taking honors, and your widows gressed, and by your notions that you kept pro- have been multiplied in your midst. 26And its ducing you were defiling yourself, and you priests nullified my law and were profaning my brought your days near and brought a time of your holy things; they were making no distinction be-years. Therefore, I have given you as a disgrace to tween holy and profane, and they were making no the nations and for mockery to all the countries distinction between unclean and clean, and they 5that come near to you and to those that are far were hiding their eyes from my sabbaths, and I was from you, and they shall mock you: Your fame is being profaned in their midst. 27Its rulers in its unclean and great in lawless acts.

midst were like wolves catching prey to shed blood

6 Behold, the leaders of the house of Israel, so that they gain through greed. 28And its proph-each with his kindred—they wallowed together in ets, while smearing a them, shall

fall, while they be-you so that they shed blood; 7they were reviling hold idle things, giving lying divination, saying, father and mother in you and dealing unjustly “This is what the Lord says,” and the Lord has not with the guest in you; they were oppressing or- spoken, 29while they oppress the people of the phan and widow in you, 8and they were despising land in injustice and committing robberies, op-my holy things and were profaning my sabbaths pressing poor and needy, and did not deal with in you. 9Men were robbers in you so that they judgment toward the guest. 30And I was seeking shed blood in you, and upon the mountains in from them a man who behaved rightly and stood you they ate; they were committing unholy acts in front of me entirely in the time of the land so as in your midst. 10They uncovered a father’s shame not to wipe it out completely, and I did not find in you and were abasing a woman sitting apart in him. 31And I poured out my ire upon it with the uncleanness in you. 11Each one with his neigh- fire of my wrath to complete it; I have given their bor’s wife—they would act lawlessly, and each ways upon their heads, says the Lord.

would defile his bride in impiety, and each one

his sister, a daughter of his father—they would

And a word of the Lord came to me, saying:

abase in you. 12In you, they would take bribes in 23 2Son of man, two woman were daughters order to shed blood; they would take interest and of one mother, 3and they played the whore in excess in you, and you completed a completion of Egypt in their youth; there their breasts fell; there your evil by oppression, and they forgot me says they lost their virginity. 4And their names were the Lord.

Oola the elder and Ooliba her sister. And they be-

13 If I will bring my hand upon my hand over came mine and bore sons and daughters. As for what you have completed, that which you have their names: Oola was Samaria, and Ooliba was done, and over your streams of blood that have Ierousalem.

come about in your midst, 14 shall your heart en-

5 And Oola played the whore away from me

dure? Shall your hands be strong in the days that I and laid herself upon her lovers, upon the Assyr-will act against you? I, the Lord, have spoken, and ians who were coming near to her 6 clothed in I will do it. 15 And I will scatter you among the na- blue, governors and commanders. They were all tions and disperse you in the countries, and your elite young men, horsemen riding upon horses.

uncleanness shall depart from you. 16 And I will re- 7 And she granted her whoring to them; they were ceive my heritage in you before the eyes of the na- all the chosen sons of Assyrians, and she was defil-tions, and you shall know that I am the Lord.

ing herself upon all, upon whom she laid herself,

17 And a word of the Lord came to me, saying: with all her notions. 8 And she did not give up her 18 Son of man, behold, the house of Israel have all

whoring from Egypt, for they were lying with her

become to me mixed up with bronze and iron and in her youth, and they took her virginity and tin and lead; in the midst of silver it is mixed up. poured out their whoring upon her. 9 Therefore, I 19 Therefore, say: This is what the Lord says: Be-gave her over into the hands of her lovers, into

cause you have become as one mixture, therefore, hands of the sons of Assyrians upon whom she beholds, I take you into the middle of Jerusalem. She was laying herself. 10 They uncovered her shame; 20 Just as silver and bronze and iron and tin and

they took her sons and daughters and killed her by

lead are taken into the middle of a furnace to blow sword, and she became prattle for women, and fire into it to be melted, so I will take you in with they executed judgment against her upon her my rage and gather and melt you, 21 and I will blow daughters.

upon you with the fire of my wrath, and you shall

11 And her sister, Ooliba, saw and was corrupt-

be melted in the midst of it. 22 As silver is melted in her aggression beyond her and her whoring be-the midst of a furnace, so you shall be melted in its

yond the whoring of her sister. 12 She applied her-

aOr *encouraging*

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iezekiel 23-24

self to the sons of Assyrians, governors and com-

You shall drink the cup of your sister, the

manders near her, wearing fine purple, horsemen

deep and extra wide one

riding upon horses. They were all elite young men.

to complete the intoxication,

13And I saw that she had been defiled, one way for

33

and you shall be filled with faintness.

the two. 14And she added to her whoring, and she

And the cup of annihilation

saw men painted upon the wall, images of the

is a cup of your sister, Samaria.

Chaldeans, painted by brush, 15girded with bro- 34

And you shall drink it,

comes upon their loins and dyed tiaras on their

and her feasts and new moons

heads; all had a triple aspect, a likeness of sons of

I will overturn,

Chaldeans of their native land. 16And she applied for I have spoken, says the Lord. 35Therefore, this herself to them in the vision of her eyes and sent is what the Lord says: Because you forgot me and out messengers to them into the land of the threw me away behind your body, so, you, receive Chaldeans. 17And the sons of Babylon came to her your impiety and your whoring.

for a bed of lodgers, and they were defiling her in

36 And the Lord said to me: Son of man, will

her whoring, and she was defiled with them, and you not judge Oola and Ooliba? And you shall deher soul recoiled from them. 18And she uncovered clare to them their lawless acts, 37for they were com-her whoring and uncovered her shame, and my mitting adultery and blood was on their hands; they soul recoiled from her, as my soul recoiled from were committing adultery with their notions and her sister.

19And you multiplied your whoring to they drove their children that they bore me through remind them of the days of your youth when you flames to them. 38While they did these things to me, whored in Egypt, 20and you applied yourself to the they were defiling my holy things and profaning my Chaldeans, whose flesh was like that of donkeys sabbaths. 39And when they were slaughtering their and their privates were privates of horses. 21And children to their idols, they were also entering into you reflected upon the lawlessness of your youth, my holy things to profane them. And it is that they what you used to do in Egypt in your lodging, would act thus in the midst of my house!

where the breasts of your youth were.

40 And it was that, for the men who would

22 Therefore, O Ooliba, this is what the Lord come from afar (those to whom they would send says: Behold, I am rousing your lovers against you, out messengers), even as soon as they would come, those from whom your soul recoiled, and I will immediately you would bathe and would paint bring them against you from all around, 23sons of your eyes, and you would adorn yourself with Babylon and all the Chaldeans, Phakoud and Soue adornment, 41and you would sit on a covered and Koue and all the sons of Assyrians with them, couch, and a table adorned in front of itc! And my elite young men, all leaders and commanders, incense and my oil would make merry among triplesa and famed riders upon horses. 24All shall them. 42And they would strike up a sound of har-come against you from the north, chariots and mony for themselves. And to men from a multi-wheelworks with a throng of people, oblong and tude of humans, when they would come out of the small shieldsb, and they shall cast a guard upon wilderness—they would also give bracelets upon you all around. 25And I will give judgment in

front their arms and a crown of boasting upon their heads of them, and they shall judge you with their judgment.

And I will give my jealousy against you, and

43 And I said: Do they not commit adultery

they shall deal with you in furious anger; they shall with these? And with actions of a whore, she too remove your nose and ears, and they shall throw away the whore.

44 And they were entering into down your remnants by the sword. They shall seize her; as they enter into a whoring woman, so they your sons and daughters, and fire shall devour were entering into Oola and Ooliba to commit your remnants. 26 And they shall strip you of your lawlessness.

45 And righteous men themselves shall clothing and seize the objects of your pride. 27 And judge them with the retribution of an adulteress I will turn back your impieties from you and your and with the retribution of blood, because they are whoring from the land of Egypt, and you shall not adulteresses and blood is on their hands.

lift your eyes upon them, and you shall remember

46 This is what the Lord says: Bring up a throng

Egypt no longer. 28 For this is what the Lord says: against them, and impart tumult and plundering Behold, I am giving you into the hands of those among them, 47 and cast stones upon them with whom you hate, those from whom your soul re- the stones from throngs, and pierce them with their coiled, 29 and they shall deal with you in hatred rapiers; they shall kill their sons and daughters and and take away all your labors and hardships, and set ablaze their houses with fire. 48 And I will turn you shall be naked and debased, and the shame of back impiety from the land, and all the women your whoring shall be exposed, and your impiety shall be

educated and shall not act according to And your acts of whoring 30accomplished these their impieties. 49And your impiety shall be given things for you when you played the whore after na- against you, and you shall receive the sins of your tions and you were defiling yourself with their notions, and you shall know that I am the Lord.

tions. 31You walked in the way of your sister, and I

will give her cup into your hands. 32This is what

And a word of the Lord came to me in the

the Lord says:

24 ninthyear,inthetenthmonth,onthe

aOr in threes bl.e. and without a rim cl.e. the couch dl.e. the women' s

iezekiel 24-25

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tenth of the month, saying: 2Son of man, write for you, or your sandals on your feet; you shall not be yourself for a day from this day, from which the consoled by their lips, and you shall not eat the king of Babylon leaned on Ierousalem, from this bread of men. 18And I spoke to the people in the very day. 3And speak an illustration to the embit- morning as he commanded me in the evening, and tering house, and you shall say to them: This is I did in the morning as I was ordered.

what the Lord says:

19 And the people said to me, "Shall you not

Set on the cauldron, and pour water into it,
proclaim to us what these things are that you are

4

and throw in it pieces cut in two,
doing?" 20And I said to them: A word of the Lord
every good piece cut in two,
came to me, saying: 21Say to the house of Israel,
leg and shoulder,
This is what the Lord says: Behold, I will profane

flesh cleaned from the bones

my holy things, the wantonness of your power, the

5

taken from choice cattle,

desires of your eyes, and over which your souls are

and burn the bones underneath them.

concerned. And your sons and your daughters

It boiled; it boiled,

whom you left behind shall fall by the sword.

22

and here bones were kindled in here

And you shall do as I have done; from their

midst.

mouth you shall not be consoled, and you shall

not eat the bread of men, 23and your hair shall be

6 Therefore, this is what the Lord says:

on your head, and your sandals on your feet; you

Oh city of shed blood,

shall neither mourn nor weep and break down in

a cauldron wherein there is rust,
your injustices, and you shall console, each his
and the rust did not leave her.

brother. 24 And Ezekiel shall be to you for a sign;

She brought forth from her piece by piece;

according to everything, whatever he has done,

no lot has fallen upon her,

you shall do, when these things come, and you

7

for her blood is in her midst;

shall recognize that I am the Lord.

I have arranged it upon a bare rock;

25 And you, son of man, in the day when I take

I have not poured it out on the ground,

their strength from them, the swelling of their

that the earth might cover it,

boast, the desires of their eyes and the swelling of

8

that wrath might ascend for vengeance to be

their soul, their sons and their daughters—26 sure-

avenged;

ly in that day he who has escaped shall not come

I have given her blood

to you to report to you, to your ears? 27 In that day

upon a bare rock

your mouth shall be opened wide to the one who

in order not to cover it.

has escaped, and you shall speak and be mute no

9Therefore, this is what the Lord says:

longer, and you shall be to them for a sign, and

And I shall magnify the firebrand.

they shall recognize that I am the Lord.

10

And I will multiply the wood and stoke the

fire

And a word of the Lord came to me, saying:

so that the meat may dissolve

25 2Son ofman, set yourface against thesons

and the broth be lessened

of Ammon, and prophesy against them. 3And you

11

and itc stand upon the coals

shall say to the sons of Ammon, Hear a word of the

so that itc be set on fire and hera copper

Lord: This is what the Lord says: Because you ex-

be made hot

ulted over my holy things that they were profaned

and melt in the midst of her

and over the land of Israel that it was annihilated

uncleanness, and her rust be gone,

and over the house of loudas that it went into cap-

12

and much of her rust may not come out

tivity, 4therefore, behold, I am giving you over to

of her,

the sons of Kedem as a portion, and they shall en-

and her rust shall be completely shamed,

camp with their equipment among you, and they

13

because you were defiling yourself.

shall give their coverts in you; they shall eat your

And what if you are no longer cleansed

fruits, and they shall drink your drinks. 5And I will

until I will sate my fury?

give the city of Ammon as pastures for camels and

14I, the Lord have spoken, and it shall come, and I

the sons of Ammon as a pasture for sheep, and you

will act; I will not distinguish, nor will I show shall recognize that I am the Lord. 6For this is what mercy; according to your ways and according to the Lord says: Because you clapped your hand and your notions I will judge you, says the Lord. There- stamped with your foot and rejoiced from your fore, I will judge you according to your spilled soul over the land of Israel, 7therefore, I will blood, and I will judge you according to your no- stretch out my hand against you and give you for tions, you “the unclean one,” “the notorious one plundering among the nations, and I will utterly and abundant in embittering.”

destroy you from the peoples and destroy you

15 And a word of the Lord came to me, saying: from the countries with destruction, and you shall 16Son of man, behold, I am taking from you the

recognize that I am the Lord.

desires of your eyes in battle; you shall not mourn

8 This is what the Lord says: Because Moab

nor weep. 17It is a groan of blood, of a loin, of said, “Behold, the house of Israel and loudas is like mourning; your hair shall not be plaited upon

all the nations,” 9therefore, behold, from the cities

al.e. *Ierousalem(’ s)* bl.e. *the blood* cl.e. *the broth*

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iezekiel 25-26

of his extremities I will loose the shoulder of 8

By dagger he shall kill your daughters on the

Moab, an excellent land, a house of Asimouth

plain

above the fount of the city by the sea. 10I will give
and give an outpost against you.

thema along with the sons of Ammon to the sons

And he shall build around you

of Kedem as a portion so that there be no memo-

and make a palisade and an encirclement

ry of the sons of Ammon. 11And I will take retri-

of troops against you all around,

bution against Moab, and they shall recognize that

and his spears he shall give opposite you.

I am the Lord.

9

He shall drop your walls

12 This is what the Lord says: Because of what
and your towers with his daggers.

Idumea did when they retaliated against the house 10

From the number of his horses—

of loudas with retaliation and they bore a grudge
their dust shall cover over you.

and retaliated with judgment, 13therefore, this is

And your walls shall be shaken

what the Lord says, So I will stretch out my hand

from the sound of his riders

against Idumea and utterly destroy from it human

and the wheelworks of his chariots,

being and cattle and will make it a wilderness, and

when he enters your gates

those pursued from Thaiman shall fall by the

as one enters a city from a plain.

sword, 14and I will give my vengeance against Idu- 11

They shall trample all your streets

mea by the hand of my people, Israel, and they

with the hoofs of his horses.

shall act against Idumea according to my rage and

He shall kill your people by dagger

according to my wrath, and they shall recognize

and bring down the foundation of your

my vengeance, says the Lord.

power onto the ground.

15 Therefore, this is what the Lord says: Be- 12

And he shall plunder your force

cause the allophytes acted in vengeance and raised

and seize your belongings

up vengeance while rejoicing from their soul so as

and cast down your walls

to wipe it out forever, 16therefore, this is what the

and demolish your desired houses.

Lord says, Behold, I myself will stretch out my

And he shall cast your stones and wood and

hand against the allophyles and utterly destroy

soil

Cretans and destroy the survivors living on the sea-
into the midst of the sea.

coast, 17and I will execute great acts of judgment 13

And he shall disband the multitude of your

against them, and they shall recognize that I am
musicians,

the Lord, when I give my judgment against them.

and the voice of your harps shall be

heard no longer.

And it happened in the eleventh year, on

14

And I will give you as a bare rock;

26 thefirstof the month,a wordof theLord

you shall be a drying-place for dragnets.

came to me, saying: 2Son of man, because Sor said

You shall never again be built,

concerning Ierousalem,

for I have spoken, says the Lord.

“Good! It was shattered; the nations have

15 For this is what the Lord says to Sor: Shall

perished;

not the islands be shaken from the voice of your

she has turned toward me;

fall, when a wounded groans when a dagger is

she that was full has become desolate”;

drawn in your midst? 16And all the rulers from the

3therefore, this is what the Lord says:

nations of the sea shall step down from their

Behold, I am against you, O Sor,

thrones and remove the headdresses from their

and I will bring up against you many

heads and take off their embroidered apparel; they

nations,

shall become amazed with amazement, they shall

as the sea comes up with its waves.

sit on the ground and be frightened for their de-

4

And they shall overthrow the walls of Sor

struction and become sullen over you. 17And they
and cast down your towers,
shall take up for themselves a lament over you and
and I will winnow its soil from it

say:

and render it as a bare rock,

How have you been dismissed from the sea,

5

and it shall be a drying-place for dragnets

you laudable city

in the midst of the sea,

that imposed terror of itself
for I have spoken, says the Lord.
on all its inhabitants?

And it shall become plunder for the

18

And the islands shall be frightened
nations.

from the day of your fall.

6

And its daughters in the plain

19 For this is what the Lord says: When I render
shall be killed by dagger.

you as a desolate city, like the cities that are not in-

And they shall know that I am the Lord.

habited, when I bring up the abyss against you,

7 For this is what the Lord says: O Sor, behold, abundant
water shall also cover you, 20and I will I am bringing against
you Nabouchodonosor, king force you down to those who
descend into a hole, of Babylon, from the north—he is king
of kings— to a people of long ago, and I will make you live in
together with horses and chariots and riders and a the

depths of the earth as an everlasting wilderness gathering of very many nations.

with those who descend into a hole so that you

al.e. *the sons of Moab*

iezekiel 26-27

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shall not be inhabited nor rise upon a land of life. and brocades from Tharsis and Ramoth and Chor-21And I will give you into destruction, and you

chor supplied your market; 17loudas and the sons

shall no more exist forever, says the Lord.

of Israel—these are your merchants in sale of grain

and myrrh and cassia, and they gave firstb honey

And a word of the Lord came to me, saying:

and oil and resin into your sundries. 18Damascus

27 2Son of man, take up a lament over Sor, is your merchant, as a result the abundance of all 3and you shall say to Sor, which lives at the enyour might. Wine was from Chelbon and wool

trance to the sea, to the trading-station of the peo- from Miletus, and they supplied wine to your mar-ples from many islands: This is what the Lord says ket; 19from Asel, wrought iron and casting are to Sor:

among your sundriesc; 20Dedan are your mer-

You have said,

chants with choice beasts for chariots; 21Arabia

“I wrapped myself with my beauty.”

and all the rulers of Kedar—these are your mer-

4

In the heart of the sea of Gobelin,

chants through your hand: camels and rams and

your sons wrapped you with beauty.

lambs in which they do business with you. 22Mer-

5

A cedar from Sanir was built for you,

chants of Saba and Ragma—these are your mer-

fillets of timber of cypress were taken

chants in firstb fragrances and fine stones, and they

from Lebanon

supplied your market gold; 23Charran and Chan-
to make fir-tree masts for you.

na—these are your merchants; Assour and Char-

6

They made your oars from Basanitis;

man are your merchants 24bearing commerce in
they made your aholy thingsa from ivory,

blue and choice treasures bound with cords and

woodland houses from the islands of the

cypress wood 25ships. In them are Carthaginians

Chettiin.

as your merchants, in abundance, among your

7

Fine linen with embroidery from Egypt

sundries, and you were filled up, and you were

became your bedding
greatly weighed down in the heart of the sea.
so as to wrap you with glory

26

Your rowers would lead you in much water;
and to clothe you with blue and purple
the wind of the south wrecked you in the
from the islands of Elisai,
heart of the sea.
and they became your covering.

27

They were your powers and your wage even

8

And your rulers, those who inhabited Sidon,
of your sundries.
and Aradians became your rowers;
And your rowers and your pilots
your skilled ones, O Sor, were among you;
and your advisers and your sundriesc from

these were your pilots.

your sundries

9

The elders of the Byblians and their wise
and all your men, your warriors that are
ones were within you,

in you

and they were strengthening your
and all your gathering in your midst—
counsel,
they shall fall in the heart of the sea
and all the ships of the sea and their rowers
in the day of your fall.
became yours unto the west of the west.

28

At the voice of your cry,

10

Persians and Lydians and Libyans

your pilots shall fear with fear,

were in your force;

29

and all the rowers and passengers and bow-

your warrior men

officers of the sea

hung up small, light shields and helmets in

shall debark from the ships and stand on

you;

the ground,

these furnished your glory.

30

and they shall howl loudly over you with

11

Sons of Aradians and your force

their voice

were guards on your walls,

and cry bitterly.

in your towers.

And they shall put earth upon their head

They hung up their quivers on your places

and shall make a bed of ashes.

of anchorage all around;

32

And their sons shall take up a lament over

they made perfect your beauty.

you

12 Carthaginians, your dealers from all the

and a lamentation for Sor:

abundance of your strength, gave your market sil-

33

“How great a wage have you found from the

ver and gold and iron and tin and lead. 13Greece

sea?

and its entirety and its neighboring regions—they

You satisfied nations
were trafficking in human souls for you and gave
from your abundance and from your
bronze vessels as your merchandise. 14From a
sundries;
house of Thegrama, horses and riders supplied
you enriched all kings of the earth.
your market. 15Sons of the Rhodians, merchants 34
Now, you have been shattered in the sea,
from islands, multiplied your commerce in ivory
in a depth of water;
tusks, and for the imports you would exchange
your sundries and all your gathering,
your wages, 16human beings as your commerce
all your rowers, fell in your midst.
from an abundance of your sundries: oil of myrrh

35

All the inhabitants of the islands

aOr *temples* bPossibly *best* cPerhaps *dealers in sundries?*

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iezekiel 27-28

became sullen over you,

And you filled with gold your treasuries

and their kings became astounded with

and your storerooms among you.

astonishment,

14

From the day you were created, I placed you

and their face cried tears.

with the cheroub

36

Merchants from nations hissed at you;
in a holy, divine mountain;
you have become destruction,
you were born in the midst of fiery stones.
and you shall no more exist forever.”

15

You were born blameless in your days
from the day you were created
And a word of the Lord came to me, saying:
until acts of iniquity were found in you.

28 2And you, son of man, say to the ruler of 16
Fromtheabundanceofyourcommerce Tyre, This is what the
Lord says:

you filled your storehouses with

Because your heart was exalted
lawlessness,
and you said, "I am a god;
and you sinned and were wounded from
I have inhabited a habitation of a god
God's mountain,
in the heart of the sea,"
and the cheroub drove you from the
yet you are human and not a god,
midst of the fiery stones.

and you rendered your heart as a god's

17

Your heart was exalted because of your
heart.

beauty,

3

Surely, you are not wiser than Daniel?
and your knowledge was corrupted by
Or did wise ones not discipline you with

your beauty.

their knowledge?

Because of the multitude of your sins, I

4

Surely, by your knowledge and by your

threw you on the ground;

prudence

before kings I gave you
you did not make for yourself power,
to be made an example.
both gold and silver in your treasuries?

18

Because of the multitude of your sins

5

Or by your great knowledge and commerce
and the injustice of your commerce,
did you multiply your power?

I profaned your temples,

Was your heart exalted by your power?
and I will bring out fire from your midst.

6

Therefore, this is what the Lord says:

This shall devour you,

Since you have rendered your heart
and I will render you into ashes upon your
as a god's heart,

land

7

therefore, behold, I am bringing against you
before all who see you.

foreign pests from the nations,

19

And all who understand you among the
and they shall unsheathe their daggers

nations

against you

shall become sullen over you;

and against the beauty of your knowledge

you became destruction,

and wound your beauty unto destruction.

and you shall exist no more forever.

8

And they shall bring you down,

20 And a word of the Lord came to me, saying:

and you shall die by the death of the

21 Son of man, set your face against Sidon, and

wounded

prophecy against it, 22and say, This is what the
in the heart of the sea.

Lord says:

9

When you speak, will you actually say, "I am

Behold, I am against you, O Sidon,

a god,"

and I will be glorified in you,

before those that are killing you?

and you shall know that I am the Lord,

But you are a human and not a god.

when I execute judgments against you,

10

By a multitude of the uncircumcised

and I will be hallowed in you.

you shall perish, by the hands of

23

Blood and death

foreigners,

shall be in your streets,

for I have spoken, says the Lord.

and those who have been wounded by

11 And a word of the Lord came to me, saying:

daggers

12 Son of man, take up a lament over the ruler of Tyre, and say to him, This is what the Lord says: And they shall know that I am the Lord.

You were a signet in likeness

24 And the house of Israel shall no longer have

and a crown of beauty.

a thorn of bitterness or a prick of pain from those

13

In the delight of the orchard of God you

all around them, who dishonor them, and they

were born;

shall know that I am the Lord.

you have bound on every fine stone,

25 This is what the Lord says: And I will gather

carnelian and topaz and emerald

Israel from the nations, there where they were scat-

and carbuncle and lapis lazuli and jasper

tered, and I will be hallowed among them before

and silver and gold and ligyrion

the peoples and the nations. 26And they shall live

and agate and amethyst

upon their land, which I have given to my slave,

and chrysolite and beryl and onyx.

Isaiah, (26) and they shall live upon it in hope and

aPossibly *yellow topaz*

Isaiah 29-30

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shall build houses and plant vineyards and live in I will gather Egyptians from the nations, there hope, when I execute judgment among all who where they were scattered, 14 and I will turn back dishonor them among those around them, and the captivity of the Egyptians and settle them in a they shall know that I am the Lord, their God, and land of Pathoures in the land, there from where the God of their fathers.

they were taken, and it shall be a lowly principal-

ty 15 compared to all principalities, and it will

In the tenth year, in the tenth month, on

never again be exalted over the nations, and I will

29 the first of the month, a word of the Lord make them least so that they might not be rather come to me, saying: 2 Son of man, set your face numerous among the nations. 16 And the house of against Pharaoh, king of Egypt, and prophesy Israel shall no longer have them for a hope that re-against him and against all Egypt, 3 and say, This is calls

lawlessness, when they follow after them, and what the Lord says:

they shall know that I am the Lord.

Behold, I am against Pharaoh,

17 And it happened in the twenty-seventh year,

the great dragon who is ensconced

on the first of the first month, a word of the Lord

in the midst of his streams

came to me, saying: 18 Son of man, Nabou-

and the one who says, "The streams are

chodonosor, king of Babylon, treated his force as

mine,

slaves with great slavery against Tyre. Every head

and I made them."

was bald, and every shoulder hairless, and no wage

4

And I will give snares into your jaws

accrued to him and to his force against Tyre even

and glue the fish of your stream to your

in return for the slavery with which they slaved

fins.

against it. 19This is what the Lord says: Behold, I

And I will bring up you and all the fish of

am giving to Nabouchodonosor, king of Babylon,

your stream

the land of Egypt, and he shall foray for its booty
from the midst of your stream.

and seize its spoils, and there shall be a wage for

5

And I will fling you

his force. 20 In return for his ministry, which he
and all the fish of your stream down with
slaved against Tyre, I have given him the land of
speed;

Egypt. This is what the Lord says: 21 In that day a
upon the surface of the plain you shall
horn shall sprout up for all the house of Israel, and
fall,

I will give to you an open mouth in their midst,
and you shall not be gathered and shall
and they shall know that I am the Lord.
not be interred.

I have given you to the animals of the earth
And a word of the Lord came to me, saying:
and to the birds of the air for food.

30 2 Son of man, prophesy, and say, This is

6

And all who inhabit Egypt shall know

what the Lord says:

that I am the Lord,

Ah, ah the day,

because you became a rod of reed

3

for the day of the Lord is near;

for the house of Israel.

a day shall be an end of nations.

7

When they seized you with their hands, you

4

And a dagger shall come upon the

were crushed,

Egyptians,

and when every hand prevailed over them

and there shall be tumult in Ethiopia,

and when they rested upon you, you were

and those who have been wounded shall

shattered,

fall in Egypt,

and you broke every loin of theirs.

and its foundations shall collapse.

5

8 Therefore, this is what the Lord says: Behold,

Persians and Cretans and Lydians and Libyans

I am bringing against you a sword, and I will de-

and all those mixed in and some of the sons of my

stroy human beings and cattle from you, 9and the covenant shall fall in ita by dagger.

land of Egypt shall be destruction and a wilder-

ness, and they shall know that I am the Lord, in- 6

And the supports of Egypt shall fall,

stead of your saying, "The streams are mine, and I

and the insolence of its power shall come

made them." 10Therefore, behold, I am against you

down

and against all your streams, and I will give the
from Magdolos to Syene;

land of Egypt into a wilderness and a sword and
they shall fall in it by dagger, says the
destruction from Magdolos and Syene and as far as
Lord.

the borders of the Ethiopians. 11And no human 7

And it shall be made desolate in the midst
foot shall pass through it, and no cattle hoof shall
of desolated countries,

pass through it, and it shall not be inhabited for
and their cities shall be in the midst of

forty years. 12And I will give its land as a destruc-
desolate cities.

tion in the midst of a desolated land, and its cities 8

And they shall know that I am the Lord,

shall be in the midst of desolated cities for forty
when I give fire upon Egypt

years, and I will scatter Egypt among the nations
and all those who help it are shattered.

and winnow them into the countries.

9 In that day, messengers shall go out rushing

13 This is what the Lord says: After forty years,
to annihilate Ethiopia, and there shall be tumult

al.e. *Egypt*

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iezekiel 30-31

among them in the day of Egypt, for behold, it has
arms of Pharaoh shall fall, and they shall know that
come.

I am the Lord, when I give my sword into the
hands of the king of Babylon and he shall stretch

10 This is what the Lord says:

it out against the land of Egypt. 26And I will scat-

And I will destroy a mass of Egyptians

ter Egypt into the nations and winnow them into

by the hand of Nabouchodonosor, king

the countries, and all shall know that I am the

of Babylon,

Lord.

11

of hima and of his people;

pests they are, dispatched from nations to

And it happened in the eleventh year, in the

destroy the land,

31 third month, on the first of the month, a

and all shall unsheathe their daggers

word of the Lord came to me, saying: 2Son of man,

against Egypt,

say to Pharaoh, king of Egypt, and to his mass:

and the land shall be filled with

To whomc did you liken yourself in your

wounded.

height?

12

And I will render their streams desolate

3

Behold, Assour is a cypress in Lebanon;

and destroy the land and its fullness
beautiful in limbs he is and high in size;
by the hands of foreigners;
his top came to be into the midst of
I, the Lord have spoken,
clouds.

13

because this is what the Lord says:

4

Water nourished him;
And I will destroy nobles from Memphis
the abyss raised him high;
and rulers from the land of Egypt.
itd led itsd rivers around his plantse,
And they shall no longer be.
and itd sent out itsd systems to all the

14

And I will destroy the land of Pathoures
trees of the plain.

and give fire against Tanis

5

On this account, his size was exalted
and execute judgment against Diospolis.

above all the trees of the plain,

15

And I will pour out my wrath upon Sais,

and his branches were multiplied
the strength of Egypt,
from abundant water.
and destroy the mass of Memphis.

6

All the birds of the air

16

And I will give fire against Egypt,
nested in his limbs,
and Syene shall fall in tumult.
and underneath his branches all the animals
And in Diospolis there shall be a breach,
of the plain gave birth;
and waters shall pour through.
in his shade all the multitude of nations

17

Young men of Heliopolis and Bubastus shall
lived.
fall by dagger,

7

And he became beautiful in his height,
and the women shall go in captivity.
because of the multitude of his branches,

18

And in Taphnas the day shall become
because his roots came into abundant water.
completely dark,

8

Such cypresses do not exist in the orchard of
when I shatter there the scepters of Egypt.

God,

And the insolence of its strength shall perish
and pine trees were not like his limbs,
there,

and silver firs were not like his branches;

and a cloud shall cover it,

no tree in the orchard of God resembled

and its daughters shall be led away as

him in his beauty

prisoners.

9

on account of the abundance of his

19

And I will execute judgment in Egypt,

branches.

and they shall know that I am the Lord.

The trees in the orchard of God's delight

20 And it happened in the eleventh year, in the

were jealous of him.

first month, on the seventh of the month, a word

10 Therefore, this is what the Lord says: On ac-

of the Lord came to me, saying: 21 Son of man, I count of the fact that you became great in size and shattered the arms of Pharaoh, king of Egypt, and you gave your top into the midst of clouds, I also behold, he has not been bound up to be given

looked after he was exalted, 11 and I gave him over

healing, to be given padding upon it, to be given into the hands of a ruler of nations, and he ac-strength to wield daggers. 22 Therefore, this is what accomplished his

destruction. 12And foreign pests the Lord says: Behold, I am against Pharaoh, king of from nations destroyed him utterly and flung him Egypt, and I will shatter his strong and out-down upon the mountains; in all the ravines his stretched arms, and I will throw down his dagger branches fell, and his trunks were shattered in from his hand. 23And I will scatter Egypt into the every plain of the earth, and all the peoples of the nations and winnow them into the countries, nations came down from their shelter and beat 24and I will make strong the arms of the king of him flat.

Babylon and give my sword into his hand and

13 All the birds of the air rested upon his fall,

bring it out against Egypt, and heb shall foray for and all the animals of the field came to be upon its plunder and seize its spoils. 25And I will his trunks, 14that all the trees in the water might strengthen the arms of the king of Babylon but the

not be exalted in their size, and they did not give

a.l.e. *Nabouchodonosor* bOr *it* cPossibly *what* d.l.e. *the abyss*
ePossibly *seedlings*

iezekiel 31-32

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their top into the midst of the clouds, and all those 8

All that shine light in the sky shall grow

who would drink water did not approach them in

dark over you,

their height.

and I will give darkness against your land,

All were handed over to death

says the Lord.

into the depth of the earth,

9

And I will provoke the heart of many

in the midst of sons of humans,

peoples,

to people who descend into a hole.

when I take your captivity into the

15 This is what the Lord says: In the day he de-

nations,

scended into Hades, the abyss lamented him, and

into a land that you did not know.

I halted its rivers and blocked an abundance of 10

And many nations shall become sullen over

water, and Lebanon grew dark over him; all the

you,

trees of the plain fainted because of him. 16From

and their kings shall be amazed with
the sound of his fall, the nations were shaken,

amazement

when I was bringing him down into Hades with
when my sword flies in their face,
those who descend into a hole. And all the trees of
as they accept their fall after the day of
delight even the choice ones of Lebanon, all that
your fall.

drink water, were consoling him on earth. 17For 11

For this is what the Lord says:

they descended into Hades with him among those

A sword of the king of Babylon shall come

wounded by dagger, and his offspring, those who

to you

lived under his shelter, perished in the middle of 12
with daggers of giants.

their life.

And I will throw down your strength;

18 To whom were you likened? Descend, and

all are pests from nations,

be brought down with the trees of delight into the

and they shall destroy the insolence of

depth of the earth; in the midst of the uncircum-

Egypt,

cised you shall lie among those wounded by dag-

and all its strength shall be shattered.

ger. This is Pharaoh and all the multitude of his 13

And I will destroy all its cattle

strength, says the Lord.

from abundant water,

and no human foot shall trouble it any

And it happened in the eleventh year, in

longer,

32 the twelfth month, on the first of the

and no cattle print shall trample it .

d

month, a word of the Lord came to me, saying: 14

So then their waters shall be quiet,

2Son of man, take up a lament over Pharaoh, king

and their streams shall run like oil, says

of Egypt, and you shall say to him:

the Lord.

You were likened to a lion of nations,

15

When I give Egypt into destruction

and you were like a dragon that is in the

and the land is made desolate together

sea,

with its plenty,

and you were raising a horn against your

when I disperse all the inhabitants in it,

streams

then they shall know that I am the Lord.

and were troubling water with your feet

16

A lament it is, and you shall lament it,

and trampling down your streams.

and the daughters of the nations shall

3

This is what the Lord says:

lament it.

And I will wrap you with nets of many

Over Egypt and over all its strength, they

peoples

shall lament ite,

and haul you up by my hook.

says the Lord.

4

And I will stretch you out upon the ground;

17 And it happened in the twelfth year, in the
plains shall be filled with you.

first month, on the fifteenth of the month, a word

And I will settle upon you all the birds of

of the Lord came to me, saying:

the air

18

Son of man, bewail the strength of Egypt,
and satisfy all the animals of the earth.

and the nations shall bring down its

5

And I will give your flesh upon the

daughters dead

mountains

into the depth of the earth

and fill all the earth from your blood.

to those who descend into a hole.

6

And the earth shall be given to drink from

20In the midst of those wounded by daggers, they

your excrement,

shall fall down with himf, and all hisf strength

from your mass upon the mountains;

shall lie down. 21And the giants in the depth of the

I will fill ravines with you.

hole shall say to you, "You are greater than whom?

7

And I will cover over heaven after you are

Descend, and lie with the uncircumcised in the

extinguished

midst of those wounded by dagger.”

and make its stars dark;

22 Assur is there, and all his gathering; all the

I will cover the sun with a cloud,

wounded were given there, and their burial is in a

and the moon shall not show its light.

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*

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iezekiel 32-33

around his tomb, all the wounded who have fallen “By death you shall be put to death,” and should by dagger, 23who gave their fear upon the land of you not speak so that the impious might take heed life.

from his way, the lawless one himself shall die by

24 Ailam is there, and all his force all around his lawlessness, but his blood I will seek from your his tomb, all the wounded who have fallen by hand. 9But you, if you announce to the impious dagger and those who descend uncircumcised his way, to turn back from it, and he does not turn into the depth of the earth, who gave their fear back

from his way, he shall die by his lawlessness, upon the land of life and received their trial with and you have delivered your own soul.

those who descend into a hole 25 in the midst of

10 Now you, son of man, say to the house of Is-

the wounded.

rael, Thus you spoke, saying, "Our errors and law-

26 Mosoch and Thobel were given there, and less acts are with us, and in them we waste away.

all their strength all around his tomb, all his And how will we live?" 11 Say to them, I live, says wounded, all the uncircumcised wounded by dag- the Lord; I do not wish the death of the impious, ger, who have given their fear upon the land of rather that the impious turn back from his way and life, 27 and they lay down with the giants fallen he live. Turn back from your way by turning back, long ago, who descended into Hades by military and why are you dying, O house of Israel? 12 Say to arms and placed their daggers under their heads, the sons of your people, The righteousness of the and their lawless acts came to be upon their righteous shall not deliver him in whatever day he bones, because they terrified giants in the land of err, and the lawlessness of the impious shall not life. 28 And you shall lie in the midst of the uncir- harm him on whatever day he turn back from his cumcised, with those who have been wounded by lawlessness, and the righteous shall not be able to dagger.

be saved. 13 When I say to the righteous, "He trusts

29 The rulers of Assour were given there, who in his righteousness," and should he commit law-gave their strength for a wound by dagger; they lay lessness, none of his righteous acts shall be re-down with the wounded, with those who go down called in his injustice that he has committed; in it into a hole.

he shall die. 14And when I say to the impious, "By

30 The rulers of the north are there, all com- death you shall be put to death, and you shall turn manders of Assour, those who were descending as back from your sin," and should he perform judg-wounded, together with their fear and with their ment and righteousness 15and restore a pledge and strength; they lay down uncircumcised with the give back robbery, walk in the ordinances of life so wounded by dagger, and they bore their trial with as not to do what is wrong, by life he shall live, and those who descend into a hole.

he shall not die; 16none of his sins that he has

31 King Pharao shall see them and be consoled committed shall be recalled, for he has performed over all their strength, says the Lord. 32Because I judgment and righteousness; in them he shall live.

have given his fear upon the land of life, he shall

17 And the sons of your people shall say, "The

also lie down in the midst of the uncircumcised way of the Lord is not right," and this way of theirs with the wounded by dagger, Pharao and all his is not right. 18When a righteous one has turned multitude, says the Lord.

back from his righteousness and should he com-

mit acts of lawlessness, he shall also die in them.

19

And a word of the Lord came to me, saying:

And when the sinner turns back from his law-

33 2Son of man, speak to the sons of your lessness and performs judgment and righteous-people, and you shall say to them, A land—if I ness, in them he shall live. 20And this is what you bring a sword upon it and if the people of the land said, “The way of the Lord is not right”; I will judge take one person from them and give him to them- each of you by his ways, O house of Israel.

selves as a sentinel 3and if he sees the sword com-

21 And it happened in the twelfth year, in the

ing against the land and if he trumpets with the twelfth month, on the fifth of the month of our trumpet and if he signals to the people 4and if the captivity, he that had escaped came to me from le-one who hears the sound of the trumpet and does rousalem, saying, “The city has been taken.” 22And not take heed and if the sword arrives and over- the hand of the Lord came upon me in the evening takes him, his blood shall be on his head! 5For before he came, and my mouth was open until he after hearing the sound of the trumpet, he did not came to me in the morning, and when opened, my take heed, his blood shall be on him, and he, be- mouth was constrained no longer.

cause he took heed, delivered his soul. 6And the

23 And a word of the Lord came to me, saying:

24

sentinel, if he sees the sword coming and does not

Son of man, the inhabitants of bdesolated placesb

signal with the trumpet and the people do not take upon the land of Israel say, "Abraam was one man, heed and the sword comes and takes from them a and he possessed the land, and we are more; the soul, this one was taken on account of its own law- land has been given to us as a possession."

25

lessness, and I will seek the blood from the hand

Therefore, say to them, 27This is what the Lord

of the sentinel.

says: I live; surely those in bdesolated onesb shall

7 And you, son of man, I have given you as a fall by dagger, and those upon the surface of the sentinel to the house of Israel, and you shall hear plain shall be given to the animals of the field for a word from my mouth. 8When I say to the sinner,

food, and I will slay by death those in walled

aOr to bPossibly *cities*

iezekiel 33-34

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places and those in caves. 28 And I will render them away from every place, there where they were land a wilderness, and the insolence of its strength scattered in a day of cloud and thick darkness.

shall perish, and the mountains of Israel shall be 13 And I will bring them out from the nations and made desolate so as not to be passed through. gather them from the countries and will bring 29 And they shall know that I am the Lord, and I

them into their land, and I will feed them upon

will make their land a wilderness, and it shall be the mountains of Israel and in the ravines and in made desolate because of all their abominations every habitation of the land. 14 I will feed them in that they committed.

a good pasture; their folds shall be on the lofty

30 And as for you, son of man, the sons of your mountain of Israel; there also they shall lie down, people who speak about you by the walls and in and there they shall rest in fine luxury, and they the gateways of their dwellings, and they speak, a shall be fed in a rich pasture on the mountains of person to his brother, saying, "Let us go together Israel. 15 It is I who will feed my sheep, and it is I and hear what comes from the Lord," 31 they also who will give them rest, and they shall know that come to you, as a people comes together, and they I am the Lord. This is what the Lord says: 16 I will sit before you and hear your words, and they shall seek the lost, and I will turn about the one that not do them, because a lie is in their mouth, and strayed, and I will bind up the crushed, and I will their heart is after defilements. 32 And you shall be strengthen the abandoned, and I will

watch the to them as a tone of a sweet, harmonious harp, strong, and I will feed them with judgment.

and they shall hear your words, and they shall not

17 And you, O sheep, this is what the Lord

do them. 33And whenever it comes, they shall say, says: Behold, I am deciding between sheep and

“Behold, it has come,” and they shall know that a sheep, rams and goats. 18And was it not enough prophet was in their midst.

for you that you were feeding in a beautiful pas-

ture, and you were treading with your feet the rest

And a word of the Lord came to me, saying:

of the pasture? And you were drinking the calm

34 2Son of man, prophesy against the shep- water, and you were troubling the rest with your herds of Israel; prophesy, and say to the shepherds, feet? 19And my sheep were feeding upon the trod-This is what the Lord says: Oh, you shepherds of Is- dings of your feet and were drinking the water rael, do shepherds feed themselves? Do not shep- troubled by your feet.

herds feed the flocks? 3Behold, you devour the

20 Therefore, this is what the Lord says: Be-

milk and wrap yourselves with the wool and hold, it is I who am deciding between a strong slaughter the fatling, but you do not feed my sheep and between a feeble sheep. 21Since you sheep. 4You did not strengthen the weakened and

pushed through with your sides and shoulders and did not build up the unwell and did not bind up were butting with your horns and were afflicting the crushed and did not turn about the one that every abandoned one, 22I will also save my sheep, strayed and did not seek the lost, and you subdued and they shall no longer be as plunder, and I will the strong with hardship. 5And my sheep were judge between ram against ram.

scattered because there were no shepherds, and

23 And I will raise up over them another shep-

they were as food for all the animals of the field. herd, and he shall shepherd them, my slave Daudid, 6And my sheep were scattered on every mountain

and he shall be their shepherd, 24and I, the Lord,

and upon every lofty hill, and they were scattered will be a god for them, and Daudid shall be ruler in upon the surface of every land, and there was not their midst; I, the Lord, have spoken.

one who searched for them nor one who turned

25 And I will make with Daudid a covenant of

them back.

peace, and I will annihilate harmful animals from

7 Therefore, shepherds, hear a word of the

the land, and they shall live in the wilderness and

Lord: 8I live, says the Lord, surely because my

sleep in the forests. 26And I will give them all

sheep were for plunder and my sheep were as food around my mountain, and I will give rain to you, and for all the animals of the plain, because there were rain of blessing. 27And the trees in the plain shall no shepherds and the shepherds did not search for yield their fruit, and the land shall yield its my sheep and the shepherds fed themselves but strength, and they shall live upon their land in did not feed my sheep—
9because of this, you hope of peace, and they shall know that I am the shepherds, 10this is what the Lord says: Behold, I Lord, when I shatter their yoke, and I will deliver am against the shepherds, and I will search for my them from the hand of those who enslaved them.

28

sheep from their hands and turn them back so as

And they shall no longer be for plunder for the

not to shepherd my sheep, and the shepherds shall nations, and the animals of the land shall no no longer feed them, and I will deliver my sheep longer eat them, and they shall live in hope, and from their mouth and they shall no longer be for there shall be no one who terrifies them. 29And I them as food.

will raise up for them a plant of peace, and no

11 For this is what the Lord says: Behold, I will longer shall they perish by famine upon the land, search for my sheep and watch over them. 12Just as and they shall no longer suffer the reproach of nathe shepherd seeks his flock by day, when there is tions. 30And they shall know that I am the Lord, thick darkness and cloud in the midst of the sepa-

their God, and they are my people, the house of Israel, so will I seek out my sheep and drive

Israel, says the Lord. 31 You are my sheep and the

aPossibly *cities* bOr *faint*

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Isaiah 35-36

sheep of my flock, and I, the Lord, am your God, the rest of the nations and against all Idumea, for says the Lord.

they have given themselves my land as a possession with joy, dishonoring souls so as to annihilate

And a word of the Lord came to me, saying:

in plunder. 6 Therefore, prophesy against the land

35 2 Son of man, turn your face against Mount Seir, and prophesy against it, 3 and say to it, This is

and to the ravines and to the dells, This is what the what the Lord says:

Lord says: Behold, I spoke in my jealousy and in

Behold, I am against you, Mount Seir,

my wrath, because you bore the insults of nations.

7

and will stretch out my hand against you

Therefore, I will raise my hand against the nations

and render you a wilderness,

that are all around you; they shall receive their dis-

and you shall be made desolate.

honor.

4

And I will make a solitude in your cities,

8 But as for your mountains, O Israel, my peo-

and you shall be a wilderness,

ple shall devour your grapes and fruit, for they are

and you shall know that I am the Lord.

getting close to coming. 9For behold, I am for you,

5Because you had everlasting enmity, you also

and I will look upon you, and you shall be worked

took your seat against the house of Israel in treach- and
sown. 10And I will multiply human beings erya by the hand
of enemies, by dagger in a time of upon you, every house of
Israel totally, and the cit-injustice to the uttermost;
6therefore, I live, says ies shall be inhabited, and the
desolate onec shall the Lord, surely unto blood you sinned,

and blood be built. 11And I will multiply human beings and shall pursue you. 7And I will render Mount Seir cattle upon you and settle you as in your begin-into a wilderness and as desolate, and I will de-ning, and I will treat you well just as was your for-stroy human beings and cattle from it, 8and I will mer condition, and you shall know that I am the fill your hills and your ravines with wounded, and Lord. 12And I will produce human beings upon in all your plains wounded by dagger shall fall in you, my people Israel, and they shall take posses-you. 9I will make you as an everlasting solitude, sion of you, and you shall be for them as a posses-and your cities shall no longer be inhabited, and sion, and no longer shall you continue to be child-you shall know that I am the Lord.

less by them.

10 Because you said, “The two nations and the

13 This is what the Lord says: Because they said

two countries shall be mine, and I will take pos- to you, “You are one who has devoured human be-session of them”—and the Lord is there, 11there- ings, and you have become childless by your own fore, I live, says the Lord, I will also deal with you nation,” 14therefore, you shall no longer eat according to your enmity, and I will be known to human beings, and you shall no longer deprive you, when I judge you, 12and you shall know that your nation of children, says the Lord. 15And no I am the Lord. I have heard the voice of your blas- longer shall the dishonor of nations be heard phemies; for you said, “The mountains of Israel are against you. You shall no longer bear the insults of deserted; they have been given to us for food,” the peoples, says the Lord.

13and you talked big against me with your mouth.

16 And a word of the Lord came to me, saying:

17

I heard! 14This is what the Lord says: In the joy of

Son of man, the house of Israel lived on their

all the earth, I will make you a wilderness. 15A land, and they defiled it with their way and with wilderness you shall be, Mount Seir, and all Idu- their idols and with their unclean acts; their way me shall be consumed, and you shall know that I, became before me like the uncleanness of a the Lord, am their God.

woman dsitting apartd. 18And I poured out my

wrath upon them 19and scattered them into the

And you, son of man, prophesy against the

nations and winnowed them into the countries; in

36 mountainsofIsrael,andsaytothemoun- accordance with their way and their sin I judged tains of Israel, Hear a word of the Lord. 2This is them. 20And they came into the nations, there what the Lord says: Because the enemy said of you, where they entered, and they profaned my holy

“Good! Everlasting desert places have become for name when it was said of them, “These are a peous a possession,” 3therefore, prophesy, and say: ple of the Lord, and they have gone out of his This is what the Lord says: Because of your being land.” 21And I considered them because of my dishonored and your being hated by those around holy name, which the house of Israel profaned you so that you

are as a possession for the remain- among the nations, there where they entered.

ing nations and you ascended as prattle to the

22 Therefore, say to the house of Israel, This is

tongue even as an insult for nations, 4therefore, what the Lord says: I do not act for you, O house O mountains of Israel, hear a word of the Lord: of Israel, but rather on account of my holy name, This is what the Lord says to the mountains and to which you profaned among the nations, there the hills and to the ravines and to the wadis and to where you entered. 23And I will sanctify my great the devastated and annihilated places and to the name, which was profaned among the nations, abandoned cities, which became as plunder and as which you profaned in their midst, and the na-a downtrodden place for the nations that were tions shall know that I am the Lord, when I am leftb, all around; 5therefore, this is what the Lord hallowed among you before their eyes. 24And I says: Surely I spoke in the fire of my ardor against will take you from the nations and gather you

aOr *trickery* bOr *abandoned* cl.e. *city* dl.e. *menstruating*

iezekiel 36-37

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from all the lands and bring you into your own shakinge, and he brought forth the bones, each to land. 25And I will sprinkle clean water upon you, its joint. 8And I looked, and behold, sinews and and you shall be cleansed from all your unclean flesh were growing upon them, and skin was com-acts and from all your idols, and I will cleanse you. ing up upon them, on top, but no breathd was in 26And I will give

you a new heart, and a new spir- them. 9And he said to me, Prophecy to the breathd; it I will give in you, and I will remove the stone prophecy, son of man, and say to the breathd, This heart from your flesh and give you a heart of flesh. is what the Lord says: Come from the four winds, 27And I will give my spirit in you and will act so and blow into these corpses, and they shall live.

that you walk in my statutes and keep my judg- 10And I prophesied just as he commanded me.

ments and perform them. 28And you shall live And the breathd came into them, and they lived upon the land that I gave to your fathers, and you and stood upon their feet, a very great gathering.

shall be for me as a people, and I will be a god for

11 And the Lord spoke to me, saying: Son of

you. 29And I will save you from all your unclean man, these bones are the whole house of Israel, acts and will summon the grain, 30and I will mul- and they say, "Our bones have become dry; our ti- ply it and will not give famine upon you, and I hope has perished; we are lost." 12Therefore, will multiply the fruit of the tree and the produce prophecy, and say, This is what the Lord says: Be- of the field so that you may not take the reproach hold, I am opening your tombs and will bring you of famine among the nations. 31And you shall re- up out of your tombs and bring you into the land member your wicked ways and your practices that of Israel, 13and you shall know that I am the Lord, were not good, and you shall be sorely angered in when I open your graves so that I might bring my front of them by your lawless acts and by your people up out of their graves. 14And I will give my abominations. 32Not for you do I act, says the spiritc

into you, and you shall live, and I will place Lord; it shall be known to you; be put to shame, you upon your own land, and you shall know that and turn back from your ways, O house of Israel.

I, the Lord, have spoken, and I will act, says the

33 This is what the Lord says: In the day I will Lord.

cleanse you from all your lawless acts; I will also

15 And a word of the Lord came to me, saying:

settle the cities, and the deserts shall be built, 16 Son of man, take for yourself a rod, and write on 34 and the annihilated one shall be tilled instead of it, "loudas and the sons of Israel who are joined to becoming annihilated before the eyes of every him," and you shall take for yourself a second rod, passer-by. 35 And they shall say, "That annihilated and you shall inscribe it "For Ioseph," a rod of land became like a garden of delight, and the cities Ephraim and all the sons of Israel who have been devastated and annihilated and razed sat firm." added to him. 17 And you shall join them to each 36 And whatever nations are left around you shall other into one rod for yourself so as to bind them,

know that I, the Lord, built the desolated ones and they shall be in your hand. 18 And it shall be and planted the annihilated ones; I, the Lord, when the sons of your people shall say to you, have spoken, and I will do it.

"Will you not proclaim to us what is this thing of

37 This is what the Lord says: I will yet be in yours?" 19 then you shall say to them, This is what great demand to the house of Israel to do this for the Lord says: Behold, I will

take the tribe of them: I will multiply them, human beings like Joseph (which is through the hand of Ephraim) sheep. 38 Like holy sheep, like the sheep of Jerusalem and the tribes of Israel joined to him, and I will dwell at her feasts, so the deserted cities shall be given to the tribe of Judah, and they shall be full of sheep, of human beings, and they shall be as one rod in the hand of Judah. 20 And you know that I am the Lord.

rods, those upon which you wrote, shall be in your

hand before them, 21 and you shall say to them,

And the hand of the Lord came upon me,

This is what the Lord says: Behold, I am taking the

37 and the Lord brought me out in a spirit to a whole house of Israel from the midst of the nations and set me in the midst of the plain, and this was Jerusalem, there where they went, and I will gather full of human bones, 2 and he brought me all them from all those around them and bring them around them in a circle, and behold, very many, into the land of Israel, 22 and I will give them into very dry, upon the surface of the plain. 3 And he one nation in my land and on the mountains of Issaid to me, "Son of man, shall these bones live?" I said, "O Lord, you know these things." 4 And no longer be as two nations, nor shall they be divided into two kingdoms 23 so that they never shall say to them: O dry bones, hear a word of the Lord, for they have again defiled themselves with their idols. And I will say to them, Behold, I am bringing into you a spirit of life, they have sinned, and I will cleanse

them, and they 6and I will give sinews on you and bring
flesh shall be for me as a people, and I, the Lord, will be

upon you and draw out skin over you and give my a god for
them.

breathd into you, and you shall live, and you shall

24 And my slave, Daid, shall be ruler in their

know that I am the Lord.

midst, and they shall all have one shepherd, for

7 And I prophesied as he commanded me. And they shall
walk by my ordinances and keep my it happened, when I
prophesied, and behold, a

judgments and perform them. 25And they shall

aOr *deserted cities* bOr *cities* cOr *breath* dOr *spirit* eOr
earthquake

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iezekiel 37-39

live upon their land that I have given to my slave, land. At
the end of days it shall be, and I will lead lakob, there where
their fathers lived, and they you up against my land so that
all the nations shall live upon it, and Daid, my slave, shall
be know me, when I have been hallowed in you be-their
ruler forever. 26And I will make a covenant of fore them.

peace with them, and it shall be an everlasting cov-

17 This is what the Lord says to Gog: You are

enant with them; I will set my holy things in their the one of whom I spoke before the former days by midst forever. 27And my encamping shall be a hand of my slaves, the prophets of Israel, in those among them, and I will be a god for them, and days and years to bring you up against them.

they shall be my people. 28And the nations shall 18And it shall be in that day, in a day on which day know that I am the Lord who sanctifies them when Gog comes upon the land of Israel, says the Lord, my holy things are in their midst forever.

my wrath shall go up, 19and my jealousy. In the fire of my anger I spoke: Surely, in that day there

And a word of the Lord came to me, saying:

shall be a great shakinge upon the land of Israel,

20

38 2Sonofman, setyourfaceagainstGogand and the fish of the sea and the birds of the air the land of Magog, ruler of Ros, Mosoch and Tho- and the animals of the plain and all the creepers bel, and prophesy against him, 3and say to him, that creep on the ground and all the human beings This is what the Lord says: Behold, I am against on the surface of the earth shall be shaken from you, Gog, ruler of Ros, Mosoch and Thobel, 4and I before the Lord, and the mountains shall be rent will round up you and all your force, horses and asunder, and the ravines shall fall, and every city-riders, clothed in all their armor, a great gathering, wall shall fall to the ground. 21And I will summon shields and helmets and daggers, 5Persians and every fear against him says the Lord; a person's Ethiopians and Libyans, all with helmets and dagger shall be against his brother. 22And I will

shields, 6Gomer and all around him, the house of judge him with death and blood and torrential Thegrama from the extreme north and all those rain and hailstones, and I will rain fire and sulfur around him, and many nations shall be with you.

upon him and upon all who are with him and

7 Be ready, ready yourself, you and all your upon many nations with him. 23And I will be gathering, the ones amassed with you, and you made great and be hallowed and glorified and shall be an outpost to me. 8After rather many days known before many nations, and they shall know he shall be prepared, and at the end of years he that I am the Lord.

shall arrive and come into the land turned back by

dagger, assembledb from many nations, against the

And you, son of man, prophesy against

land of Israel that became deserted throughout, 39 Gog, and say, This is what the Lord says: and he has come out from the nations, and all Behold, I am against you, Gog, ruler of Ros, shall live in peace. 9And you shall go up like rain Mosoch and Thobel, 2and I will gather you and and come like a cloud to deluge the land, and guide you down and bring you up from the ex-therec shall you be, and all those around you and treme north and lead you up against the moun-many nations with you.

tains of Israel. 3And I will destroy your bow from

10 This is what the Lord says: And it shall be in your left hand and your arrows from your right that day, words shall come up into your heart, and hand and throw you down

4upon the mountains you will scheme a wicked scheme,
11and you shall of Israel, and you shall fall, you and all
those say, "I will come up into a rejected land, and I will
around you, and the nations that are with you come upon
people resting in quiet, living in peace, shall be given to a
multitude of birds, and I have all inhabiting the land, in
which there does not given you to every winged creature
and all the ani-exist a city-wall nor barriers, and they have
no mals of the plain for food. 5You shall fall upon the doors,
12to foray for booty and seize their spoils, surface of the
plain, for I have spoken, says the to turn my hand to the
desolate oned, which was Lord. 6And I will send fire upon
Gog, and the is-settled, and against a nation gathered from
many lands shall be inhabited in peace, and they shall
nations, people that have acquired possessions, know that I
am the Lord.

living at the navel of the earth." 13Saba and Dedan

7 And my holy name shall be known in the

and Carthaginian dealers and all their villages midst of my
people, Israel, and my holy name shall say to you, "Are you
coming to forage for shall no longer be profaned, and all the
nations booty and to seize spoils? Have you gathered your
shall know that I am the Lord, the holy one of Is-gathering to
take silver and gold, to carry away for rael. 8Behold, it has
come, and you shall know that yourselves property, to seize
spoils?"

it shall be, says the Lord; this is the day of which I

14 Therefore, prophesy, son of man, and say spoke.

to Gog: This is what the Lord says: In that day,

9 And the inhabitants of the cities of Israel

when my people Israel are settled in peace, shall shall go out and burn among the weapons, shields you not be roused? 15And you shall come from and poles and bows and arrows and hand-rods your place out of the extreme north and many na- and spears, and they shall burn among them for tions with you, all riders on horses, a great gath- seven years. 10And they shall not take trees from ering and a large force, 16and you shall come up the plain or chop from forests, but they shall burn against my people Israel like a cloud to cover the weapons with fire, and they shall plunder those

a.l.e. *Gog* bl.e. *gathering* cLacking in Gk dPossibly *land* eOr *earthquake*

iezekiel 39-40

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who plundered them and will despoil those who the nations. 29And I will never again turn my face despoiled them, says the Lord.

away from them, because I poured out my wrath

11 And it shall be in that day, I will give to Gog upon the house of Israel, says the Lord.

a noteworthy place as a tomb in Israel, the common burial-place of those who reach to the sea,

And it happened in the twenty-fifth year of

and they shall build around the aperture of the 40 our captivity, in the first month, on the ravine, 12and they shall bury there Gog and all his tenth of the month, in the

fourteenth year after the 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 the land of Israel and set me upon a very high in a seven-month period, (13)and all the people of the mountain, and upon it was something like a common burial-place of Gog. 3And he brought me as something noteworthy on the day that I was glorified there, and, behold, a man, and his appearance was refined, says the Lord. 14And continually they shall be like an appearance of flashing bronze, and in his set apart men traversing the land to bury the ones hand was a builders' cord and a measuring reed, remaining upon the surface of the earth to cleanse and he stood by the gate. 4And the man said to me, it after the seven-month period, and they shall "Have you seen, son of man? Look with your eyes, make their search. 15And everyone who passes and listen with your ears, and set out into your through the land and sees a human bone shall heart all that I show you, for you have entered here build a marker by it until the buriers bury it in The in order to show you, and you shall show all that Gai, the common burial-place of Gog, 16for even you see to the house of Israel."

the name of the city shall be, Common Burial-

5 And behold, an enclosing wall outside the place, and the land shall be cleansed.

house all around, and in the hand of the man was

17 And you, son of man, say, This is what the a reed, the measure of six cubits, ain a cubit and a Lord says: Say to

every winged bird and to all the handbreadth, and he measured the outer wall; its animals of the plain, Be gathered, and come; be breadth was equal to the reed, and its elevation gathered from all around the surrounding areas for was equal to the reed. 6And he went into the gate my sacrifice that I have slaughtered for you, a great that looks to the east by seven steps and measured sacrifice upon the mountains of Israel, and you the theebs, six on one side and six on the other, and shall eat meat and drink blood. 18You shall eat the the ailamc of the gate was equal to the reed. 7And flesh of giants and drink the blood of rulers of the theeb was equal to the reed in length and equal earth, rams and calves and goats. And all the bull to the reed in breadth, and the ailamc to the mid-calves have been fattened. 19And you shall eat fat dle of the thaelathad was six cubits, and the sec-unto satiety and drink blood unto drunkenness ond theebs was equal to the reed in breadth and from my sacrifice that I slaughtered for you. 20And equal to the reed in length, and the ailamc was five you shall be satisfied at my table: horse and rider cubits, 8and the third theebs was equal to the reed and giant and every warrior, says the Lord.

in breadth and equal to the reed in length. 9And

21 And I will give my glory among you, and all the ailamc of the gateway near the ailamc of the the nations shall see my verdict that I have execut- gate was eight cubits, and thef aileue were two cu-ed and my hand that I brought upon them. 22And bits, and the ailamc of the gate was within. 10And the house of Israel shall know that I am the Lord, thef theebs of the gate were opposite a theebs, three their God, from this day and beyond. 23And all the on one side and three on the other, and the three nations shall know that, because of their sins, the had one measure, and thef ailamc had one measure house of Israel was taken captive,

because they on one side and on the other. 11And he measured dealt treacherously with me, and I averted my face the breadth of the door of the gateway ten cubits from them and gave them over into the hands of and the width of the gateway thirteen cubits.

their adversaries, and they all fell by dagger. 24I 12And there was ga cubit being gatheredg in front dealt with them according to their unclean acts of thef theimb on one side and on the other, and and according to their lawless acts and averted my the theeb was six cubits on one side and six cubits face away from them.

on the other. 13And he measured the gate from the

25 Therefore, this is what the Lord says: Now I wall of the theeb to the wall of the theeb in will turn back the captivity of Iakob and show pity breadth, twenty-five cubits; this gate was upon a on the house of Israel and be jealous because of my gate. 14And the atrium of the ailamc of the gate was holy name. 26And they shall receive their dishonor sixty cubits; the gate had twenty theimb all around, and injustice, which they practiced, when they are 15and the atrium of the outside gate to the atrium settled upon their land in peace, and there shall be of ailamc of the inside gate was fifty cubits. 16And none who terrifies. 27After I turn them back from covered windows were on thef theimb and upon the nations and gather them from the countries of thef ailamc inside the gate of the court all around, the enemies, I will also be hallowed among them and likewise thef ailamc had windows all around before the nations, 28and they shall know that I am inside, and on the ailamc were palms on one side the Lord, their God, when I appear to them among 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*

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iezekiel 40-41

17 And he brought me into the outer court, outer court and palms on the aileuc on one side and behold, shrine-carriers' chambers and colon- and on the other, and it had eight rungs.

nades around the court; thirty shrine-carriers'

38 Its shrine-bearers' chambers and its door-

chambers were in the colonnades. 18And the col- ways and itse ailammod at the second gate were an onnades were along the side of the gates, along the outlet 39so that they might slaughter in it the vic-length of the gates was the lower colonnade. 19And tims for sin and the victims for ignorance, 40and he measured the breadth of the court from the atri- behind the flowg of the whole burnt offerings of um of the outer gate from the inside up to the atri- the onee that looks to the north were two tables to um of the gate that looks out, one hundred cubits the east and behind the second one and of the ail-belonging to the one that looks to the east. And he amf of the gate were two tables on the east, 41four brought me up to the north.

on one side and four on the other behind the gate;

20 And behold, the outer court had a gate that upon them they slaughtered the sacrificial victims looks to the north, and he measured it, its length opposite the eight tables of the sacrificial victims.

and breadth, 21and thea theeb, three on one side 42And four tables for the whole burnt offerings and three on the other, and thea aileuc and thea ail- were of hewn stone, a cubit and a half in breadth ammod and its palms, and they were like the mea- and two and a half cubits in length, and a cubit in surements of the gate that looks east, fifty cubits, its height. Upon them they shall put the instruments length and twenty-five cubits, its width. 22And its with which they slaughter the whole burnt offer-windows and thea ailammod and its palms were ings and the sacrificial victims. 43And they shall just as the gate that looks to the east, and on seven have a hewn cornice, a handbreadth all around rungs they would ascend upon it, and thea ailam- within and on the tables, roofs above so as to be mod were inside. 23And the inner court had a gate covered from the rain and from the dryness.

that looks upon the gate of the north like the gate

44 And he brought me into the inner court,

that looks to the east, and he measured the court and behold, two halls in the inner court, one be-from gate to gate, one hundred cubits.

hind the gate that looks to the north, bearing to

24 And he led me toward the south, and be- the south, and one behind the gate to the south hold, a gate that looks to the south, and he mea- but looking to the north. 45And he said to me, sured it and thea theeb and thea aileuc and thea ail- "This hall that looks to the south is for the priests ammod by these measurements. 25And ite and the keeping guard over the house, 46and the hall that ailammod had windows all around just like the looks to the north is for the priests keeping guard windows of the ailamf, fifty cubits, its

length and over the altar; they are the sons of Saddouk, who twenty-five cubits, its width. 26And it had seven come near from Leui to the Lord to minister to steps and ailammod inside and palms, one on one side and one on the other, on the aileuc. 27And hundred cubits, and width, one hundred cubits on there was a gate opposite the gate of the inner its four parts and the altar opposite the house.

court to the south, and he measured the court

48 And he brought me into the ailamf of the

from the gate up to the gate, one hundred cubits, house. And he measured the ailh of the ailamf, five its width to the south.

cubits its breadth on one side and five cubits on

28 And he brought me into the inner court of the other, and the width of the doorway, fourteen the gate to the south and measured the gate by cubits, and the shoulders of the door of the ailamf, these measurements 29and thea theebe and thea three cubits on one side and three cubits on the aileuc, and thea ailammod by these measurements, other, 49and the length of the ailamf, twenty cubits and ite and the ailammod had windows all around, and the width, twelve cubits, and by ten steps they fifty cubits, its length and its width, twenty-five cu- would ascend upon it, and pillars were upon the bits. 31And there was an ailammod into the outer ailamc, one on one side and one on the other.

court, and the aileuc had palms and eight rungs.

32 And he brought me into the gate that looks

And he brought me into the shrine whose

to the east and measured it by these measure- 41 ailamf he measured, six cubits the breadth ments, 33and thea theeb and thea aileuc and thea on one side 2and six cubits the width of the ailamf ailammod by these measurements, and ite and the on the other. (2)And the width of the gateway was ailammod had windows all around, fifty cubits, its ten cubits, and the shoulders of the gateway, five length and its width, twenty-five cubits. 34And cubits on one side and five cubits on the other, and there was an ailammod into the outer court and he measured its length, forty cubits, and its width, palms on the aileuc on one side and on the other, twenty cubits. 3And he entered into the inner court and ite had eight rungs.

and he measured the ailh of the doorway, two cu-

35 And he brought me into the gate to the bits and the doorway, six cubits, and the shoulders north and measured it by these measurements, of the doorway, seven cubits on one side and seven 36and thea theeb and thea aileuc and thea ailam-cubits on the other. 4And he measured the length

mod, and ite and the ailammod had windows all of the doors, forty cubits and their width, twenty around, fifty cubits, its length and its width, twen- cubits facing the shrine. And he said, "This is the ty-five cubits. 37And there were ailammod into 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*

iezekiel 41-42

5 And he measured the wall of the house, six cubits, and the shrine had two doorways, and the holy place bits, and the width of the side, four cubits, all had two doorways. 24 As for the two pivoting around. 6 And the sides, side upon side, were thirty doorways, one had two panels and the second three, twice, and a space was in the wall of the door had two panels. 25 And carving was on them, house on the sides all around to be for those un- and on the doorways of the shrine were cherubim, taking to see so that they might not at all touch and palms like the carving of the holies, and there the walls of the house. 7 And the width of the upper was excellent wood facing the ailamb outside, one of the sides was like the addition from the wall 26 and hidden windows. And he measured on one to the upper one all around the house so that it be side and on the other to the ceilings of the ailamb widened above and they might go up from the and to the joined sides of the house.

lower part to the upper part and from the middle

part to the third story. 8 And the thraela of the house

And he brought me out into the outer

was a summit all around; the space of the sides was 42 court by the east, opposite the gate toward equal to the reed, a space of six cubits. 9 And the the north, and he brought me in, and behold, five width of the wall of the side from the outside was halls next to the area left open and next to the five cubits, and the areas left free between the sides vider to the north, 20 one hundred cubits was its of the house 10 and between the halls were a width length to the north and its breadth, fifty cubits, of twenty cubits: the periphery of the house all 3 engraved as were the gates of

the inner court, as around. 11And the doors of the halls were on the were the colonnades of the outer court. Triple area left free of the door, of the one to the north, stoas were set in rows, facing each other. 4And op-and the one door was to the south, and the width posite the halls was a passage, its breadth was ten of the light-opening of the area left free was five cu- cubits by one hundred cubits, its length and its bits, its breadth all around.

doorways were to the north. 5And in like manner

12 And the divider facing the area left open like were the upper passages, because the colonnade the one to the sea was seventy cubits; the breadth projected from it, from the colonnade under-of the dividing wall was five cubits, its width all neath, and its dimension. Thus colonnade and around, and its length was ninety cubits.

space, and thus stoas. 6 Therefore, they were

13 And he measured opposite the house a triplee, and they had no pillars, as there were the length of one hundred cubits, and the areas left pillars of the outer parts; for that reason they pro-open and the dividers and their walls were a length jected beyond the parts underneath and beyond of one hundred cubits, 14and the width facing of the middle parts—ffrom the groundf. 7And there the house and the areas left open opposite were was a light-opening outside, like the outer court's one hundred cubits.

halls that look opposite the halls to the north, its

15 And he measured the length of the divider length, fifty cubits; 8because the length of the facing of the area left open of the rear parts of that halls that look into the outer court was fifty cubits, house, and the areas left open on one

side and on they also were facing those; the whole was one the other, its length, one hundred cubits.

hundred cubits. 9And these halls of the entrance

And the shrine and the corners and the outer to the east had doors for entering through them ailamb were paneled, 16and the windows were net- from the outer court, 10as is the light-opening at ted, narrow openings around the three for looking the head of the passage.

out, and the house and the nearby areas were

And the parts toward the south, facing the

made of wood all around, also the pavement and south, facing the area left open and facing the di-from the pavement up to the windows, and the vider, were halls, 11and the passage facing them windows would open threefold for looking out. was like the measurements of the halls to the 17And right next to the inside and as far as the out- north, both like their length and like their width side and on the whole wall all around on the in- and like all their exits and like all their curves and side and in the outside 18were carved cheroubin like their light-openings and like their doorways and palms between cheroub and cheroub; the che- 12of the halls toward the south, and like the door-roub had two faces, 19a human face toward the ways from the head of the passage—since it is ap-palm on one side and on the other and a face of a proximately a reed's space for light—and on the lion to the palm on one side and on the other; the east, are for entering through them.

whole house was engraved all around; 20from the

13 And he said to me, "The halls northward

pavement up to the coffering the cheroubin and and the halls southward that are opposite the palms were engraved.

spaces—these are the halls of ‘the holy’ in which

21 And the holy place and the shrine would the priests, the sons of Saddouk, who come near to open on four sides. Facing the holies, there was a the Lord, shall eat the holy of holy things, and sight like a view 22of a wooden altar, its height, there they shall place the holy of holy things and three cubits, and its length, two cubits and its the sacrifice, both the sacrificial victims for sin and width, two cubits, and it had horns, and its base the sacrificial victims for ignorance, for the place is and its walls were wooden, and he said to me, holy. 14They shall not enter there except the “This is the table in front of the Lord.” And the

priests; they shall not go out from ‘the holy’ into

aHeb = ? bHeb = *porch* cPerhaps *doors* dl.e. *the halls* el.e. *three-storied* fPerhaps regarding the pillars for the third story

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iezekiel 42-44

the outer court so that those who approach may al- shall receive their punishment for all they have ways be holy and lest they touch their vestments, done. And you shall describe the house and its those in which they minister, because they are exits and its substructure, and you shall make holy, and they shall wear other garments when known to them all its ordinances and all its pre-they touch the people.”

cepts, and you shall describe it before them, and

15 And the measuring of the house from the they shall keep all my statutes and all my ordi-inside was completed. And he brought me out by nances and shall perform them. 12And the deway of the gate that looks to the east, and he mea- scription of the house: On the top of the moun-sured the plan of the house all around in its tain; all its borders all around; holies of holies.

arrangement. 16And he stood behind the gate that

13 And these are the measurements of the altar

looks to the east and measured five hundred by the by cubit c(of the cubit and a handbreadth)c: bulge, measuring reed, 17and he turned toward the north depth, up to a cubit and a cubit its width and a rim and measured the part facing the north, five hun- upon its lip: a span all around. And this is the dred cubits with the measuring reed. 18And he height of the altar: 14In depth, from the start of its turned toward the sea and measured the part fac- cavity to the great, lower propitiatory, two cubits ing the sea, five hundred by the measuring reed, and its width a cubit, and from the small propitia-19and he turned toward the south and measured tory to the great propitiatory is four cubits, and its

opposite the south, five hundred by the measuring width a cubit, 15and the arield is four cubits, and reed. 20The four were parts of the same reed. And from the arield and above the horns was a cubit.

he laid it out in order, even an enclosing wall for it 16And the arield was twelve cubits in length by all around of five hundred to the east and a width twelve cubits in breadth, square in its four parts, of five hundred cubits to separate between the 17and the propitiatory was fourteen cubits, its

holies and between the outer wall, which is in the length, by fourteen cubits, its width in its four design of the house.

parts, and its rim all around is circled by it, half a cubit, and its ring a cubit all around and its rungs

And he led me to the gate that looks to the looking to the east.

43 east and brought me out, 2 and behold, the
18 And he said to me: Son of man, this is what glory of the God of Israel was coming by way of the the Lord says, the God of Israel: These are the or-gate that looks to the east, and there was a sound dinances of the altar in the day of its making, to of the campa like a sound of many bdoubling upb, offer upon it whole burnt offerings and to pour and the earth was shining forth like splendor from blood against it. 19 And you shall give to the the glory all around. 3 And the appearance that I priests, to the Leuites from the offspring of Sad-saw was like the appearance that I saw when I was douk, who come near to me, says the Lord, to min-entering to anoint the city, and the appearance of ister to me, a calf from the cattle for a sin, 20 and the chariot that I saw was like the appearance that they shall take some of its blood and put it on the I saw by the river Chobar, and I fell upon my face. four horns of the altar, and on the four corners of 4 And the glory of the Lord went into the house by the propitiatory and on the base all around, and

way of the gate that looks to the east. 5 And a spir- they shall make atonement for it, 21 and they shall it took me up and brought me into the inner court, take the calf that is for a sin, and it shall be burnt and behold, the house was full of the glory of the up in the separated part of the house, outside the Lord.

holies.

6 And I stood, and behold, a voice of one

22 And on the second day they shall take two

speaking to me from the house, and the man stood kids of goats, unblemished, for sin and make next to me. 7And he said to me, "You have seen, atonement for the altar just as they made atone-son of man, the place of my throne and the place ment with the calf, 23and after you complete the of the print of my feet, in which my name shall en- atonement, they shall offer an unblemished calf camp in the midst of the house of Israel forever, from cattle and an unblemished ram from sheep, 24

and the house of Israel shall no more desecrate my

and you shall offer them before the Lord, and

holy name, they and their leaders, by their whor- the priests shall throw salt on them and offer them ing and by the murders of the leaders in their up as whole burnt offerings to the Lord. 25For midst, 8when they place my entry by their entries seven days you shall do a kid for sin every day and and my doorposts next to their doorposts, and a calf from cattle and a ram from sheep; unblem- they rendered my wall as if mine and theirs were ished they shall do them 26for seven days, and they joined and desecrated my holy name by their law- shall make atonement for the altar and cleanse it less acts that they were committing, and I wiped and fill their hands. 27And it shall be from the them out in my fury and by murder. 9And now let eighth day and beyond, the priests shall do upon them drive away from me their whoring and the the altar your whole burnt offerings and your vic-murders of their leaders, and I will encamp in

their times for deliverance. And I will accept you, says the Lord in the midst forever.

Lord.

10 And you, son of man, show the house to the house of Israel, and they shall grow weary of their

And he turned me by the way of the outer

sins—and its appearance and plan. 11 And they

44 gate of the holiest that look to the east, and

aOr *army* bPossibly *side-by-side* cI.e. the so-called long cubit
dHeb = *altar-hearth*

iezekiel 44-45

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it was shut. 2 And the Lord said to me: This gate the gate of the inner court, 18 and they shall have shall be shut; it shall not be opened, and no one shall wear linen turbans on their heads, and they shall have shall go through it, because the Lord, the God of Israel, shall enter through it, and it shall be shut. 19 And when they go out into the 3 Therefore, the leader—he shall sit in it to eat

outer court to the people, they shall take off their

bread before the Lord; he shall enter by the way of the vestments, those in which they minister, and they shall place them in the halls of the holies, and they shall go out by his way.

shall wear other vestments, and they shall not hal-

4 And he brought me in by way of the gate to low the people in their vestments. 20And they shall the north, opposite the house, and I looked, and not shave their heads, and they shall not strip off behold, the house of the Lord was full of glory, their hair; covering they shall cover their heads.

and I fell upon my face. 5And the Lord said to me: 21And no priest shall drink wine when they enter Son of man, assign to your heart, and look with into the inner court. 22And they shall not take for your eyes, and with your ears hear everything that themselves a widow or a divorced woman as wife, I am speaking with you in relation to all the ordi- but an unmarried girl from the offspring of Israel, nances of the house of the Lord and in relation to but a widow, if she be of a priest, they shall marry.

all its precepts, and you shall assign your heart to 23And they shall teach my people between holy the entrance of the house by all its exits in all the and profane, and between unclean and clean they holies. 6And you shall say to the embittering shall make known to them. 24And they shall pre-house, to the house of Israel, This is what the Lord side in a case of blood to decide it; they shall deem says: Let there be enough for you of all your law- right my statutes and judge my judgment, and they less acts, O house of Israel, 7to bring in alien sons, shall keep my precepts and my ordinances at all uncircumcised in heart and uncircumcised in my feasts, and they shall hallow my sabbaths.

flesh, to be in my holies, and they were profaning 25And over a departed spirit of a human they shall them when you were offering bread, fat and not enter to be defiled, but for a

father and for a blood, and you were transgressing my covenant in mother and for a son and for a daughter and for a all your lawless acts, 8and you arrangedb to keep brother and for a sister who did not belong to a guard in my holies.

man, he shall be defiled. 26 And after he is

9 Therefore, this is what the Lord says: No alien cleansed, he shall count seven days for him, 27and son, uncircumcised in heart and uncircumcised in on whatever day they enter the inner court to min-flesh, shall enter into my holies among all the sons ister in the holy place, they shall offer an atone-of aliens that are in the midst of the house of Isra- ment, says the Lord.

el, 10but the Leuites, who jumped away from me

28 And it shall be for them as an inheritance: I

when Israel went astray from me after their no- am their inheritance, and no possession shall be tions, they too shall receive their injustice, 11and given to them among the sons of Israel, because I they shall be ministering as door-keepers in my am their possession. 29And they shall eat the of-holies at the gates of the house and be ministering ferings and the victims for sin and the victims for to the house; they shall slaughter the whole burnt ignorance, and everything set apart in Israel shall offerings and the sacrifices for the people, and they be theirs. 30First fruits of everything and the first-shall stand before the people to minister to them. born of everything and all the advance deductions 12Because they were ministering to them in front from all your first fruits shall belong to the priests, of their idols and it became to the house of Israel and your firstlings you shall grant the priest to set as a punishment of injustice, therefore I raised my your blessings upon your houses.

31 And the priests hand against them, says the Lord, 13 and they shall not eat any carcass and prey of animals, from 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 dis-

And when you are measuring out the land

honor for the misleading by which they were led 45 by inheritance, you shall set aside first fruit astray. 14 And they shall designate them to keep for the Lord, a holy thing from the land, twenty-five guard over the house in all its chores and in every- thousand its length, and its width, twenty thousand whatever they do.

sand; it shall be holy in all its borders all around.

15 The priests, the Leuites, the sons of Sad- 2 And there shall be from this a holy precinct five douk, who kept guard over my holies when the hundred by five hundred square all around, and house of Israel went astray from me, they shall ad- fifty cubits will be its space all around. 3 And from vance towards me to minister to me, and they shall this measure, you shall measure a length of twenty-stand in front of me to offer me sacrifice, fat and five thousand and a width of twenty thousand, and blood, says the Lord. 16 They shall enter into my in it shall be a holy precinct, holy of holies. 4 From holies, and they shall come forward to my table to the land, it shall belong to the priests who minister minister to me and to keep my guard. 17 And it in the holy place, and it shall belong to those who shall be, when they are entering the gates of the come near to minister to the Lord, and it shall be to inner court, they shall wear linen vestments, and them a place for houses set aside for their sanctifi- they shall

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15 The priests, the Leuites, the sons of Sad- 2 And there shall be from this a holy precinct five douk, who kept guard over my holies when the hundred by five hundred square all around, and house of Israel went astray from me, they shall ad- fifty cubits will be its space all around. 3 And from vance towards me to minister to me, and they shall this measure, you shall measure a length of twenty-stand in front of me to offer me sacrifice, fat and five thousand and a width of twenty thousand, and blood, says the Lord. 16 They shall enter into my in it shall be a holy precinct, holy of holies. 4 From holies, and they shall come forward to my table to the land, it shall belong to the priests who minister minister to me and to keep my guard. 17 And it in the holy place, and it shall belong to those who shall be, when they are entering the gates of the come near to minister to the Lord, and it shall be to inner court, they shall wear linen vestments, and them a place for houses set aside for their sanctifi- they shall

not wear wool when they minister from cation. 5Twenty-five thousand, its length, and its

aHeb = *porch* bPerhaps *disposed of* c*.e. Israel* dHeb = *with sweat*

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iezekiel 45-46

width, twenty thousand, shall belong to the Leuites month, on the first of the month: you shall take who minister to the house, for them as a posses- a portion from each and make atonement for the sion, cities to live in.

house.

6 And you shall give the possession of the city,

21 And in the first month, on the fourteenth of

five thousand, its width and its length twenty-five the month, the pascha shall be a feast for you; thousand; like the first fruit of the holies they shall seven days you shall eat unleavened bread. 22And belong to the house of Israel.

in that day the leader shall do a calf for a sin for

7 And to the leader it shall belong, out of this himself and for the house and for all the people of and from this, for the first fruits of the holies as a the land. 23And for the seven days of the feast, he possession of the city facing the first fruits of the shall make whole burnt offerings to the Lord, holies and facing the possession of the city the parts seven unblemished calves and rams every day for toward the sea and from the parts toward the sea to seven days and a kid from the goats for sin, every the east and the length as one

of the portions from day. And you shall make an offering
24 and pastry the borders toward the sea and the length on
the with the bull calf and pastry with the ram and the
borders toward the east of the land. 8 And it shall be
of oil for the pastry. 25 And in the seventh belong to him as a
possession in Israel, and the month, on the fifteenth of the
month, at the feast, leaders of Israel shall no longer oppress
my people, for seven days you shall do in like manner, just
like and the house of Israel shall allocate the land ac- the
victims for sin and just like the whole burnt offering to
their tribes.

offerings and just like the manna and just like the

9 This is what the Lord says: Let it suffice for oil.

you, leaders of Israel; remove from yourselves in-

justice and abuse, and perform judgment and right-

This is what the Lord says: The gate in the

teousness; take away oppression from my people, 46 inner
court, which looks to the east, shall say the Lord.

be shut for the six work days, but in the day of the

10 You should have a just balance and a just sabbath, it
shall be opened, and in the day of the measure and a just
choenix. 11 The measure and new moon, it shall be
opened. 2 And the leader the choenix shall likewise be one
to receive; the shall enter by the way of the ailam of the
outer choenix shall be a tenth of the gomorb, and the gate
and stand at the entry of the gate, and the measure shall be
the tenth of the gomorb; to the priests shall make his whole
burnt offerings and gomorb it shall be equal. 12 And the
stathmionc the victims for his deliverance. 3 And he shall do

shall be twenty obols; five shekels shall be five obols at the entry of the gate and shall go and ten shekels shall be ten and fifty shekels out, and the gate shall not be shut until evening.

shall be one minaf for you.

And the people of the land shall do obeisance by

13 And this is the first fruit that you shall set the portico of that gate on the sabbaths and on the new moons: a sixth of the measure from the gomorb of the new moons before the Lord. 4 And the leader wheat and the sixth of the oiphig from the korh of shall offer the whole burnt offerings to the Lord, barley. 14 And the ordinance for oil: a kotylei of oil in the day of the sabbaths, six unblemished from ten kotylesi, because ten kotylesi are a go- lambs and an unblemished ram 5 and manaak as morb. 15 And a sheep from ten sheep is an advance pastry with the ram and with the lambs as an offering from all the paternal families of Israel offering, a gift of his hand, and the hinj of oil for offerings and for whole burnt offerings and for the pastry, 6 and in the day of the new moon an deliverance to atone for you, says the Lord. 16 And unblemished calf and six lambs, and there shall all the people shall give this first fruit to the leader be an unblemished ram, 7 and manaak shall be a of Israel. 17 And through the leader shall be the pastry with the ram and a pastry with the bull calf whole burnt offerings and the offerings and the li- and with the lambs just as his hand shall furnish bations at the feasts and on the new moons and on and the hinj of oil for the pastry. 8 And when the the sabbaths and at all the feasts of the house of Is- leader enters, he shall come in by the way of the rael; he shall do the victims for sin and the offer- ailaml of the gate, and he shall go out by way of ing and the whole burnt offerings and the victims the gate.

for deliverance to make atonement for the house

9 And when the people of the land enter before
of Israel.

the Lord on the feasts, he that enters by way of the

18 This is what the Lord says: In the first gate to the north
to do obeisance shall go out by month, on the first of the
month, you shall take way of the gate to the south, and he
that enters by an unblemished calf from cattle to make
atone- way of the gate to the south shall go out by way of
ment for the holy place. 19And the priest shall the gate to
the north; he shall not return by the take some the blood of
the atonement and im- gate that he entered, but he shall go
out straight part it to the doorposts of the house and to the
ahead. 10And when they come in, the leader in four corners
of the propitiatory and to the altar their midst shall enter in
with them, and when and to the doorposts of the gate of the
inner they go out, he shall go out.

court. 20And thus you shall do in the seventh

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*

iezekiel 46-47

there shall be the manaaa as pastry with the bull side way to the gate of the court that looks to the calf and pastry with the ram and with the lambs east, and behold, the water was flowing down just as his hand shall furnish and the hinb of oil for from the right slope.

the pastry. 12But if the leader makes as an ac-

3 Just as there was a going out of a man from

knowledge a whole burnt offering of deliver- the opposite direction, there was also a measure in ance to the Lord, and he shall open for himself the his hand, and he measured a thousand with the gate that looks to the east and shall make his measure, and he passed through in the water; it whole burnt offering and the victims for his deliv- was water of release. 4And he measured a thou-erance as he does in the day of the sabbaths, then sand, and he passed through in the water; the he shall go out and shut the doors after he goes water was up to his thighs. And he measured a out.

thousand, and he passed through; the water was

13 And a yearling lamb, unblemished, he up to his loin. 5And he measured a thousand, and shall make as a whole burnt offering every day to he could not pass through, because the water was the Lord; in the morning he shall make it. 14And violently rushing as the rush of a wadi, which they he shall make manaaa with it in the morning, a shall not cross. 6And he said to me, "Have you sixth of the measure and the third of an hinb of seen, son of man?"

oil by mixing the choice flour, manaaa for the

And he led me by the bank of the stream. 7On

Lord, an ordinance continually. 15 You shall make my return and, behold, on the bank of the stream the lamb and the manna and the oil, and you a great many trees on one side and on the other.

shall make a whole burnt offering in the morning 8 And he said to me, This is the water that flows continually.

into Galilee, which is to the east, also used to de-

16 This is what the Lord says: If the leader gives scend to Arabia and would come all the way to the a gift to one of his sons from his inheritance, this sea to the water of the outlet, and the waters will shall be his sons' possession by inheritance. 17 But cure. 9 And it shall be, every soul of the living be-if he gives a gift to one of his servants, then it shall ings that bubble up in all places, in those where belong to him until the year of release, and he the stream reaches, shall live, and very many fish shall pay back to the leader; except for the inheri- shall be there, because this water has come there, tance of his sons, it shall belong to them. 18 And and it will cure, and they shall live. Everything that the leader shall not take from the inheritance of the stream reaches shall live. 10 And fishermen shall the people so as to oppress them; from his posses- stand there from Aingaddi to Ainagalim. A drying-sion he shall apportion an inheritance for his sons place for dragnets itd shall be; by itselfd it shall be, in order that my people not be scattered, each and itsd fish, like the fish of the great sea, shall be from his possession.

a very great multitude. 11 And at itse outlet and at

19 And he brought me into the entrance be- itse winding and at itse overflowing, they will not hind the gate into the hall of the holies of the cure; they have been given as salt.

12 And at the priests, the hall that looks north, and behold, a stream, on its bank every edible tree shall come up separated place there. 20 And he said to me, "This is on one side and on the other; it shall not become the place where the priests shall boil the victims old upon it, nor shall the fruit fail; it shall bear the for ignorance and the victims for sin, and there first of its newness, because these their waters issue they shall bake the entire manaaa so as not to bring from the holies, and their fruit shall be for eating it out into the outer court to hallow the people.

and their ascent for health.

21 And he brought me out into the outer court

13 This is what the Lord says: You shall appor-

and brought me around to the four parts of the tion for inheritance these borders of the land. The court, and behold, a court by the slopec of the twelve tribes of the sons of Israel will have an ad-court. 22 It was a court by the slopec of the court.

dition of allotment. 14 And you shall apportion it

(22) On the four slopec of the court was a small

for an inheritance—each one just like his broth-

court. Its length was forty cubits, and its width thir- er—for which I raised my hand to give it to their ty cubits; the four had one measure. 23 And halls fathers, and this land shall fall to you by inheri-were all around in them, around the four, and tance.

kitchens situated underneath the halls all around.

15 And these are the borders of the land

24 And he said to me, "These are the houses of the

northward: from the great sea that descends and

flows where those that minister to the house boil surrounds the entrance of Hemath Seddada, the sacrificial victims of the people."

16 Berotha, Sebraim, Heliam, between the borders

of Damascus and between the borders

of

And he brought me in by the entry of the Hemath, a court of Saunan, which are above the borders of Hauranitis. 17 These are the borders

47 house, and, behold, water was flowing un-

derneath the atrium by the east, because the front from the sea: from the court of Ainan, borders of the house was looking to the east, and the water Damascus and those northward.

was descending from the right slope, from the

18 And those eastward: between Hauranitis

south by the altar. 2 And he brought me out by way and between Damascus and between Galaaditis of the gate to the north and led me around the out-and between the land of Israel, the Jordan divides

aHeb = *grain offering* bHeb 1 hin = 6 liters cPerhaps *side* d*e. the outlet* e*e. the stream* f*e. the cities just enumerated*

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iezekiel 47-48

to the sea which is eastward of Palmgrove; these whole length twenty-five thousand, and in width are those eastward.

twenty thousand. 14 Of it nothing shall be sold,

19 And those southward and southwestward: neither shall anything be measured out, nor shall from Thaiman and Palmgrove as far as the water of the firstlings of the land be removed, for it is some-Marimoth Kades, extending to the great sea.

thing holy to the Lord.

20 This part is the south and southwest. This is

15 Now the five thousand in breadth, which

the part of the great sea; it divides as far as oppo- are left over, in addition to cthe twenty-five thou-site the entrance of Hemath, as far as its entrance; sandc—it shall be an outer wall for the city, for these are those seaward of Hemath.

habitation and as space for himb, and the city shall

21 And you shall divide this land for them, for be in his midst. 16And these are itsd measure-the tribes of Israel. 22You shall cast it by lot for you ments: from those northward, four thousand five and for the guests who sojourn in your midst, hundred, and from those southward, four thou-whoever produce sons in your midst, and they sand five hundred, and from those eastward, four shall be to you as natives among the sons of Israel, thousand five hundred, and from those seaward, with you they shall eat by inheritance in the midst four thousand five hundred. 17And a space shall of the tribes of Israel. 23And they shall be in a tribe belong to the city: northward, two hundred fifty, of guests among the guests with them; there you and southward, two hundred fifty, and eastward, shall give an inheritance to them, says the Lord.

two hundred fifty, and seaward, two hundred fifty.

18 And what is in excess of the length, which is next

And these are the names of the tribes: from

to the first fruits of the holies, ten thousand east-

48 the beginning, which is northward along ward and ten thousand seaward, they also shall be the part of the descent of that which cuts all round, the first fruits of what is holy, and its products shall to the entrance of Hemath, court of Ainan, borders be for bread for the workers of the city. 19 But the of Damascus northward along the part of Hemath workers of the city, out of all the tribes of Israel, Court: also eastward as far as the sea shall belong shall cultivate it. 20 The entire first fruit shall be to them: of Dan, one a. 2 And from the borders of twenty-five thousand by twenty-five thousand. You Dan, those eastward as far as those seaward: of shall set apart of it, being square, the first fruit of Aser, one a. 3 And from the borders of Aser, from what is holy, away from the possession of the city.

those eastward as far as those seaward: of Neph-

21 Now, what is in excess belongs to the leader

f

thali, onea. 4And from the borders of Nephthali,

from this and from thisf from the first fruits of

from those eastward as far as those seaward: of what is holy and to the possession of the city, in Manasses, onea. 5And from the borders of Manas- length, to twenty-five thousand, as far as the borses, from those eastward as far as those seaward: of ders eastward and seaward, to twenty-five thou- Ephraim, onea. 6And from the borders of Ephraim, sand as far as the borders that are seaward, being from those eastward as far as those seaward: of next to the portions of the leader. And it shall be Rouben, onea. 7And from the borders of Rouben, the first fruit of the holies and the holy precinct of from those eastward as far as those seaward: of the house in its midst. 22And some of the posses-loudas, onea.

sion of the Leuites and some of the possession of

8 And from the borders of loudas, from those the city shall be in the midst of the leaders. Be-eastward as far as those seaward, shall be the first tween the borders of loudas and the borders of fruit of what is set apart, twenty-five thousand in Benjamin shall belong to the leaders.

width and in length, just like one of the portions

23 As for what is in excess of the tribes: from

from those eastward and as far as those seaward, the borders eastward as far as those seaward: of and that which is holy shall be in their midst, 9a Benjamin, onea. 24And from the borders of Beni-first fruit, which they shall set apart

for the Lord, in amin, from those eastward as far as those seaward: length twenty-five thousand and in width twenty- of Symeon, onea. 25And from the borders of Syme-five thousand. 10Of these shall be the first fruit of on, from those eastward as far as those seaward: the holies: the priests shall have twenty-five thou- for Issachar, onea. 26And away from the borders of sand northward and seaward; in breadth it shall be Issachar, from those eastward as far as those sea-ten thousand, and southward twenty-five thou- ward: Zaboulon, onea. 27And from the borders of sand in length, and the mountain of the holies Zaboulon, from those eastward as far as those sea-shall be in hisb midst. 11To the consecrated priests, ward: Gad, onea. 28And from the borders of Gad as sons of Saddouk, who keep the guard over the far as those southwestward— and his borders shall house, who did not go astray in the straying of the be from Thaiman and an inheritance of the water sons of Israel as the Leuites went astray, 12to them of Marimoth Kades as far as the great sea. 29This is shall also be the first fruit as given from the first the land that you shall assign by lot to the tribes of fruits of the land, a holy of holies away from the Israel, and these are their divisions, says the Lord.

borders of the Leuites.

30 And these are the exits of the city: those

13 Now to the Leuites shall belong the parts northward, four thousand five hundred by mea-next to the borders of the priests, in length twenty- sure. 31And the gates of the city shall be after the five thousand and in width ten thousand, its

names of the tribes of Israel: three gates north-

aI.e. *portion* or *tribe* bPossibly *loudas* cPossibly = *the length*
dPossibly *what is in excess* ePossibly *on either side of the*
holy portion fPossibly *on this side and on that side*

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ward: gate of Rouben, one, and gate of loudas, one,
one, and gate of Zaboulon, one. 34And the ones to

and gate of Leui, one. 32And the ones to eastward: the sea
shall be four thousand five hundred by four thousand five
hundred, and three gates: gate measure, and three gates:
gate of Gad, one, and of Ioseph, one, and gate of Benjamin,
one, and gate of Aser, one, and gate of Nephthali, one.
35En-gate of Dan, one. 33And the ones southward: four
circlement: eighteen thousand. And the name of thousand
five hundred by measure, and three the city: after whatever
day it comes to be, it shall gates: gate of Symeon, one, and
gate of Issachar, be its name.

[SOUSANNA](#)

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation for the two versions has been based on the critical editions of Joseph Ziegler and Olivier Munnich (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVI.2: Susanna Daniel Bel et Draco* [Göttingen: Vandenhoeck & Ruprecht, 1999]). Munnich has revised Ziegler's critical edition of the Old Greek (OG) version (1954), because Ziegler did not have access to several important portions of papyrus 967. Accordingly, the NETS translation of the OG has been based on Munnich, while Theodotion (TH) has been translated from Ziegler.

THE TWO GREEK VERSIONS

Sousanna, like some other books, has a special place in the Septuagint because there are extant in Greek two complete ancient versions: the Old Greek (OG) and Theodotion (TH). Since these are two versions of one story, a very brief introduction and comparison is in order.

Although the nucleus of the story is the same, OG is significantly shorter than TH. The omission of some of the details gives a faster pace to the OG version. The opening four verses of TH are absent from OG, as are 15-18, 20-21, 24-27 (details on the attempted rape of Sousanna), 42-43, 46-47, 49-50

(Daniel's involvement in uncovering the elders' deception), though OG tells the story somewhat differently. Also OG and TH have distinct endings. TH concludes with Daniel's rise to fame whereas OG ends with a self-admonition to look out for able sons. As a result of these differences Daniel is more prominent in TH than he is in OG, possibly because in TH Sousanna serves as an introduction to Daniel while in OG it appears as the final chapter (13).

While there are considerable differences between the OG and TH, they also have identical wording for all or most of a verse ten times (vv. 5, 9, 22-23, 34, 40-41, 52, 57-58). In a further eleven verses they have large or distinctive agreements in wording (7, 10, 29, 32, 33, 48, 51, 53, 55, 61, 62). It appears that Sousanna was revised and enlarged in its Semitic form in order to enhance the role of Daniel. As noted, in TH Sousanna precedes Daniel.

It appears likely that OG and TH derive from the same source text, but also that they are related at the level of the Greek.

TRANSLATION PROFILE OF THE GREEK

General Character

Any detailed description of the translation of *Sousanna* is hampered by the absence of an extant Hebrew or Aramaic source. *Sousanna* is brief, sixty-four verses in TH and c. forty-six in OG. Both versions may, however, be characterized as formal correspondence type of translations, meaning that the vocabulary and syntactic structure of the Greek are heavily determined by the presumed Semitic source texts. The nature of this dependence fits the paradigm of interlinear translations, though the OG exhibits more freedom with respect to its source than does TH. Though in the absence of an extant Semitic source uncertainty remains, there are several features of *Sousanna* that suggest a translation. The frequent appearance of *kai* “and” points to conjunctive *w* in the source text, as in other translated books. In TH the phrase *kai e)ge/neto* “and it happened” for the Semitic *yhyw* also occurs four times (vv. 7, 15, 19, 28). Though this idiom does not appear in OG, both versions do have *i0dou* “lo” (TH vv. 20, 43; OG vv. 13, 44). Though this typically reflects *ynh* in the LXX, admittedly it is not un-Greek. The phrase *stena/ moi pa/ntoqen* “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 *ai9reto/n moi/ e0sti* “It is preferable for me,” while OG reads *ka/l ion de/ me*

“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

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OG's more frequent use of adverbial participles where the source text would have finite verbs. Although it is not impossible that OG's shorter scope is in part attributable to its translator, it might just as well be due to a shorter original. As noted above, expansion might have occurred to enhance the role of Daniel.

Though OG is the shorter version, it contains many phrases and clauses not found in TH, and usually these contain adverbial participles (e.g., vv. 28 and 29).

THE NETS TRANSLATION OF SOUSANNA

General Approach

Since both versions are fairly literal and are therefore often written in translationese, NETS has attempted to mimic their close linguistic relationship to the source. As a result, compared to the NRSV, NETS will at times appear stilted and awkward. So, the parataxis of the Greek is typically retained in NETS, and standardized vocabulary is meant to suggest source-target equivalence. At the same time, variety in the Greek is typically reflected in NETS, whether within or between the two versions.

The Two Translations

One of the most challenging aspects of translating the two Greek versions into English has been to provide renderings that clarify both where the two versions are the same and where they are not. Thus, where the identical terms occur in both Greek version, identical terms have been used in NETS, even if these appear in different locations. For example, οἱ ἐπινοῶντες πάντα τὰ πρὶν γενέσθαι τὰ πάντα “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 Susanna 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

THEODOTION

1And there was a man living in Babylon, and his name was loakim. 2He took a wife named Sossanna 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 loakim 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

5. . . concerning whom the Master had said: "Lawless were appointed as judges, concerning whom the

lawlessness came forth from Babylon, from elders Master had said: "Lawlessness came forth from who were judges, who were supposed to govern Babylon, from elders who were judges, who were the people." 6And cases from other cities would supposed to govern the people." 6These men were come to them.

always to be found at loakim's house, and all who had a case to be tried would come to them there.

7 These men, when they saw a woman—ele-

7 And it happened when the people left at

gant in appearance, wife of their brother, one of

noon that Sousanna would enter and walk about

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the sons of Israel, named Sousanna daughter of in her husband's orchard. 8And every day the two Chelkias, wife of loakim—walking about in her elders would watch her going in and walking husband's orchard, 8and since they lusted after about, and they were in lust with her. 9And they her, 9they diverted their mind and turned away diverted their own mind and turned away their their eyes in order not to look to heaven nor to re- eyes in order not to look to heaven nor to remem-ber to make right decisionsa. 10But both were ber to make right decisionsa. 10And both were transfixedb by her, and one to the other pretended transfixedb by her, and they did not tell one anthe opposite to the evil that possessed them be- other their distress, 11because they were ashamed cause of her (nor did the woman know of this mat- to tell their lust, that they wanted to be intimatec ter). 12And as soon as dawn would break, they with her. 12And every day they would watch eager-would come and cheat one another, being anxious ly to see her.

who should appear to her first and should speak to

her.13 And lo, according to her custom, she was

13 And they said, one to the other, "Now, let us

walking around. And the one elder had already go home, for it is time for lunch." And they left come, and lo, the other arrived, and one ques- and parted from one another. 14And when they tioned the other saying, "Why did you come out so

bent back, they came to the same place, and when

early in the morning and not take me along?" they pressed one another for the reason, they acknowledged to one another each his

knowledge of their lust. And then together they
distress.

arranged a time when they could find her alone.

19 And one said to the other, "Let us go to

15 And it happened while they were watching

her!" So having agreed, they approached her and for an opportune day, she entered one time just as they tried to force her.

yesterday and the third day with only two girls and
desired to bathe in the orchard, for it was hot.

16 And no one was there except the two elders, hidden and watching her. 17 And she said to the girls,

"Now, bring me olive oil and soaps, and shut the orchard doors so that I can bathe." 18 And they did as she said, and they shut the orchard doors and went out by the side doors to bring the things they had been commanded. And they did not see the elders, because they were hidden.

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 the Judean lady said to them, "I know

22 And Sousanna groaned and said, "Things

that if I do it, it is death for me, and if I do not, I am narrow for me on all sides. For if I do this, it will not escape your hands. 23But it would be better death for me; if I do not, I will not escape your hands by not doing it. 23It is preferable for me to fall into your hands than to sin before the Lord."

hands by not doing it than to sin before the Lord."

28 So the scoundrels turned away, uttering

24 And Sousanna cried out with a loud voice,

threats among themselves and lay in ambush so but also the two elders shouted against her. 25And that they might have her put to death. And when running, the one opened the orchard doors. 26But they came to the city assembly, where they so- when those from the house heard the

shouting in journey, all the sons of Israel who were there de-
the orchard, they rushed in through the side door liberated.
29And when the two elders and judges to see what had
happened to her. 27But when she stood up they said, "Send
for Sousanna daughter of Chelkias, who is the wife of Ioakim." So they
felt very ashamed, for never had a word like this been said
immediately summoned her. 30Now, when she about
Sousanna.

woman arrived with her own father and mother,

28 And it happened the next day, when the

even her servants and maids (who numbered five people
gathered to her husband Ioakim, the two hundred) came
and Sousanna's four children.

elders came, full of the lawless plot against Sou-

sanna, to have her put to death. And in the pres-

ence of the people they said, 29"Send for Sousan-

na daughter of Chelkias, who is the wife of

aOr *judgments* bOr *bedazzled*

aOr *judgments* bOr *bedazzled* cOr *have sex*

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loakim.” So they sent, 30and she came, and her parents and her children and all her relatives.

31 Now the woman was very refined. 32And the

31 Now Sousanna was very refined and beauti-

scoundrels ordered to uncover her in order that full in appearance. 32Then the scoundrels com-they could be sated with lust for her beauty. 33And mandated that she be uncovered (for she was veiled) all those who were with her and all who knew her so that they could be sated with her beauty. 33But wept.

those who were with her and all who saw her began weeping.

34 Then after the elders and judges stood up,

34 Then after the two elders stood up before

they placed their hands on her head. 35But her heart the people, they put their hands on her head.

35

trusted in the Lord, her God, and when she lifted

But she, while crying, looked up to heaven, be-

her head, she wept, saying to herself, 35a“O Lord, cause her heart trusted in the Lord. 36Then the ever-lasting God, you who know all things before ders said, “While we were

walking in the orchard their beginning, you know that I have not done alone, this woman came in with two maids and what these men are maliciously alleging against shut the orchard doors and dismissed the maids.

37

me.” And the Lord heeded her supplication. 36Then

And a young man, who was hiding, came to her

the two elders said, “We were walking around in her

and lay down with her. 38Now since we were in the

husband’s orchard, 37and as we were going around corner of the orchard, when we saw the lawless-the walk, we saw this woman resting with a man. ness, we ran to them.

39And although we saw them And while we stood, we saw them having inter- being intimatea, we were not able to take hold of course together. 38And they did not know that we that man, because he was stronger than we, and stood there. Then we agreed together, saying, ‘Let’s

when he had opened the doors, he ran away. 40But

find out who they are.’ 39And as we approached we

when we had seized this woman, we asked who

recognized her, but the young man fled, covered the young man was, 41and she did not want to tell over. 40But when we had seized this woman, we us. These things we testify.”

asked her, ‘Who is the man?’ 41but she would not

And as they were elders of the people and

tell us who he was. These things we testify.”

judges, the assembly believed them, and they con-

And as they were elders and judges of the peo-

demned her to death.

ple, the whole assembly believed them.

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 al-

leged against me!”

44-45 And lo, there was an angel of the Lord as

44 And the Lord heeded her voice. 45And as

she was being taken off to be executed. And the she was being led away to be executed, God awak-angel, just as he was ordered, gave a spirit of un- ened the holy spirit of a young lad whose name derstanding to a youth, being Daniel.

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,

48 Then Daniel parted the crowd, and after he “What is this word that you have spoken?” 48So he, stood among them, he said, “Are you such fools, as he stood among them said, “Are you such fools, O sons of Israel? Without examining or learning O sons of Israel? Without examining nor learning the plain truth, do you kill a daughter of Israel? the plain truth, do you condemn a daughter of Is-51And now, separate them far from one another for

rael? 49Return to the court, for these men have tes-

me so that I can test them.” 51aSo, when they were tied lies against her.”

separated, Daniel said to the assembly, “Now, have

50 And all the people returned quickly. And the

no regard that they are elders, saying, ‘They would

elders said to him, “Come, sit among us, and tell

never lie!’ But I will examine them according to us, for God has given you the right of an elder.”

51

what occurs to me.”

And Daniel said to them, “Separate them far

from one another, and I will examine them.”

52 And he summoned one of them, and they

52 So when they were separated one from the

brought the elder to the youth and Daniel to him, one, he summoned one of them and said to him,

“Hear! Hear! You that have grown aged in wicked “You that have grown aged in wicked days, your days, your sins have now come, which you have sins have now come, which you have committed committed formerly, 53when you were entrusted formerly, 53when you judged unjust cases, and to hear and to judge cases carrying a death sen- condemning the innocent, while releasing those tence and you condemned the innocent while you responsible, though the Lord says, ‘You shall not were acquitting the guilty, though the Lord says, kill an innocent and righteous person.’ 54Now, ‘You shall not kill an innocent and righteous per-

son.’ 54Now, therefore, under what tree and at

aOr *having sex*

sousanna

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what sort of place of the orchard did you see them therefore, if you really saw this woman, tell: Under with one another?" And the impious one said, what tree did you see them having intercourse to-

"Under a mastich." 55Then the youth said, "Truly gether?" Then he said, "Under a mastich." 55Then you have lied to the detriment of your own soul, Daniel said, "Truly you have lied to the detriment for this very day the angel of the Lord will split of your own head, for already as the angel of God your soul."

receives the sentence from God he will split you in two."

56 And after he had this one removed, he told

56 And after he had him removed, he ordered

them to bring the other to him. Then he also said them to bring the other. And he said to him, "O

to that one, "Why is your seed twisted, like that of seed of Chanaan and not louda, beauty has be-Sidon, and not like that of louda? Beauty has de- guiled you, and lust has twisted your heart. 57Thus ceived you [or paltry lust]. 57And thus you used to you used to treat the daughters of Israel, and they, treat the daughters of Israel, and they, being afraid,

being afraid, would have intercourse with you, but

would have intercourse with you, but a daughter of

a daughter of louda did not tolerate your lawless-

louda did not tolerate bearing your sickness in ness. 58Now, therefore, tell me: Under what tree lawlessness. 58Now, therefore, tell me: Under what

did you catch them having intercourse together?"

tree and in what place of the garden did you catch Then, he said, "Under an evergreen oak." 59Then them having intercourse together?" Then, he said, Daniel said to him, "Truly you also have lied to the

"Under an evergreen oak." 59And Daniel said, detriment of your own head, for the angel of God

"Sinner! Now, the angel of the Lord stands with is waiting with the sword to saw you in two so as the sword until the people destroy youa so that he to destroy youa."

may saw you in pieces."

60-62 And the whole assembly shouted for the

60 And the whole assembly shouted with a

youth, how out of their own mouths he had estab- loud voice and blessed the God who saves those lished them both as false witnesses by their own who hope in him. 61And they rose up against the admission. And as the law states explicitly, they two elders, because Daniel had implicated them did to them just as they had wickedly intended out of their own mouth that as false witnesses, and against their sister. And they silenced them and they did to them what they had wickedly intended took them away and threw them into a ravine. to the neighbor, 62by doing to them according to Then the angel of the Lord threw fire in

their the law of Moyses, and they killed them. And guilt-
midst. And guiltless blood was saved that day. less blood
was saved that day.

62aFor this reason youths are beloved by Iakob, be-

63 Then Chelkias and his wife expressed praise

cause of their simplicity. 62bAnd as for us, let us concerning
their daughter together with her hus-watch out for young
able sons. For youths will be band loakim and all the
relatives, because no pious, and a spirit of knowledge and
understand- shameful deed was found against her. 64And
Dan-ing shall be with them forever and ever.

iel became great in the presence of the people from

that day onward.

aGk = pl

aGk = pl

[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 (Nebu-chadnezzar'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

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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 kai/ “and” for Hebrew w. Though the OG employs de/ just over 50 times, compared to only 7 in TH, most often the default equivalent for both is kai/. 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 ginw&skw (“to know”) = (dy, gnwri/zw (“to make known”) = (dy (Aramaic), di/dwmi (“to give”) = Ntn, e1rxomai (“to go”) + cognates =)t),)wb, lale/w (“to speak”)

= rbd and suntele/w (“to finish”) = hlk. 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, grafh/ (“writing”) or its cognate verb renders every instance of btk (“writing”) except 6.10 where do/gma (“decree”) is used. In other cases TH has many equivalents for the one Hebrew word.

For example, zw(m (“strength”) is rendered by i)sxu/j (“strength”), u(posth/rigma (“supports”), dunastei/a

("sovereignty"), mawzin (a transcription) and katafugh/ ("refuge"). Verbs, particularly verbs of saying, are more susceptible to multiple equivalents. For example, the verbal form)rq ("call") is rendered by boa/w ("shout"), fwne/w ("speak loud"), a)naginw/skw ("read"), kale/w ("call") and e)pikale/w ("summon"). Excluding gnwri/zw ("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)rq)wrzkw with kai\ o(kh=ruc e)kh/ruce ("And the herald heralded"). In 12.10 TH has kai\ a)nomh/swsin a1nomoi ("and the lawless act lawlessly") where OG employs kai\ a(ma/rtwsin oi9 a(martwloi/ ("and the sinners sin").

Despite TH's concern to produce a faithful translation, the OG is normally superior. For example, ei)dwlei/w| ("idol's temple"), kinduneu/sw tw~)di/w| traxh/lw| ("I will risk my own neck!") and di-amerisqh/setai (Munnich reads diamelisqh/setai) kai\ h(ou)si/a au)tou= dhmeuqh/setai ("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

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transcription if the unknown word looks like it could be a proper noun. So TH renders ry((“watcher”) with ir (“lr”) while OG has a1ggeloj (“angel”). Other transcriptions by TH are forqommin (1.3), oubal (8.2), felmouni (8.13), baddin (10.5), mawzin (11.38) and efanaw (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 kai/ (“and”) for the Semitic w, 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 *pro/swpon* (“face”) where TH has the plural *pro/swpa* (“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 994

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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

THEODOTION

1 During the third year of King Joakim of Judea,

In the third year of the reign of Joakim, king

when Nabouchodonosor, king of Babylon, ar-

1 of Judah, Nabouchodonosor, king of Babylon,

arrived at Jerusalem, he besieged it. 2 And the Lord came to Jerusalem and besieged it. 2 And the Lord delivered it into his hands as well as Joakim, king gave in his hand King Joakim of Judah and a part of Judea, and some part of the sacred vessels of the

of the vessels of the house of God. And he brought

them to the Lord. And taking them to Babylonia, he deposited them to the land of Sennar, to the house of his gods in his idol temple.

And he brought the vessels into the house of the

treasure of his gods.

3 And the king told Abiesdri, his own chief eu-

3 And the king told Asphanes, his chief eu-

nuch, to bring to him some of the sons of the nobles, to bring in some of the sons of the captivity of Israel and of royal descent and of the aristocracy of Israel, both of the seed of the kingdom and of nobility: 4 young men without physical defect and the Pharaoh's children: 4 young men, who had no good-looking and knowledgeable in all wisdom physical defect in them and were handsome in appearance and educated and

wise and strong to be in the pearance and versed in all wisdom and endowed king's house, and to teach them letters and Chal- with knowledge and full of discernment and who dean speech 5and that they be given a prescribed had strength in them to stand in the king's house, portion from the king each day, both from the and to teach them the literature and language of royal table and of the wine, which the king drank, the Chaldeans. 5And the king assigned them the and to educate them for three years and to place daily portion every day from the king's table and some of them before the king. 6And there were of from the wine of his drink and to nurture them for the race of the sons of Israel who were from Judea: three years and after this that they stand in the

Daniel, Hananias, Misael, Azarias. 7And the chief king's presence. 6And among them from the sons eunuch assigned them names: to Daniel, Baltasar, of louda were Daniel and Hananias and Misael but to Hananias, Sedrach and to Misael, Misach and Azarias. 7And the chief eunuch assigned them and to Azarias, Abdenago.

names: to Daniel, Baltasar and to Hananias, Sedrach and to Misael, Misach and to Azarias, Abdenago.

8 And Daniel was determined in his heart that

8 And Daniel set in his heart how he would

he not [.....]a with the king's dinner and the

never be defiled with the table of the king and with

wine that he drank, and he petitioned the chief eunuch so that he not be contaminated. 9And the eunuch how he might never be defiled. 9And God Lord gave Daniel honor and favor before the chief eunuch gave Daniel to mercy and to compassion before 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 pointed your food and your drink lest he should see your face more drawnb and sickly than the see your faces more dullb than the other youths of young men from aliens with whom you are being your own age, and you would sentence my head reared; I will risk my own neck!" 11And Daniel said with the king." 11And Daniel said to Hamelsad

to Abiesdri, the chief eunuch, who was assigned to

whom the chief eunuch had appointed over Dan-

Daniel, Hananias, Misael, Azarias: 12"Do test your

iel, Hananias, Misael, Azarias: 12"Do test your ser-

servants over a period of ten days, and let us be vants for ten days, and let them give us some seed, given some pulse from the earth to cgulp downc

and we will eat, and we will drink water. 13And let

a *be defiled* = Mu bPossibly *thinner* c *eat* = Mu

aHeb = *nobles* bPossibly *saddened*

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and water to drink. 13And if our appearance seems our forms be seen before you, and the forms of the more pale than the other young men who are eat- youths who are eating the king's table, and do with ing of the royal dinner, as you observe so deal with

your servants according to what you see." 14And he

your servants." 14And he dealt with them in this heeded them and tested them for ten days. 15And manner and tested them for ten days. 15Now, after at the end of ten days their forms were seen to be ten days their appearance and physical condition good and strong in flesh, superior to the youths was shown to be better than that of the other who had been eating the king's table. 16And there young men who were eating the royal dinner. was Hamelsad withholding their dinner and the 16And Abiesdri continued to withhold their dinner wine of their drink, and he would give them seeds.

and their wine and would give them some pulse 17And these youths, these four—God gave them instead. 17And the Lord gave the young men insight and skill in every aspect of literature and knowledge and clever insight in every literary art. wisdom. And Daniel had insight into every vision And to Daniel he gave insight into every vision and

and dreams.

dreams and in all wisdom.

18 Then after these days, the king ordered them

18 And at the end of the days that the king had

to be brought in, and they were led by the chief eunuch said for them to be brought forth, the chief eunuch nuch to Nabouchodonosor the king. 19And the also brought them before Nabouchodonosor.

king conversed with them, and no one was found 19And the king spoke with them, and from among among the wise like Daniel and Hananias and them all none were found like Daniel and Hana-Misael and Azarias, and they were in the king's nias and Misael and Azarias, and they stood before presence. 20And in every topic and understanding the king. 20And in every matter of wisdom and and education, which the king inquired of them, knowledge that the king inquired of them, he he took them to be ten times wiser, surpassing the found them ten times better than all the en-savants and scholars that were in the whole king- chanters and magicians who were in his whole dom. And the king glorified them and appointed kingdom. 21And Daniel continued until year one them in affairs in his whole kingdom. 21And Dan- of Cyrus the king.

iel lasted until the first year of the reign of Cyrus.

2 AndinthetwelfthyearofNabouchodonosor's

In the second year of his reign, Nabou- reign, it happened that visions and dreams be-

2 chodonosor dreamed a dream, and his spirit

fell him, and he was disturbed in his sleep. 2And was startleda, and his sleep left him. 2And the king the king ordered that the enchanter and the ma- said to summon the enchanter and the magicians gicians and sorcerers of

the Chaldeans be brought and the sorcerers and the Chaldeans to tell the king his dreams. And when they arrived, they stood in front of the king. 3And the king said to them, "I dreamed, and my spirit was startled, so as to know the dream. Therefore, I want to find out the dream." 4And the Chaldeans spoke to the king in about the dream." 4And the Chaldeans spoke to the king in Syrian, "O king, live forever! You say the dream to the king in Syrian, "O lord, you shall live forever! your servants, and we will tell the interpretation."

Tell the dream to your servants, and we will explain it." 5The king answered the Chaldeans, "The matter has escaped me; unless you make known to me the dream with 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 will be made known to me. Only tell me the dream and receive all kinds of gifts, and you will be glorified its interpretation." 7They answered a second time by me. Therefore, disclose the dream, and interpret it." 7Then they answered a second time, saying, "O king, state the vision, so your servants will interpret it." 8And the king answered and said, "I know with certainty regarding these matters." 8And the king that you are trying to buy time, because you see said to them, "It is certain you are trying to buy that the matter has escaped me. 9Therefore, if you time; therefore, as I have commanded: 9unless you

do not tell me the dream, I know that you have

render to me the dream and disclose its meaning, conspired to speak a lying and corrupt word before you will meet up with death. For you have agreed me until the time passes. State to me my dream, to make lying words in my presence until the oc- and I shall know that you can tell me the interpre-casion changes. Now, therefore, if you state the vi-

tation.” 10The Chaldeans answered before the king

sion, which I saw during the night, I shall know and kept saying, “There is no person on dry land that you can also disclose its sense.” 10And the who can make known the matter of the king, as no Chaldeans answered in the presence of the king, great king or magistrate has requested such a thing

“Nobody on earth can say to the king what he has

seen as you are asking! And, no king or dynast has

aOr *disturbed*

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askeda such a matter of any sage or magician or of an enchanter, magician, Chaldean, 11because Chaldean. 11And the thing that you seek, O king, is

the thing that the king is requesting is difficult.

difficult and important. And there is no one who And there is no other who can tell it before the can disclose these things except some angel, whose

king but gods, whose dwelling is not with any

habitation is not with any flesh; therefore, it is not flesh.”

possible that it happen, as you imagine.”

12 Then the king, being anxious and very sad,

12 Then the king in anger and great rage said to

ordered to bring forth all the savants of Babylonia. destroy all the sages of Babylon. 13And the decree 13And it was decreed to execute all of them, but

went out, and the sages were being executed, and

Daniel and all those who were with him were they sought to slay Daniel and his friends. 14Then sought in order to be killed as well. 14Then Daniel Daniel answered counsel and reason to Arioch, the spoke counsel and knowledge to Arioch, the king’s

king’s chief cook, who had gone out to slay the

chief cook, who was ordered to bring forward the sages of Babylon. 15“Magistrate of the king, why savants of Babylonia. 15And he inquired of him, has the shameless opinion gone out from before saying, “Why is it being decreed so harshly by the the king?” So, Arioch made the matter known to king?” Then Arioch made the ordinance clear to Daniel. 16And Daniel petitioned the king so that Daniel. 16Now Daniel immediately went in to the he might give him time, and he would tell the king king and petitioned that time might be given to the interpretation.

him, and he would disclose everything in the presence of the king.

17 Then Daniel, departing to his own home,

17 And Daniel went into his home and made

declared everything in detail to Hananias and Mis-

known the matter to Hananias and to Misael and

ael and Azarias, his companions. 18And he pro- to Azarias, his friends, 18and they began seeking claimed a fast and supplication and that help be mercy before the God of heaven concerning this sought from the Lord Most High about this mys- mystery so that Daniel and his friends might not tery so that Daniel and those who were with him perish with the rest of the sages of Babylon. 19Then might not be delivered to destruction together the mystery was revealed to Daniel in a vision of with the savants of Babylon. 19Then the mystery of the night, and Daniel blessed the God of heaven

the king was disclosed to Daniel. In the night in a 20and said:

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

“May the name of God be blessed from age
forever,

to age,

because wisdom and majesty are his.

because wisdom and power are his.

21

And he changes seasons and times,

21

And he changes seasons and times;

deposing kings and setting up,

he sets up kings and deposes,

giving to the sages wisdom

giving wisdom to the sages

and understanding to those who have

and intelligence to those who know

knowledge

understanding.

22

and revealing deep and obscure things

22

He reveals deep and hidden things,

and knowing what is in the darkness and

knowing what is in the darkness,

in the light,

and the light is with him.

and with him there is release.

23

You, O God of my ancestors,

23

You, Lord of my ancestors,

I acknowledge and praise,

I acknowledge and praise,

because you have given me wisdom and

because you gave me wisdom and

power,

intelligence,

and you have made known to me what

and now you have shown as much as I

we petitioned from you,

petitioned

and you have made known to me the
in order to disclose regarding these things
matter of the king.”

to the king.”

24 So when Daniel went in to Arioch, who had

24 And Daniel went to Arioch, whom the king
been appointed by the king to execute all the sa-
had appointed to destroy the sages of Babylon,
vants of Babylonia, he said to him, “Do not de-
and said to him, “Do not destroy the wise men of
stroy the savants of Babylon, but bring me in to the
Babylon, but bring me in before the king, and I
king, and I will disclose everything in detail to the
will tell the king the interpretation.”

king.”

25 Then Arioch quickly brought Daniel in to

25 Then Arioch quickly brought Daniel in be-
the king and said to him: “I have found a wise per-

fore the king and said to him: "I have found a man among the sons of the captives from Judea who

a *requested* = Mu

can tell the king the meaning." 26And the king an-

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son among the captives of the sons of Judea who swered and said to Daniel, whose name was Bal-will disclose everything in detail to the king.” 26So

tasar, “Are you able to tell me the dream that I have

having answered, the king said to Daniel, but seen and its interpretation?” 27And Daniel an-called Baltasar in Chaldean, “Are you able to dis- swered before the king and said, “The mystery that close to me the vision that I have seen and its the king asks: it is not of sages, magicians, en- sense?” 27So Daniel spoke aloud in the presence of

chanters, Gazarenes to tell to the king, 28but

the king and said, “That which the king has seen: rather, there is a God in heaven revealing myster-the explanation is not of the sages and enchanters ies, and he has made known to King Nabou-and sorcerers and Gazarenes, 28but there is a Lord chodonosor what must happen at the end of days.

in heaven illumining mysteries who has disclosed Your dream and the visions of your head upon to King Nabouchodonosor what must happen at your bed is this: 29O king, your thoughts upon the end of days. O King, you shall live forever! The

your bed ascended to what must happen after this,

dream and the vision of your head upon your bed and he that reveals mysteries has made known to is this: 29You, O king, after you reclined upon your

you what must happen. 30But as for me, this mys-

couch, saw everything that must happen at the end tery was not revealed by wisdom that I have more of the days, and he that reveals mysteries has dis- than any living beings but in order to make known closed to you what is about to happen. 30But as for the interpretation to the king in order that you me, this mystery was not brought to light because may know the thoughts of your heart.

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

31 “You were looking, O king. And lo! There

one image. And that image was exceedingly great. was one image. That great image and its appear-And its appearance, being extraordinary, stood in ance was extraordinary. It was standing before you, front of you, and the appearance of the image was and the sight of it was frightening. 32As for the frightening. 32And the head was of good gold, the image whose head was of good gold, its hands chest and the arms silver, the belly and the thighs [and chest] and arms silver, the belly and the bronze, 33and the legs iron, the feet partly of iron thighs bronze, 33the shanks iron, the feet partly of and partly of earthenware. 34And you saw until iron and partly of earthenware—34you kept look-when a stone was cut from a mountain, without ing until a stone was severed from a mountain, not hands, and it struck the image on the iron and by hands, and it struck the image on the iron and

earthenware feet and crushed them. 35Then the earthenware feet and completely pulverized.

iron as well as the earthenware and the bronze and 35Then the earthenware, the iron, the bronze, the the silver and the gold became powdery together silver, the gold were ground all at once and became and became more powdery, as it were, than the as dust from a summer threshing floor, and the chaff on a threshing floor, and the wind threw greatness of the wind arose, and at their place was them so that nothing remained of them. And the not founda. And the stone that struck the image stone that struck the image became a great moun- became a great mountain, and it filled the whole tain, and it struck the whole earth.

earth.

36 "This was the vision. Now we will also tell

36 "This is the dream, and we will tell before

the meaning in the presence of the king. 37You, the king its interpretation. 37You, O king, are king O king, are king of kings, and to you the Lord of of kings to whom the God of heaven has given a heaven has given the kingdom and power and powerful and mighty and honorable kingdom.

honor and glory. 38In the whole world from hu-

38In every place where the sons of men live, and

mans and wild animals and birds of the air and both animals of the field and birds of the air, he fish of the sea, he has delivered them into your has given into your hand, and he has established hands to rule over all—you are the gold head. you as lord of all—you are the gold head. 39And 39And after you will rise a kingdom smaller than

behind you will arise another kingdom inferior to

yours and another kingdom of bronze, which will yours and a third kingdom that is the bronze, rule over the whole earth, 40and another kingdom, which will rule over the whole earth. 40And there strong as iron, which saws everything and cuts will be a fourth kingdom, strong as iron; as iron down every tree, and the whole earth will be shak-pulverizes and overpowers everything, so it will en. 41And as you saw its feet partly of iron and pulverize and overpower everything. 41And you partly of potter's ware: there will be another king- saw that the feet and toes were partly of earthen- dom in two parts, and some of the iron base will ware and partly of iron: it will be a divided king-be in it; just as you saw the iron commixed with dom, and some of the root of the iron will be in it, the clay ware, 42part of the kingdom will be strong, as you saw the iron mixed with the earthenware.

and part of it will be broken. 43And as you saw the 42And the toes of the feet, partly of iron but partly iron admixed with the clay ware, they will be com-of earthenware: part of the kingdom will be strong,

mixed in races of humans, but they will not be in

agreement or well disposed to one another, even as

al.e. they vanished without a trace

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OLD GREEK

THEODOTION

iron is not able to be blended with earthenware. and some of it will be broken, 43for you saw the 44And in the times of these kings the God of heav-iron mixed with earthenware. There will be com-

en will set up another kingdom that will be forev- mingling among the seed of humanity, and they er and will not be corrupted. And this kingdom will not hold together, this one with that one, just will never permit another nation, but it will crush as iron does not mix with earthenware. 44And in and abolish those kingdoms, and it will stand for- the days of those kings the God of heaven will esever, 45just as you have seen a stone cut out of a tablish a kingdom that will not be destroyed for-mountain, without hands, and it ground the earth- ever, and his kingdom will not be left to another enware and the iron and bronze and silver and people. And it will pulverize and scatter all the gold. The great God has shown the king what will kingdoms, and it will stand up forever; 45as you be at the end of the days, and the vision is precise, saw, a stone was cut from a mountain, not by and the meaning of it trustworthy.”

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 Nabouchodonosor the king, falling

46 Then King Nabouchodonosor fell facedown

facedown on the ground, did obeisance to Daniel and did obeisance to Daniel and said that manaaa and ordered that sacrifices and libations be carried and fragrances be poured out to him. 47And hav-out to him. 47And the king cried out to Daniel and ing answered, the king said to Daniel, "It is certain; said, "It is certain; your God is God of gods and your God, he is God of gods and Lord of kings and Lord of lords and Lord of kings who alone brings a revealer of mysteries, because you have been able to light hidden mysteries, because you have been to reveal this mystery!" 48And the king magnified able to disclose this mystery!" 48Then King Nabou-Daniel and gave him many great gifts and ap-chodonosor, after he magnified Daniel and be- pointed him over the whole region of Babylon and stowed many great presents, appointed him over ruler of the satraps over all the sages of Babylon.

49

the affairs of Babylonia and designated him ruler

And Daniel requested from the king, and he ap-

and leader of all the savants of Babylon. 49And pointed Sedrach, Misach, Abdenago over the Daniel petitioned the king that Sedrach, Misach, works of the region of Babylon. And Daniel was in Abdenago might be appointed over the affairs of the king's court.

the kingdom of Babylon. And Daniel was in the royal court.

3 In the eighteenth year of Nabouchodonosor,

[In the eighteenth year,] King Nabou-

when he was managing cities and regions and

3 chodonosor made a golden image. Its height

all who lived from India to Ethiopia, he also made was sixty cubits. Its breadth was six cubits. And he a golden image. Its height was sixty cubits, and its set it up on the plain of Deira in the region of Bab-width was twelve cubits. And he set it up on the ylon 2and sent to assemble the magistrates and the plain of the enclosure of the region of Babylonia. generals and the local rulers, governors and 2And Nabouchodonosor, king of kings and ruling

despots and the authorities and all the rulers of the

the whole inhabited world, sent to gather all the na- regions to come to the consecration of the image, tions and tribes and languages, satraps and generals,

which King Nabouchodonosor had set up. 3And

local rulers and magistrates, administrators and the the local rulers, magistrates, generals, governors, authorities by region and all those in the inhabited great despots, the authorities and all the rulers of world to come to the dedication of the golden the regions assembled for the dedication of the image, which King Nabouchodonosor had estab- image, which King Nabouchodonosor had set up, lished, 3and the aforementioned stood in front of and they took their stand before the image. 4And the image. 4And the herald heralded to the crowds, the herald cried out with force, "It is said to you, "I tell you, O nations, peoples and languages, O peoples, tribes, languages, 5any time you hear 5whenever you hear the sound of the horn, pipe,

the sound of the horn, both pipe and lyre, trigon

lyre, trigon, harp and a symphony of all kinds of and harp and all kinds of musical instruments, you musical instruments, you should fall down and do are to fall down and do obeisance to the gold obeisance to the gold image, which King Nabou- image, which King Nabouchodonosor has set up.

chodonosor has set up. 6And anyone who does not 6And whoever does not fall down and do obei-fall down and do obeisance, they will throw him sance, at that very hour will be thrown into the fur-into the furnace of fire.” 7And at that time when all nace blazing with fire.” 7And it happened that the nations heard the horn and all the sounds of whenever the people would hear the sound of the musical instruments, all the nations, tribes and lan- horn, both pipe and lyre, trigon and harp and all guages, falling down they did obeisance to the gold kinds of musical instruments, all the peoples, image that Nabouchodonosor had set up.

tribes, languages would fall down and do obei-

a *set up* = Mu

aHeb = *grain offering*

daniel 3

999

OLD GREEK

THEODOTION

sance to the gold image that King Nabouchodonosor had set up.

8 At that time, when Chaldean men came for-

8 Then Chaldean men came forward and de-

ward, they denounced the Judeans. 9And they an-

nounced the Judeans 9to King Nabouchodonosor.

swered and said, "O lord king, live forever! 10You,

"O king, live forever! 10You, O king, have made a

O king, have ordered and decided that every per-

decree: every person who hears the sound of the

son who hears the horn and all the sounds of mu-

horn, both pipe and lyre, trigon and harp and all

sical instruments should fall down and do obei-

kinds of musical instruments 11and does not fall

sance to the gold image, 11and whoever does not

down and do obeisance to the gold image, he will

do obeisance will be thrown into the furnace blaz-

be thrown into the furnace blazing with fire.

ing with fire. 12But there are certain Judean men
12There are Judean men whom you have appoint-
whom you have appointed over the region of
ed over the works of the region of Babylon: Se-
Babylonia—Sedrach, Misach, Abdenago—these
drach, Misach, Abdenago, who have not heeded
people do not fear your command, and they do
your decree, O king. They do not serve your gods,
not serve your idol, and they do not do obeisance
and they do not do obeisance to the gold image,
to your gold image, which you have set up.”
which you have set up.”

13 Then Nabouchodonosor, being angered, in

13 Then Nabouchodonosor in anger and rage

a rage ordered that Sedrach, Misach, Abdenago be said that
Sedrach, Misach, Abdenago be brought brought in. Then the
men were brought to the

in, and they were brought before the king. 14And

king. 14So when King Nabouchodonosor saw

Nabouchodonosor answered and said to them, “Is

them, he said to them, “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? 15Now, there I have set up? 15And now, if you are now prepared,

fore, if you are prepared so that when you hear the

as soon as you hear the horn and all the sounds of sound of the horn, both pipe and lyre, trigon and musical instruments to fall down and do obeisance to the gold image that I set up But if

should fall down and do obeisance to the image

not—know that if you do not do obeisance, you 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 what god will deliver you out of furnace blazing with fire, and who is the god that my hands?”

will deliver you out of my hand?”

16 But Sedrach, Misach, Abdenago answered

16 And Sedrach, Misach, Abdenago answered,

and said to King Nabouchodonosor, “O king, we saying to King Nabouchodonosor, “We have no need to answer you about this command, need in this matter to answer you, 17for there is a 17for there is God who is in heaven, our one Lord,

god whom we serve, able to deliver us from the

whom we fear, who is able to deliver us from the furnace blazing with fire, and out of your hands, furnace of fire, and out of your hands, O king, he O king, he will rescue us. 18And if not, let it be will deliver us. 18And then it will be clear to you, known to you, O king, that we will not serve your that we will neither serve your idol nor will we do gods, and we will not do obeisance to the image, obeisance to your gold image, which you have set which you have set up.”

up.”

19 Then Nabouchodonosor was filled with

19 Then Nabouchodonosor was filled with

anger, and the form of his face was distorted anger, and the appearance of his face was distorted against them. And he ordered that the furnace be against Sedrach, Misach, Abdenago. And he said heated sevenfold more than it was necessary for it that the furnace should be stoked up sevenfold to be heated 20and ordered very strong men, who until it would be heated completely 20and told were in his command, after they had tied those men, strong in strength, after they had bound Sewith Azarias, to throw them into the furnace blaz- drach, Misach, Abdenago, to throw them into the ing with fire. 21Then these men were tied with their furnace blazing with fire. 21Then these men were

sandals on and their hats on their heads in their bound together with their trousers and hats and clothing, and they were thrown into the furnace of leggings, and they were thrown into the middle of fire. 22Because the king’s command was insistent, the furnace blazing with fire. 22When the king’s the furnace was also heated sevenfold more than word prevailed, the furnace was also heated

exces-before, and the men who had been selected, after
sively, 23and these three, Sedrach, Misach, Abdena-they
had tied and brought them to the furnace, go, fell down,
bound, into the middle of the blaz-threw them into it.
23Then the flame cominga out ing furnace.

from the furnace burned and killed the men who
tied those with Azarias, but they were preserved.

24 So, therefore, Hananias and Azarias and

24 And they were walking around in the mid-

Misael prayed and sang hymns to the Lord, when
dle of the flames, singing hymns to God and bless-
ing the Lord. 25And after Azarias stood, he prayed

a *burning* = Mu

1000

daniel 3

OLD GREEK

THEODOTION

the king ordered them to be thrown into the furnace in this way. And he opened his mouth in the middle of the furnace. 25 Then Azarias stood and prayed in this way. In the middle of the fire and said: 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

26

Blessed are you, O Lord, God of our

ancestors,

ancestors,

and praiseworthy and glorified is your

and praiseworthy and glorified is your

name forever!

name forever!

27

For you are just in all you have done for us,

27

For you are just in all you have done,
and all your works are genuine and your
and all your works are genuine, and right
ways right,
are your ways,
and all your judgments are genuine.
and all your judgments are truth.

28

And you have executed true judgments in all

28

And you have executed judgments of truth

you have brought upon us
in all you have brought upon us
and upon Jerusalem, your holy city of
and upon Jerusalem, the holy city of
our ancestors,
our ancestors,
because in truth and judgment you have
for by truth and judgment you have
done all these things because of our
brought all these things because of
sins.

our sins.

29

For we have sinned in everything and

29

For we have sinned and broken your law in
broken your law in turning away
turning away from you,
from you,

and in all matters we have sinned
and in all matters we have sinned
grievously.

grievously.

30

And we have not heeded the

30

And we have not obeyed your
commandments of your law,
commandments,

and we have not kept them or done as

and we have not kept them or done what

you have commanded us

you have commanded us
so that it might go well for us.
so that it might go well for us.

31

And now all that you have brought upon us

31

And all that you have brought upon us
you have done by a true judgment.
and all that you have done to us,
you have done by a true judgment.

32

And you have handed us over into the

32

And you have handed us over into the
power of our enemies,
power of enemies,
lawless and hateful rebels,
lawless hateful rebels,
and to an unjust king,

and to an unjust king
the most wicked in the world.

and the most wicked in the world.

33

And now we cannot open our mouth:

33

And now we cannot open our mouth:

it has become a shame and a reproach for

it has become a shame and a reproach for

your slaves

your slaves

and those who worship you.

and those who worship you.

34

For your name's sake do not give us up

34

For your name's sake do not now give us up

completely,

completely,

and do not annul your covenant.

and do not annul your covenant.

35

And do not withdraw your mercy from us,

35

And do not withdraw your mercy from us,

for the sake of Abraam beloved by you

for the sake of Abraam beloved by you

and your slave Isaac

and for the sake of your slave Isaac

and Israel your holy one,

and Israel your holy one,

36

as you spoke to them saying that their

36

to whom you spoke to increase their

offspring would be multiplied

offspring

like the stars of heaven in multitude

like the stars of heaven

and like the sand on the shore of the

and like the sand on the shore of the

sea.

sea.

37

For we, O Master,

37

For we, O Master,

have become fewer than any other nation

have become fewer than any other nation

and are brought low this day in all the earth

and are brought low this day in all the

because of our sins.

earth

because of our sins.

38

And in this time there is no ruler and

38

And in this time there is no ruler and

prophet and leader,

prophet and leader,

daniel 3

1001

OLD GREEK

THEODOTIION

no whole burnt offering or sacrifice or

no whole burnt offering or sacrifice or

oblation or incense,

oblation or incense,

no place to make an offering before you

no place to make an offering before you

and to find mercy.

and to find mercy.

39

But rather with a broken life

39

But rather with a broken life

and a humbled spirit may we be

and a spirit of humiliation may we be

accepted,

accepted,

40

as though it were with whole burnt offering

40

as though it were with whole burnt offering

of rams and bulls

of rams and bulls

and with tens of thousands of fat lambs;

and as though with tens of thousands of

thus let our sacrifice come before you

fat lambs;

today,

thus let our sacrifice come before you today,

because no shame will come to those

and may it accomplish behind you,

who trust in you,

because no shame will come to those

and may it come to maturity behind

who trust in you.

you.

41

And now with our whole heart we follow,

41

And now with a whole heart we follow,

and we fear you and seek your face.

and we fear you and seek your face.

42

Do not put us to shame,

42

Do not put us to shame,

but deal with us in your fairness

but deal with us in your fairness

and in your abundant mercy.

and in your abundant mercy.

43

And deliver us in accordance with your

43

And deliver us in accordance with your

marvelous works,

marvelous works,

and bring glory to your name, O Lord.

and bring glory to your name, O Lord.

44

And may all who display evil to your slaves

44

And may all who display evil to your slaves
also be put to shame,
also be put to shame,
and may they be disgraced by all
and may they be disgraced by all

dominance

dominance

and their strength be broken.

and their strength be broken.

45

Let them know that you alone are the Lord

45

Let them know that you alone are the Lord

and glorious over the whole world.

God

and glorious over the whole world.

46 And when they cast the three in all at once

46 And the king's servants who threw them in

into the furnace, the furnace was red hot, sevenfold did not leave off stoking the furnace with naphtha in its heat. And when they threw them in, those and pitch and tow and brushwood. 47And the who threw them in were over them, and those flame poured out above the furnace forty-nine cubits below them kept on stoking from underneath with bits 48 and flared and burned those of the naphtha and pitch and tow and brushwood. 47And Chaldeans who were caught near the furnace.

the flame poured out above the furnace forty-nine 49But the angel of the Lord came down into the cubits 48and flared out and burned those of the furnace to be with Azarias and his companions Chaldeans who were caught near the furnace. 49But

and shook the flame of the fire out of the furnace

an angel of the Lord came down into the furnace to 50and made the inside of the furnace as though a breeze were with Azarias and his companions and shook the moist breeze were whistling through. And the fire flame of the fire out of the furnace 50and made the did not touch them at all and caused them no pain inside of the furnace as if a moist breeze were or distress. 51Then the three as though from one whistling through. And the fire did not touch them mouth were singing hymns and glorifying and at all and caused them no pain or distress. 51Now, blessing God in the

furnace, saying: 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

52

Blessed are you, O Lord, God of our

ancestors,

ancestors,

and to be praised and highly exalted

and to be praised and highly exalted

forever.

forever.

And blessed is your glorious holy name,

And blessed is your glorious holy name,

and to be highly praised and highly

and to be highly praised and highly

exalted forever and ever.

exalted forever.

53

Blessed are you in the shrine of your holy
glory,

al.e. *sacrifice*

al.e. *sacrifice*

1002

daniel 3

OLD GREEK

THEODOTIION

and to be greatly hymned and highly
glorified forever.

54

Blessed are you upon the throne of your

54

Blessed are you who look upon the depths
kingdom,

sitting upon cheroubin,

and to be greatly hymned and highly

and to be praised and highly exalted

glorified forever.

forever.

55

Blessed are you who view the depths sitting

55

Blessed are you on the throne of your

upon cheroubin,

kingdom,

and to be praised and glorified forever.

and to be greatly hymned and highly

56

Blessed are you in the firmament,

exalted forever.

and to be hymned and glorified 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;

57

Bless the Lord, all you works of the Lord;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

58

Bless the Lord, you angels of the Lord;

59

Bless the Lord, you heavens;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

59

Bless the Lord, you heavens;

58

Bless the Lord, you angels of the Lord;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

60

Bless the Lord, all you waters above the

60

Bless the Lord, all you waters above the

heavens;

heavens;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

61

Bless the Lord, all you powers of the Lord;

61

Bless the Lord, you every power;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

62

Bless the Lord, sun and moon;

62

Bless the Lord, sun and moon;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

63

Bless the Lord, stars of heaven;

63

Bless the Lord, stars of heaven;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

64

Bless the Lord, all rain and dew;

64

Bless the Lord, all rain and dew;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

65

Bless the Lord, all you windsa;

65

Bless the Lord, all you windsa;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

66

Bless the Lord, fire and heat;

66

Bless the Lord, fire and heat;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

67

Bless the Lord, chill and winter cold;

67

Bless the Lord, winter cold and summer

sing hymns, and highly exalt him forever.

heat;

sing hymns, and highly exalt him forever.

68

Bless the Lord, dew and falling snow;

68

Bless the Lord, dew and falling snow;
sing hymns, and highly exalt him forever.
sing hymns, and highly exalt him forever.

69

Bless the Lord, ice and cold;

71

Bless the Lord, nights and days;
sing hymns, and highly exalt him forever.
sing hymns, and highly exalt him forever.

70

Bless the Lord, snows and hoarfrosts;

72

Bless the Lord, light and darkness;
sing hymns, and highly exalt him forever.
sing hymns, and highly exalt him forever.

71

Bless the Lord, nights and days;

69

Bless the Lord, ice and cold;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

72

Bless the Lord, darkness and light;

70

Bless the Lord, hoarfrosts and snows;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

73

Bless the Lord, lightnings and clouds;

73

Bless the Lord, lightnings and clouds;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

74

Let the earth bless the Lord;

74

Let the earth bless the Lord;

let it sing hymns and highly exalt him

let it sing hymns and highly exalt him

forever.

forever.

75

Bless the Lord, mountains and hills;

75

Bless the Lord, mountains and hills;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

76

Bless the Lord, all that grows in the ground;

76

Bless the Lord, all that grows in the ground;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

77

Bless the Lord, rain storms and springs;

78

Bless the Lord, seas and rivers;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

78

Bless the Lord, seas and rivers;

77

Bless the Lord, you springs;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

aOr *spirits*

aOr *spirits*

daniel 3

1003

OLD GREEK

THEODOTION

79

Bless the Lord, you sea-monsters and all

79

Bless the Lord, you sea-monsters and all

that move in the waters;

that move in the waters;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

80

Bless the Lord, all birds of the air;

80

Bless the Lord, all birds of the air;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

81

Bless the Lord, four-footed and wild animals

81

Bless the Lord, all wild animals and cattle;

of the land;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

82

Bless the Lord, all humans on earth;

82

Bless the Lord, all humans on earth;

sing hymns, and highly exalt him forever.

sing hymns and highly exalt him forever.

83

Bless the Lord, O Israel;

83

Bless the Lord, O Israel;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

84

Bless the Lord, you priests, slaves of the

84

Bless the Lord, you priests;

Lord;

sing hymns, and highly exalt him forever.

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;

86

Bless the Lord, spirits and righteous souls;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

87

Bless the Lord, you who are holy and

87

Bless the Lord, you who are holy and

humble in heart;

humble in heart;

sing hymns and highly exalt him forever.

sing hymns, and highly exalt him forever.

88

Bless the Lord, Hananias, Azarias, Misael;

88

Bless the Lord, Hananias, Azarias, Misael;

sing hymns, and highly exalt him forever.

sing hymns, and highly exalt him forever.

For he has rescued us from Hades

For he has rescued us from Hades

and saved us from the hand of death

and saved us from the hand of death

and delivered us from the midst of the

and delivered us from the midst of the

burning flame

burning flame of the furnace
and released us from the fire.
and delivered us from the middle of the
fire.

89

Acknowledge the Lord, for he is kind,

89

Acknowledge the Lord, for he is kind,

for his mercy is forever.

for his mercy is forever.

90

All who worship the Lord,

90

All who worship the Lord,

bless the God of gods;

bless the God of gods;

sing hymns, and acknowledge him,

sing hymns, and acknowledge him,

for his mercy is forever and ever and

for his mercy is forever.

ever.

91(24) And it happened that when the king

91(24) And Nabouchodonosor heard them

heard them singing hymns and when he stood, he singing hymns and was astonished. And he rose up saw them alive. Then Nabouchodonosor the king in haste and said to his nobles, "Was it not three was astonished. And he rose quickly and said to

men that we threw bound into the middle of the

his friends, 92(25)"Lo, I see four men unbound and fire?" And they said to the king, "True, O king."

92(25)

walking in the fire, and no ruin has come to them,

And the king said, "Here I see four men un-

and the appearance of the fourth is the likeness of bound and walking in the middle of the fire, and a divine angel."

93(26)And approaching the door of there is no destruction on them, and the appear-the still blazing furnace, the king called them by ance of the fourth is like a divine son."

93(26)Then name, "Sedrach, Misach, Abdenago, servants of the

Nabouchodonosor approached the door of the fur-

Most High God, come out of the fire!" So then, the

nace blazing with fire and said, "Sedrach, Misach,

men came out from the middle of the fire. Abdenago, slaves of the Most High God, come out, 94(27)And the governors, the local rulers, the heads

and come here!" And Sedrach, Misach, Abdenago

of families and the king's Friends gathered together- came out from the middle of the fire. 94(27)And the king and looked at these men, that the fire had not touched their body, and their hair was not burned, the satraps and the generals and the local rulers and the nobles of the king gathered together and looked at them and their trousers were not changed, nor was a

smell of fire on them. 95(28)Then, in response

their body; the hair of their heads was not singed,

Nabouchodonosor the king said, "Blessed be the

God and their trousers were not changed, and a smell of

Lord, the God of Sedrach, Misach, Abdenago, who

fire was not on them. 95(28)And Nabouchodonosor

has sent his angel and saved his servants who hope

answered and said, "Blessed be the God of Sedrach,

in him; for they disregarded the king's order and

Misach, Abdenago, who has sent his angel and de-

yielded up their body for burning in order that

livered his servants, because they trusted in him.
they might not serve or do obeisance to another
And they altered the king's word and yielded up
god except to their God. 96(29)And now, I decide
their bodies to the fire so that they might not serve
that any nation and all tribes and languages—
or do obeisance to any god except their God.

1004

daniel 3-4

OLD GREEK

THEODOTION

whoever blasphemes the Lord, God of Sedrach, 96(29)And I publish a decree: Any people, tribe, Ian-Misach, Abdenago will be dismembereda, and his guage that speaks blasphemy against the God of Se-possessionss confiscated, because there is no other drach, Misach, Abdenago—they will be for destruc-god who is able to deliver in this way.” 97(30)So tion and their houses for plunder, as there is no then, after the king gave authority to Sedrach, Mis-other god who is able to rescue in this way.”

ach, Abdenago over his whole region, he appoint- 97(30)Then the king restored Sedrach, Misach, Ab-ed them rulers.

denago 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) In the eighteenth year of his reign, Nabou-

(4) I, Nabouchodonosor, was prospering in my
chodonosor said,

4 home and thriving. 2(5) I saw a dream, and it

“I was living at peace in my home

frightened me, and I was disturbed on my bed, and
and prospering on my throne.

the visions of my head confused me. 3(6) And a de-

2(5) I saw a dream, and I was alarmed,

creed was established by me that all the wise men of
and fear fell upon me.

Babylon be brought before me in order that they

7(10) I was sleeping, and lo,

might make known to me the interpretation of the
a tall tree was growing on the earth.

dream. 4(7) And the enchanters, magicians, Gaz-

Its appearance was huge, and there was no

arenes, Chaldeans came in, and I told the dream be-
other like it.

fore them, and they could not make known to me its

9(12) Its branches were about thirty stadia long,
interpretation 5(8)until Daniel came—whose name
and all the animals of the earth found shade
was Baltasar according to the name of my god, who
under it,

has a holy, divine spirit in himself—to whom I said:
and the birds of the air hatched their

6(9)“O Baltasar, chief of the enchanters, I know that
brood in it.

a holy, divine spirit is in you and that no mystery is
Its fruit was abundant and good,
too difficult for you. Hear the vision of the dream
and it sustained all living creatures.

that I saw, and tell me its interpretation.

8(11) And its appearance was great.

7(10) Upon my bed I was looking, and lo,

Its crown came close to heaven,

a tree was at the center of the earth,

and its span to the clouds, filling the area

and its height was great.

under heaven.

8(11) The tree grew great and strong,
The sun and the moon dwelled in it and
and its top reached as far as heaven,
illuminated the whole earth.

and its span to the ends of the whole
earth.

10(13) I continued looking in my sleep; lo, an 9(12) Its
foliage was beautiful, angel was sent in power out of
heaven. 11(14)And

and its fruit abundant,

he called and said:

and food for all was on it.

'Cut it down, and destroy it,

And the wild animals dwelled under it,

for it has been decreed by the Most High

and the birds of the air lived in its

to uproot and render it useless.'

branches,

12(15)And thus he said: 'Spare one of its roots in

and from it all flesh was fed.

the ground

10(13) I continued looking in the vision of the
so that hec may feed on grass like an ox
night while on my bed, and lo,
with the animals of the earth in the
there was an Ira, and a holy one
mountains,
descended from heaven.

13(16)and hisc body may be changed from the
11(14) And he called mightily, and thus he said:
dew of heaven,
'Cut down the tree, and pluck out its
and hec may graze with them for seven
branches,

years

and strip off its foliage, and scatter its

14

until hec acknowledges

fruit.

that the Lord of heaven has authority

Let the animals be shaken beneath it,

over everything

and the birds from its branches.

aOr *dissected* = Mu b+ *on my bed* = Mu cOr *it*

aAram = *watcher*

daniel 4

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OLD GREEK

THEODOTIION

which is in heaven and which is on the

12(15)Nevertheless, leave the growth of its roots in

earth

the ground

and does with them whatever he wishes.'

and with a band of iron and bronze,

14a

It was cut down before me in one day,

and hea will lie in the tender grass of the

and its destruction was in one hour of

outdoors

the day.

and in the dew of heaven.

And its branches were given to every wind,

And hisa lot will be with the animals

and it was dragged and thrown away.

in the grass of the earth.

Hea ate grass with the animals 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)

And hea was delivered into prison

The sentence is by meaning of Irb,

and was bound by them with shackles

and the demand is the word of holy

and bronze manacles.

ones

I marveled exceedingly at all these things,

in order that those alive may know

and my sleep escaped from my eyes.

that the Most High is Lord of the

15(18)And when I arose in the morning from my

kingdom of humans,

bed, I called Daniel, the ruler of the savants and

and he will give it to whom he will,

the leader of those who decide dreams, and I de-

and he will set over it what is contemned

scribed the dream for him, and he showed me its

of humans.'

entire interpretation.

15(18) This is the dream that I, King Nabou-

chodonosor, 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) But since Daniel was greatly amazed

16(19) Then Daniel, whose name was Baltasar,

and since foreboding pressed him and since he was mute for about one hour, and his thoughts was afraid, as trembling seized him and his ap- troubled him. And the king answered and said, pearance changed, having shaken his head, having “Baltasar, do not let the dream or the interpreta-marveled for one hour, he answered me in a quiet tion press you.” And Baltasar answered and said, voice: ‘O king, may this dream be for those who “Sir, may the dream be for those who hate you, hate you, and its interpretation come upon your and its interpretation for your enemies! 17(20)The

enemies! 17(20)The tree that was planted in the

tree that you saw, which grew great and strong,

earth, whose appearance was great—it is you,

whose top reached to heaven, and its span into the

O king, 18(21)and all the birds of the air which nest whole earth, 18(21)and its foliage was flourishing, in it. The strength of the earth and the nations and and its fruit abundant, and there was food for all all the languages unto the ends of the earth and all on it, under which the wild animals would live, countries are slaves to you. 19(22)Furthermore, the and in its branches the birds of the air would fact that that tree was exalted and neared heaven dwell—19(22)it is you, O king, because you have and that its span touched the clouds is: You, grown great and strong. And your greatness has in-O king, have been exalted above

all humans who creased and reached to heaven, and your domin-are upon the face of the whole earth. Your heart ion to the ends of the earth. 20(23)And because the was exalted with pride and power vis-à-vis the holy king saw Irb and a holy one descending from heav-

one and his angels. Your works were seen, how you

en and he said, 'Pluck out the tree, and destroy it,

ravaged the house of the living God pertaining to except leave the growth of its roots in the ground the sins of the sanctified people. 20(23)And the vi- and in an iron and brass band and in the tender sion, which you saw, that an angel was sent in grass of the outdoors. And hea will lodge in the power by the Lord and that he said to destroy and dew of heaven, and hisa lot will be with the wild cut down the tree: the verdict of the great God will animals until seven seasons change over him'— come upon you, 21(24)and the Most High and his 21(24)this is its interpretation, O king, and it is a angels are pursuing you. 22(25)They will take you meaning of the Most High that has overtaken my away to prison and send you away into a desert lord the king: 22(25)And they will drive you away place. 23(26)And the root of the tree, which was from humans, and your dwelling will be with the spared, since it was not uprooted: the place of your

wild animals. And they will feed you grass like an

throne will be kept for you for a season and an ox, and you will lodge by the dew of heaven, and hour. Lo, they are being prepared against you, and

seven seasons will be altered over you until you ac-

aOr *it*

aOr *it(s)* bAram = *watcher*

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daniel 4

OLD GREEK

THEODOTION

they will whip you, and they will bring the judgment- knowledge that the Most High has sovereignty against you. The Lord lives in heaven, and over the kingdom of humans and will give it to his authority is over the whole earth. 24(27)Entreat whomever he wishes. 23(26)And as they said, 'Leave him concerning sins, and atone for all your iniquities- the growth of the roots of the tree, your kingdom ties with almsa so that equity might be given to you will remain for you from which time you ascend and you might be long-lived on the throne of knowledge the heavenly authority.' 24(27)Therefore, your kingdom and not be destroyed. Gladly receive these words, for my word is accurate and atone for your sins with almsa and for iniquities your time is complete.'"

with compassion to the needy. Perhaps God will show forbearance for your transgressions."

25(28) And at the completion of the words,

25(28) All these things overtook King Nabou-

Nabouchodonosor, as he heard the verdict of the vi-

chodonosor. 26(29)After twelve months, while he

sion, kept the words in his heart. 26(29)And after was walking on the royal shrine in Babylon, 27(30)

twelve months the king was walking on the walls of

the king answered and said, "Is this not the

the city in all his glory and going through its towers,
great Babylon, which I have built as a royal house
27(30)and answering he said, "This is the great Bab-
by my mighty power for my glorious honor?"

28(31)

ylon, which I have built by the might of my power,

While the word was still in the king's mouth,

and it will be called my royal house." 28(31)And at a voice
came from heaven: "O King Nabou-the completion of his
word, he heard a voice from chodonosor, to you they say:
The kingdom has de-heaven: "O King Nabouchodonosor, to
you it is parted from you! 29(32)And they will drive you
said: The kingdom of Babylon has been taken away

away from humans, and your dwelling will be with

from you and is being given to another, a con- the wild
animals. And they will feed you grass like temned person in
your house. Lo, I establish him an ox, and seven seasons will
be altered over you over your kingdom, and he will receive
your author-until you acknowledge that the Most High has sov-

ity and your glory and your luxury so that you may ereignty
over the kingdom of humans and will give recognize that
the God of heaven has authority in it to whomever he
wishes." 30(33)At the same time, the kingdom of humans
and he will give it to the sentence was completed against
Nabou-whomever he desires. Now, by sunrise, another king

chodonosor, and he was driven away from hu-

will rejoice in your house and will take your glory mans and ate grass like an ox, and his body was and your power and your authority. 29(32)And the bathed with the dew of heaven until his hair angels will pursue you for seven years, and you will

lengthened like that of lions and his nails like

never be seen, nor will you ever speak with any per- those of birds.

son. They will feed you grass like an ox, and your

31(34) And after the completion of the days, I,

pasture will be from the tender grass of the earth. Lo,

Nabouchodonosor, lifted my eyes to heaven, and

instead of your glory they will tie you, and another my reason was returned to me.

will have your luxurious house and the kingdom.

And I blessed the Most High

30(33)Now, by morning everything will be complet-

and praised and glorified the one who

ed concerning you. O King Nabouchodonosor of

lives forever.

Babylon, and none of all these things will fail.”

For his authority is an everlasting authority,
30a "I, Nabouchodonosor, king of Babylon,
and his kingdom is for generation upon
was bound seven years. They fed me grass like an
generation.

ox, and I would eat the tender grass of the earth. 32(35)
And all the inhabitants of the earth were And after seven
years I gave my soul to supplica-accounted as nothing,
tion, and I petitioned before the Lord, the God of
and he acts according to his will with the
heaven, concerning my sins, and I entreated the

host of heaven

great God of gods concerning my ignorance.

and with the settlement of the earth.

30bAnd my hair became like wings of an eagle, my

And there is no one who will stay his hand

nails like those of a lion. My flesh and my heart

or say to him, "What did you do?"

were changed. I would walk about naked with the

animals of the field. I saw a dream and forebod-

ings gripped me, and after a while a great sleep

overtook me, and drowsiness fell upon me. 30cAnd

at the completion of seven years my time of re-

demption came, and my sins and my ignorances

were fulfilled before the God of heaven, and I en-

treated the great God of gods concerning my igno-

rances, 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 do-

minion of your nation is being given back to you.'

aOr *acts of mercy*

aOr *acts of mercy*

daniel 4-5

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OLD GREEK

THEODOTION

33(36) "On that day my kingdom was restored

33(36) At the same time my reason was re-

to me, and my glory was given back to me. 34(37)I

turned to me, and I came into the honor of my king-

dom, and my form returned to me. And my despots

who created the heaven and the earth and the seas

and my nobles sought me, and I became strong over

and the rivers and everything that is in them. I ac-

my kingdom, and still more greatness was added to

knowledge, and I praise, because he is God of gods

me. 34(37)Now, therefore, I, Nabouchodonosor,

and Lord of lords and Lord of kings,

praise and extol and glorify the king of heaven,

because he does signs and wonders

because all his works are true

and changes seasons and times,

and his paths are justice;

removing the reign of kings
and he is able to bring low
and setting others in their place.
all those who walk in pride.

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 any-

thing, 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. 34cKing 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.]*

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daniel 5

OLD GREEK

THEODOTION

1King Baltasar made a great feast for his associates.

King Baltasar made a great dinner for a thou-

2And he was drinking wine, and his heart was ex-

5 sand of his nobles, and the wine was before

alted, and he said to bring the gold and silver ves- the
thousand.

sels of the house of God that his father Nabou-

2 And as he was drinking, Baltasar spoke, with

chodonosor had brought from Ierousalem and to a taste of
the wine, that they would bring in the pour wine in them for
his associates. 3And they gold and silver vessels that his
father Nabou-were brought, and they were drinking with
them. chodonosor had taken out of the shrine in Ie-4And
they blessed their handmade idols, and they

rousaleem, “and let the king and his nobles and his

did not bless the eternal God who had authority concubines
and his consorts drink from them.”

over their spirit.

3And the gold and silver vessels were brought that

he had taken out of the shrine of God in Ie-

rousaleem, 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 very same hour fingers, as though of a

5 In that same hour fingers of a human hand

human hand, came forth and wrote on the wall of came forth and were writing on the plaster of the his house, on the plaster opposite the light, facing wall of the king's house, opposite the lampstand.

King Baltasar. And he saw a hand writing, 6and his

And the king was watching the knuckles of the

appearance was changed, and foreboding pressed hand, which was writing. 6Then the form of the him. Therefore, the king hastened and stood up king was changed, and his thoughts terrified him, and kept looking at that writing, and his compan- and the joints of his loins were giving way, and his ions spoke loudly around him. 7And the king knees were knocking together. 7And the king called in a loud voice that the enchanters and sor- shouted aloud in order that the magicians, cerers and Chaldeans and Gazarenes be sum- Chaldeans, Gazarenes be brought in, and he said moned to tell the meaning of the writing. And they to the sages of Babylon, "Whoever can read this came to the spectacle to see the writing, and they writing and make known to me the interpretation were unable to interpret the meaning of the writ- will be clothed in purple and have the gold torque ing for the king. Then the king published a decla- around his

neck and will rank third in my kingdom, saying: Anyone who can explain the meaning of the writing— he will dress him in purple, and they will put the gold torque he will put on him, and will give him authority over a third of the kingdom. 8 And all the king's sages came in, and they were unable to read the writing or to make known the interpretation to the king. 9 And King Baltasar was disturbed, and his form was changed, and his

him. 8 And the enchanters and sorcerers and nobles became terrified.

Gazarenes came in, and none was able to tell the meaning of the writing. 9 Then the king summoned the queen about the sign, and he explained to her how large it was and that no person was able to tell the king the meaning of the writing.

10 Then the queen reminded him concerning

10 And the queen came into the house of drink

Daniel who was among the captives of Judea. and said, "O king, live forever! Do not let your thoughts disturb you or your form be changed. 11 And she said to the king, "That person was prudent and wise and surpassed all the sages of Babylon, and in the days of your father alertness and understanding was found in him. And your father explained to Nabouchodonosor your father."

11 There is a man in your kingdom in whom is a holy spirit, and in the days of your father the king he explained difficult and understanding was found in him. And your father explained to Nabouchodonosor your father."

ther, King Nabouchodonosor, appointed him ruler of the enchanter, 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 to the king.

13 Then Daniel was brought in before the king.

And answering the king said to him, 16“O Daniel, And the king said to Daniel, “Are you, Daniel, the are you able to explain to me the interpretation of one from the sons of the captivity of Judea, which the writing? And I shall dress you in purple, and a my father the king brought? 14I have heard about gold torque I shall put on you, and you will have you that a divine spirit is in you, and alertness and authority over a third part of my kingdom.”

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

daniel 5

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OLD GREEK

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 Then Daniel stood in front of the writing

17 And Daniel said before the king, “Let your

and read, and thus he answered the king, “This is gifts be for yourself, and give to someone else the the writing: it has been numbered; it has been present of your house! Nevertheless, I will read the reckoned; it has been taken away. And the writing writing and make known its interpretation. 18As hand ceased, and this is their interpretation.

for you, O king, the Most High God gave your fa-

ther 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

230 King, you made a feast for your Friends, and

you have exalted yourself against the Lord God of

you were drinking wine, and the vessels of the heaven, and the vessels of his house they brought house of the living God were brought to you, and before you, and you and your nobles and your you were drinking with them, you and your no- concubines and your consorts were drinking wine bles. And you praised all the idols made by human with them, and you have praised the gold and sil-hands, and you did not bless the living God. And ver and bronze and iron and wood and stone gods, your spirit is in his hand, and he himself gave to which do not see or hear or know, and the God in you your reign, and you did not bless him nor whose hand is your breath and all your ways, him praise him. 26This is the meaning of the writing: you have not glorified.

the time of your kingdom has been reckoned; your

24 “For this reason, the knuckle of a hand was

kingdom is coming to an end. 27It has been cut sent from his presence and put up this writing.

25

short, and it has finished. 28Your kingdom is being

And this is the inscribed writing: MANE THEKEL

given to the Medes and to the Persians.”

PHARES. 26This is the meaning of the matter:

MANE, God has measured your kingdom and ful-

filled 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 Then Baltasar the king clothed Daniel in

29 And Baltasar spoke, and they clothed Daniel

purple, and he put a gold torque on him, and he in purple, and the gold torque they put around his gave him authority over a third part of his king- neck, and he proclaimed concerning him that he dom.

was third ruler in the kingdom.

30 And the meaning came upon Baltasar the

30 In that very night Baltasar, the Chaldean

king, and the rule was taken away from the king, was killed. 31(6.1)And Darius the Mede re-Chaldeans and was given to the Medes and to ceived the kingdom, being sixty-two years old.

the Persians, 31(6.1)and Xerxes, who was king of the

Medes, received the kingdom.

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daniel 6

OLD GREEK

THEODOTION

6 And when Darius was full of days and es-

And it was pleasing before Darius, and he set

teemed in old age, he set one hundred twenty-

6 over the kingdom one hundred twenty sa-

seven satraps over his whole kingdom 2and over traps, that they might be in his whole kingdom, them three men their leaders, and Daniel was one 2and over them three tacticians, one of them who of the three men, 3since he had authority over was Daniel, in order that the satraps might give an everyone in the kingdom. And Daniel was clothed account to them so that the king might not be in purple and was great and esteemed before King troubled. 3And Daniel was above them, because Darius, as he was knowledgeable and intelligent an excellent spirit was in him, and the king ap-and a holy spirit was in him, and he prospered in pointed him over his whole kingdom. 4And the the affairs of the king that he performed. [Then the tacticians and the satraps were trying to find a pre-

king decided to set Daniel over all his kingdom, text for complaint against Daniel, and they could and the two men whom he had appointed with not find any pretext or corruption against him, be-him and the one hundred twenty-seven satraps.] cause he was faithful. 5And the tacticians said, "We 4Now, when the king decided to appoint Daniel

shall not find a pretext against Daniel except in the

over all his kingdom, then the two young men, laws of his God."

speaking to each other, agreed to a plan and resolve among themselves, since they found neither sin nor ignorance against Daniel for which they could accuse him to the king. 5And they said, "Come, let us establish an interdict by ourselves that no one will present a petition and never pray a prayer to any god for thirty days, except from King Darius, otherwise he will die," so that they might vanquish Daniel before the king and he might be cast into the lions' pit. For they knew that Daniel prayed to and entreated the Lord, his God, three times a day.

6 Then those men went and said before the

6 Then the tacticians and the satraps ap-

king, 7"We have established an interdict and stipu-

proached the king and said to him, "O King Dari-

lution that any person who prays a prayer or re- us, live forever! 7All those over your kingdom, gen-quests some request from any god, for thirty days, erals and satraps, magistrates and local rulers except from King Darius, will be cast into the lions'

counseled together to establish and enforce an in-

pit.” 8And they requested the king so that he terdict, by royal stipulation, that whoever makes a would establish and not change the interdict (as request of any god or human, for thirty days, ex-they knew Daniel prayed and entreated three times

cept of you, O king, will be thrown into the lions’

a day) so that he might be vanquished at the hands pit. 8Now, then, O king, establish the interdict and of the king and thrown into the lions’ pit. 9And publish a document so that the decree of the Per-thus King Darius established and confirmed it.

sians and Medes may not be changed.” 9Then King

Darius ordered that the decree be written.

10 But although Daniel was aware of the inter-

10 And when Daniel knew that the decree had

dict, which they established against him, he been registered, he entered into his house, and the opened windows in his upper room opposite le- windows in its upper rooms were open for him op-rousaem and would fall on his face thrice a day, posite lerousalem, and he was getting down on his just as he had been doing previously and kept en- knees three times a day and was praying and mak-treating. 11And they watched Daniel and caught ing confession to his God, just as he was doing him praying three times a day each day. 12Then previously. 11Then those men spied and found these men met with the king and said, “O King Da- Daniel petitioning and entreating his God. 12And rius, did you not make an interdict that no

person they approached the king and said, "O king! Did will pray a prayer nor request a request from any you not post an interdict, that any person who god for thirty days, except from you, O king, other- makes a request of any god or human, for thirty wise the person will be cast into the lions' pit?" days, except of you, O king, will be thrown into the Then, the king answered and said to them, "The lions' pit?" And the king said, "The thing is real, word is accurate, and the interdict will remain." and it is the decree of the Medes and Persians, 12aAnd they said to him, "We adjure you; swear by which shall not be passed over." 13Then they an-

the decrees of the Medes and Persians that you not swered and said before the king, "Daniel, one of change the matter nor that you respect the person the sons of captivity of Judea, has not submitted to nor that you reduce anything of the things said and your decree, and he requests his requests of his you punish the person who did not abide by the God three times a day." 14Then the king, as he this interdict." And he said, "Thus I will do as you heard the charge, was greatly grieved aover hima, say, and this has been established for me." 13And and he agonized for Daniel to deliver him, and

al.e. the one committing the offense

aOr by it

daniel 6

1011

OLD GREEK

THEODOTION

they said, "Lo, we have found Daniel, your Friend, until the evening he kept agonizing to deliver him.

praying and entreating the face of his God thrice a day. 15 Then those men said to the king, "Know, O king, day. 14 And grieving, the king said that Daniel be that it is a decree of the Medes and Persians about cast into the lions' pit according to the interdict, any interdict or stipulation which the king estab-

[which he established against him]. Then the king wishes must not be changed." 16 Then the king grieved exceedingly for Daniel, and he kept assist- spoke, and they brought Daniel, and he was ing to deliver him until sunset from the hands of thrown into the lions' pit. And the king said to the satraps. 15 And he was unable to deliver him Daniel, "Your God, whom you continually serve, from them. 16 Now Darius the king cried out and he will deliver you!" 17 And they brought a stone said to Daniel, "Your God, whom you continually and laid it on the mouth of the pit, and the king serve thrice a day, he will deliver you from the sealed it with his signet and with the signet of his power of lions! Have courage until morning." nobles so that the matter might not be changed 17 Then Daniel was thrown into the lions' pit, and a against Daniel. 18 And the king went into his house

stone was brought and laid on the mouth of the and slept without supper, and they brought no del-pit, and the king sealed it with his signet and with icacies to him, and sleep fled from him.

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

19 Then the king rose in the morning with the

and took the satraps with him. And he went and daylight and went quickly to the lions' pit. 20And stood at the opening of the lions' pit. 20Then the as he came near the pit, he cried out in a strong king called Daniel in a loud voice with wailing, voice, "O Daniel, the slave of the living God, has saying, "O Daniel, are you still alive, and has your your God whom you continually serve been able God whom you continually serve saved you from to deliver you from the mouth of the lions?" 21And the lions, and have they not injured you?" 21Then Daniel said to the king, "O king, live forever! 22My Daniel heeded the loud voice and said, 22"O king, God sent his angel and shut the lions' mouths, and I am still alive, and the Lord has saved me from the they did not hurt me, because uprightness was

lions, because righteousness was found in me in found in me before him, and also before you, his presence, and also in your presence, O king, O king, I have done no wrong." 23Then the king neither ignorance nor sin was found in me. But was exceedingly buoyed over him and said to bring you listened to people who deceive kings, and you up Daniel out of the pit. And Daniel was brought cast me into the lions' pit for destruction." 23Then up out of the pit, and there was not

any harm all the authorities gathered and saw Daniel, how found on him, because he had believed in his the lions had not bothered him. 24Then these two God. 24And the king spoke, and they brought the men who testified falsely against Daniel—they and men who had slandered Daniel, and they were

their wives and their children were cast to the thrown into the lions' pit—they and their sons and lions. And the lions killed them and shattered their wives. And before they reached the bottom of their bones, and Daniel was appointed over the the pit the lions overpowered them and pulverized whole kingdom of Darius.

all their bones.

25 Then Darius wrote to all nations and coun-

25 Then King Darius wrote to all peoples,

tries and languages who inhabited his whole earth, tribes, languages who inhabited the whole earth: saying: 26“Let all people who are in my kingdom “May you have abundant peace! 26A decree was es-do obeisance and worship Daniel's God,

tablished from before me, that in every realm of

for he is an enduring and living God

my kingdom people should tremble and fear be-

for generations and generations, forever.

fore the God of Daniel,

27I, Darius, will do obeisance and be subject to

because he is a living God and endures
him all my days, for the handmade idols are not
forever,

able to save as God redeemed Daniel.”

and his kingdom will not be destroyed,

28 And King Darius was added to his fathers,

and his dominion is unto the end.

and Cyrus the Persian received his kingdom.

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*

1012

daniel 7

OLD GREEK

THEODOTION

7 During the first year of Baltasar's reign over

In the first year of Baltasar, king of the

the land of Babylonia, Daniel saw a vision

7 Chaldeans, Daniel saw a dream, and the vi-

from his head upon his bed. Then Daniel wrote sions of his head were upon his bed. And he wrote down the vision that he saw. He wrote as a sum- down the dream: 2I, Daniel, was watching, and lo, mary of the account: 2On my bed I was watching the four winds of heaven kept assaulting the great in my sleep during the night, and lo, the four sea, 3and four great beasts were coming up out of winds of heaven fell upon a great sea, 3and four the sea, differing from one another. 4The first was beasts were coming up out of the sea, each one dif-like a lioness, and the wings of this one were as of fering from the other. 4The first was like a lioness, an eagle. I kept watching until its wings were having as though wings of an eagle. I kept watch- plucked off, and it was lifted up from the ground ing until its wings were plucked out, and it was lift- and was set upon feet of a human, and the heart of ed from the ground and was set upon human feet, a human was given to it. 5And lo, there was a sec-and a human heart was given to it. 5And lo, an-ond beast like a bear. And it was raised up on one other beast was after it, having the likeness of a side, and three ribs were in its mouth between its bear. And it was placed on one side, and three ribs teeth. And thus, they told it, "Arise, eat much were in its mouth. And thus it said, "Rise, devour flesh!" 6Behinda this one, I was watching, and lo, much flesh!" 6And after this, I was watching an- there was another beast like a leopard. And it had other beast like a

leopard. And four wings of a bird four wings of a bird on it, and the beast had four

were on it, and the beast had four heads, and four heads; and authority was given to it. 7Behold this guage was given to it. 7But after this, I was watching, and lo, a fourth beast, terrifying in a vision by night a terrifying fourth beast, ing and amazing and exceedingly strong. And its and the fear of it was surpassing in strength. It had teeth were of iron; they were eating and pulverizing great iron teeth, devouring and pounding; it was ing, and it stamped what was left with its feet. And trampling with its feet round about, and it be- it was exceedingly different from all the beasts that had differently from all the beasts before it, and preceded it, and it had ten horns. 8I was considering it had ten horns. 8And many designs were in its ing its horns, and lo, another little horn came up horns, and lo, one horn grew up among them, a among them, and three of the horns of those that little one among its horns, and three of the earlier preceded it were uprooted from before it. And lo, horns were removed by it. And lo, eyes like human eyes like eyes of a human were in this horn, and a

eyes were in this horn, and a mouth speaking great mouth speaking great things.

things. And it made war against the holy ones.

I kept watching

9

I kept watching
until thrones were set,
until thrones were set,
and an ancient of days sat,
and an ancient of days sat,
having a cloak like snow,
and his clothing was white like snow,
and the tuft of hair on his head was like
and the hair of his head was like pure
pure wool.

wool;

The throne was like a flame of fire shooting
his throne was a flame of fire;
out,
its wheels were burning fire.

10

and a stream of fire went out from before

10

A stream of fire drew in before him.

him.

A thousand thousands were serving him,
A thousand thousands were waiting on him,
and ten thousand times ten thousand
and ten thousand times ten thousand
stood attending him.

stood attending him.

A court sat in judgment,

And books were opened,

and books were opened.

and a court sat in judgment.

11I was then watching the noise of the great words,

11I was then watching because of the noise of the

which the horn kept speaking, and the beast was great words, which that horn kept speaking, until the beaten to death, and its body perished and was beast was taken away and destroyed, and its body given over to burning with fire. 12And hea removed

was given over to burning with fire. 12And as for the

those around him from their authority, and time rest of the beasts, the dominion was taken away, and of life was granted to them for a season and a time.

length of life was granted to them for a time and a

13I was watching in the night visions,

season. 13I was watching in the night visions,

and lo, as it were a son of man

and lo, as it were a son of man

was coming upon the clouds of heaven.

coming with the clouds of heaven.

And he came as far as the ancient of days,

And he came as far as the ancient of days

and the attendants were present with him.

and was presented to him.

14

And royal authority was given to him,

14

And to him was given the dominion

and all the nations of the earth according

and the honor and the kingship,

to posterity,

and all peoples, tribes, languages

al.e. *ancient of days*

aPossibly *after*

daniel 7

1013

OLD GREEK

THEODOTION

and all honor was serving him.

shall be subject him.

And his authority is an everlasting authority,

His authority is an everlasting authority,

which shall never be removed—

which will not pass away,

and his kingship, which will never perish.

and his kingship will not be destroyed.

15 And as for me, Daniel, since I was exhaust-

15 As for me, Daniel, my spirit shuddered in

ed by these things, by the night vision, 16I ap-

my possession, and the visions of my head were

proached one of those standing and was seeking troubling me. 16And I approached one of the atthe truth from him about all these things. So an- tendants and sought from him the truth concern-swering, he spoke to me and disclosed to me the ing all these things. And he told me the truth and meaning of the words: 17“These great beasts are made known to me the interpretation of the four kingdoms, which shall perish from the earth. words: 17“These four beasts: four kingdoms will 18And holy ones of the Most High will receive the arise upon the earth, whicha will be destroyed

18

kingdom and possess the kingdom forever—forev-

And holy ones of the Most High will receive the

er and ever.”

kingdom and possess it forever and ever.”

19 Then I wanted to learn accurately concern-

19 And I was seeking carefully concerning the

ing the fourth beast, which was different from all fourth
beast, because it was different from every others and
extremely terrible. And lo, its teeth were beast, exceedingly
terrifying; its teeth were iron, iron, and its claws were
bronze, consuming all and its claws bronze, devouring and
pulverizing, round about and trampling with the feet. 20And
and it stamped what was left with its feet, 20and concerning
its ten horns that were upon its head, concerning the ten
horns that were on the head of and the one, which was
growing, and three fell out it and of the other one, which
came up and cast because of it—and that horn had eyes
and a out the earlier three, which had eyes and a mouth
mouth speaking great things, and its looks sur- speaking
great things, and its appearance was passed the others,
21And I was observing that horn greater than the rest. 21I
kept watching, and that preparing for war against the holy
ones and rout- horn made war with the holy ones and
prevailed ing them 22until the ancient of days came, and he
over them 22until the ancient of days came, and he gave
the verdict fora the holy ones of the Most gave the
judgment forb the holy ones of the Most High, and the time
was given, and the holy ones High, and the time arrived,
and the holy ones gained possession of the seat of empire.

gained possession of the kingdom.

23

23

And it was said to me concerning the fourth

And he said: "As for the fourth beast,

beast:

there shall be a fourth kingdom on the

"There shall be a fourth kingdom upon the

earth,

earth,

which shall surpass all the kingdoms,

which shall excel over the whole earth

and it shall devour the whole earth

and disturb it and grind it down.

and stamp it and destroy.

24

And as for the ten horns of the kingdom,

24

And as for its ten horns,

ten kings shall rise,

ten kings shall arise,
and another king shall rise after these.
and another shall arise behindc them
And he shall excel more than the former
who shall surpass in evil all the previous
ones in evil,
ones,
and he shall humble three kings.
and he shall humble three kings.

25

And he shall speak words against the Most

25

And he shall speak words against the Most

High

High

and shall wear down the holy ones of the

and shall wear out the holy ones of the

Most High

Most High

and shall expect to change

and shall consider in order to change

seasons and law,

seasons and law,

and everything shall be delivered into his

and it shall be given into his hand

hands

for a time and times and half a time.

for a time and times and until half a
time.

26

And the trial shall sit,

26

And the court sat in judgment,
and they shall destroy authority,
and they shall remove his rule,
and they shall resolve to defile and
to obliterate and to destroy completely.
destroy completely.

27

And he shall give the authority and the

27

And the kingdom and the authority

kingdom

and the greatness of the kings, which are

and the magnitude of all the kingdoms,

under the whole heaven,

which are under heaven,

was given to the holy ones of the Most

to the holy people of the Most High,

High,

al.e. *in favor of*

al.e. *kingdoms* bl.e. *in favor of* cPossibly *after*

1014

daniel 7-8

OLD GREEK

THEODOTION

to reign over an everlasting kingdom,
and his kingdom is an everlasting kingdom,
and all authorities will be subjected to him
and all dominions shall be slaves and
and obey him until the conclusion

heed

him.”

of the word.”

Here the account ends.

28 As for me, Daniel, I was seized with great

28 As for me, Daniel, my thoughts were greatly

dismay, and my condition spread within me, and I

troubling me, and my appearance was changed,

fixed the matter in my heart.

and I kept the matter in my heart.

8 During the third year, when Baltasar was king,

In the third year of the reign of King Baltasar,

there was a vision, which I, Daniel, saw after I

8 a vision appeared to me—I, Daniel—after the

saw the first one. 2 And I saw in the vision of my one that had appeared to me at the beginning.

dream. When I was in Sousa the city, which is in 2 And I was in Sousa the citadel, which is in the rethe region of Elymais, while I was still by the gate gion of Ailam, and I was by the Oubal. 3 And I of Olam, 3 when I looked up, I saw one large ram raised my eyes and saw, and lo, there was one ram standing in front of the gate, and it had stately standing

before the Oubal, and it had stately horns. And the one was more stately, and the state-horns. And the one was more stately than the ly one came up. 4But after this I saw the ram other, and the stately one came up last. 4I saw the charging [to the east and] to the north and to the ram charging toward the seaa and northward and west and to the south. And no beasts stood aftera southward. And no beasts will stand before it, and it, and no one could rescue from its hands. And it no one could deliver from its hand. And it did ac-was doing as it wanted and became exalted.

ording to its will and became great.

5 And I was pondering, and lo, a male goat of

5 And I was considering, and lo, a male goat of

goats was coming from the west, over the face of goats was coming from the southwest, across the the earth, and it did not touch the ground. And face of the whole earth, and it was not touching one horn of the male goat was between its eyes. the ground. And the male goat had a horn between 6And it came at the ram, which had the horns,

its eyes. 6And it came to the ram, which had the

which I had seen standing by the gate, and it ran horns, which I had seen standing before the against it in a furious rage. 7And I saw it ap- Oubal, and it ran to it with an onrush of its force.

proaching toward the ram. And it was inflamed 7And I saw it reaching unto the ram. And it was en-against it, and it struck and crushed its two horns. raged against it and struck the ram, and it crushed And there was no longer power in the ram to stand both its horns. And there was no power in the ram against the male goat, and it rent it asunder on the

to stand before it, and it threw it on the ground and crushed it, and there was no one who and trampled it under foot, and there was no one could rescue the ram from the male goat. 8And the who could deliver the ram from its hand. 8And the male goat of the goats prevailed exceedingly, and male goat of the goats grew exceedingly great, and when it prevailed, its great horn was crushed, and when it was strong, the great horn was crushed, another four horns came up behind it toward the and four horns came up under it toward the four four winds of heaven.

winds of heaven.

9 And out of one of them sprang one strong

9 And out of one of them came one strong

horn, and it prevailed, and it struck against the horn, and it grew exceedingly great toward the south and against the east and against the north. south and toward the host. 10It became great all 10And it was raised unto the stars of the sky. And it

the way up to the host of heaven. And it fell upon

was thrown down upon the earth from the stars the earth from the host and from the stars and and was trodden upon by them 11until the com- trampled them under foot, 11even until the commander in chief delivers the captives. And the mander in chief delivers the captives. And sacri-mountains, which were from eternity, were over- fice was overthrown on account of itb. And it thrown on account of itb and their place and sacri- emergedc, and things were prosperous for itb, and fice were taken away. And he put itc to the ground the sanctuary will be desolated. 12And sin was [upon the earth], and it prospered, and it given for an offering, and

justice was thrown to the ground, and the sanctuary will be desolated. the ground, and it acted, and it prospered. 13And 12And sins were on the offering, and justice was

I heard one of the holy ones speaking, and one

thrown to the ground, and it acted, and it prospered. 13And I kept hearing another holy one saying, "For how long will this vision continue: the speaking, and the other one said to the Phelmouni sacrifice, which has been taken away, and the sin who was speaking, "How long will this vision continue: even the sacrifice, which has been taken away and the host will be trampled under foot?"

away, and the sin of desolation that has been given

14And he said to him, "Two thousand and three

and the sanctuary will be desolated unto three hundred days, evenings and mornings, and the sanctuary will be purified." 14And he said to him, "Two thousand

sanctuary will be purified."

aOr *behind* b*e. the male goat* c*e. the horn* d*Possibly it happened* e*Or holy things*

a*e. west* b*e. the male goat* c*Possibly it happened*

daniel 8-9

1015

OLD GREEK

THEODOTION

three hundred days, evenings and mornings, and the sanctuary will be purified.”

15 And it happened that when I, Daniel, was

15 And it happened that when I, Daniel, saw

seeing, I was seeking to comprehend the vision. the vision and was seeking understanding, and lo, And lo, one having the appearance of a human one having the appearance of a man stood before stood in front of me, 16and I heard a human voice me, 16and I heard a man’s voice in the midst of the in the midst of the Olama, and after the human Oubal, and it called and said, “Gabriel, help this cried out he said, “The vision is forb this ordi- one understand the vision.” 17And he came and nance.” 17And he came and stood near where I stood near where I stood, and when he came, I be-stood, and when he came, I became bewildered came alarmed and fell on my face. And he said to and fell on my face. And he said to me, “Consider, me, “Understand, O son of man, for the vision is O son of man, for this vision is yet for an appro- yet for the end of time.”

priate time.”

18 And while he spoke with me, I slept face-

18 And as he was speaking to me, I fell on my

down on the ground, and as he touched me, he face to the earth, and he touched me and set me on roused me on the spot. 19And he said to me, “Lo, my feet. 19And he said, “Lo, I am making known I am telling you what will take place at

the end of to you the things that will take place at the end of the wrath against the sons of the people, for yet the wrath, for yet it is for the end of time. 20The 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 Medes and Persians. 21And the the goats is the king of the Greeks, and the great male goat of the goats is the king of the Greeks, horn that is between its eyes, this one is the first and the great horn that is between its eyes, this one king. 22And as for the crushed one, where four

is the first king. 22And as for the four horns that horns arose underneath: four kings will arise out were crushed and came up after it: four kings will of his nation, and not by their power.

arise from his nation, not in accordance with their power.

23

And at the last of their reign,

23

And at the last of their reign,

when their sins are full,

when their sins are full,

a king shameless of countenance will arise

a king shameless of countenance will arise,

who understands obscure sayings.

and skilled in intrigue.

24

And his power will be established,

24

And mighty is his power,

and he will destroy terribly.

and he will destroy marvelous things.

And he will prosper and will accomplish,

And he will proceed and will accomplish,

and he will destroy the powerful

and he will destroy the strong

and the common people of the holy

and the people of the holy ones.

ones.

25

And his thought will be against the holy

25

And the yoke of his collara will proceed,

ones.

deceit in his hand,

And the lie will prosper by his hands,
and in his heart he will be made great.

and his heart will be exalted.

And by deceit he will destroy many,

And by deceit he will annihilate many,

and he will rise by the destruction of

and he will rise by the destruction of

many.

men.

And he will crush like eggs by hand.

And he will make a gathering by hand

and will repay.

26The evening and morning vision was told truth-

26And the vision of the evening and the morning

fully. And now, the vision is closed, for it is yet for that has
been told is true. And as for you, seal up many days.”

the vision, because it is for many days.”

27 I, Daniel, having been weak many days and

27 And I, Daniel, slept and lay sick. And I arose

having risen, again was conducting the royal affairs and kept doing the king's business. And I kept faithful. And I was continually upset by the vision, wondering about the vision, and there was none and there was no one who comprehended it.

who understood it.

9 During the first year of Darius son of Xerxes,

In the first year of Darius the son of Ahasuerus,

of Median lineage, who were reigning over the

9 from the seed of the Medes, who reigned over

kingdom of the Chaldeans, 2 In the first year of his the kingdom of the Chaldeans, 21, Daniel, perceived in the books the number of years, which began of the days when the ordinance of the Lord

came a word of the Lord to the prophet Jeremiah

a + [and it called, "Gabriel, help this one understand the

vision."] = *Mu b* Possibly *with a view to*

a.l.e. his oppression

1016

daniel 9

OLD GREEK

THEODOTION

came to the prophet Ieremias to arise for the fulfillment of the desolation of Ierousalem—

fillment of the reproach of Ierousalem—seventy seven years.

years.

3 And I gave my face to the Lord God, to seek

3 And I gave my face to the Lord God, to find out prayer and supplication with fasting and sack-prayer and compassion with fasting and with ashes

cloth. 4And I prayed to the Lord my God and ac-

and sackcloth. 4And I prayed to the Lord God and acknowledged him and said, acknowledged him and said,

“O Lord, great and awesome God, who keeps

“O Lord, lo, you are the great and powerful God

the covenant and mercy with those who love you

and the fear-inspiring one in maintaining the cov- and keep your commandments, 5we have sinned, enant and mercy with those who love you and done wrong, acted lawlessly and rebelled and keep your ordinance 5 we have sinned, acted

turned aside from your commandments and from

wickedly, done wrong and rebelled and passed your ordinances. 6And we have not listened to over your

commandments and your ordinances. your slaves the prophets, who spoke in your name 6And we have not obeyed your servants the proph-to our kings and our rulers and our ancestors and

ets, what they spoke in your name to our kings and to all the people of the earth.

sovereigns and our ancestors and to every nation on the earth.

7 "Righteousness belongs to you, O Lord, and

7 "Righteousness belongs to you, O Lord, and

the shame of our face belongs to us, as this day, to

the shame of our face belongs to us, on this day, to

a man of louda and the inhabitants in Ierousalem

the people of louda and the settlers in Ierousalem

and to all Israel, those who are near and those who

and to all the people of Israel, those who are near

are far away, in the whole earth, there where you

and those who are farther off, in all the regions

have dispersed them, because of their treachery

into which you have dispersed them there, because

that they have committed 8against you. O Lord,

of the trespasses that they have perpetrated before
the shame of face belongs to us and to our kings
you. 8O Master, the shame of our face belongs to
and to our rulers and to our ancestors, whoever
us and to our kings and sovereigns and to our an-
have sinned against you. 9To the Lord, our God,
cestors, because we have sinned against you. 9To
belong compassion and the means of appeasing,
the Lord belongs justice and mercy, for we have re-
for we have rebelled 10and have not listened to the
belled against you 10and have not obeyed the voice
voice of the Lord, our God, by walking in his laws,
of the Lord our God by following your law, which
which he gave in front of us by the hands of his
you gave before Moses and us through your ser-
slaves the prophets.

vants the prophets.

11 "And all Israel has transgressed your law and

11 "And all Israel has forsaken your law and turned aside in
order not to hear your voice. And turned away in order not
to hear your voice. And the curse and the oath written in the

law of Moyses, the slave of God, have come upon us, because we have sinned against him. 12And he has established his ordinances for us, what he spoke against our judges who judged us, by bringing against us and against our judges who judged, by upon us great evils such as have not happened bringing great evils upon us such as have not happened under the whole heaven according to what has happened under heaven as they have happened in Jerusalem. 13Just as it is written in Jerusalem. 13According to what is written in the law of Moyses, all these evils have come on us.

covenant of Moyses, all the evils have come upon us. And we did not entreat the face of the Lord, our God, to turn from our iniquities and to under-God, to turn away from our sins and to consider stand in all truth. 14And the Lord stayed watchful your righteousness, O Lord. 14And the Lord God and brought them upon us, for the Lord God is kept watch over the evils and brought them upon right in all his doings, which he has done, and we us, for the Lord God is right in everything that he have not listened to his voice.

does, and we have not obeyed his voice.

15 "And now, O Lord, our God, who brought

15 "And now, O Master, our God, that brought

your people out of the land of Egypt with a mighty

your people out of Egypt by your uplifted arm and hand and made a name for yourself like this day—

you made a name for yourself at this day—we have

we have sinned; we have acted lawlessly. 16O Lord,

sinned; we have failed to understand. 16O Master, because of all your mercy, do let your anger and according to your righteousness, let your anger turn

your wrath turn away from your city Ierousalem,

away from us, and your wrath from your city Ierou-

your holy mountain, because we have sinned. And

saalem, the holy mountain. Because by our sins and because of our iniquities and those of our ances-by the ignorance of our ancestors, Ierousalem and tors, Ierousalem and your people have become a your common people, O Lord, became a disgrace disgrace among all our neighbors. 17And now, among all our neighbors. 17And now, O Mastera, O Lord, our God, listen to the prayer of your slave heed the prayer of your servant even for my suppli-and to his supplications, and for your own sake, O Lord, show your face to your desolated sanctu-

a

ary. 18 Incline your ear, O my God, and hear. Open

+ *Lord* = Mu

daniel 9-10

1017

OLD GREEK

THEODOTION

cations; for the sake of your slaves, O Master, let your eyes, and see the annihilation of us and of your face look upon your desolated holy moun- your city where your name has been called upon it, tain. 18Give your ear attention, O Lord, and heed because we do not cast athe compassion shown to me. Open your eyes, and see the desolation of us usa before you on the ground of our righteous acts, and of your city where your name has been called but with a view to your many mercies. O Lord, upon it, for we do not make requests in our prayers 19listen; O Lord, be appeased; O Lord, give heed, before you on the ground of our righteous acts, but and do not delay for your sake, O my God, because because of your mercy, O Lord. O Master, heed your name has been called upon your city and your people; O Lord, do be gracious. 19O Lord, do upon your people!"

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 ac-

20 And while I was still speaking and praying

knowledging my sins and the sins of my people Is-

and declaring my sins and the sins of my people Is-

rael and entreating with prayers before the Lord, rael and casting bmy mercyb before the Lord, my my God, and on behalf of the holy mountain of God, concerning the holy mountain 21and while I our God 21and while I was still

speaking in my was still speaking in prayer, and lo, a man, Gabri-prayer, and lo, the man whom I had seen at first in el, whom I had seen in the vision in the beginning, my sleep, Gabriel, being carried swiftly ap- flying, and he touched me about the time of the proached me at the time of the evening sacrifice. evening sacrifice. 22And he instructed me and 22And he came and spoke with me and said, “Dan- spoke with me and said, “Daniel, I have now come iel, I have just come out to show you intelligence. out to teach you understanding. 23At the begin-23At the beginning of your supplication an ordi-

ning of your supplication a word went out, and I

nance went out from the Lord, and I have come to have come to declare it to you, for you are a man explain to you, for you are shown mercy. And of desires. And consider by means of the word and think about the ordinance:

understand by means of the vision:

24 “Seventy weeks have been decided for your

24 “Seventy weeks have been cut short for your

people and for the city, Sion: for sin to be con- people and for the holy city: for sin to be consum-summated and to make iniquities scarce and to mated and to seal sins and to atone for iniquities blot out iniquities and to comprehend the vision and to bring everlasting righteousness and to seal and for everlasting righteousness to be given and vision and prophet and to anoint a holy of holies.

for the vision to be consummated and to gladden 25And you shall know and shall understand: from a holy of holies. 25And you shall understand and the going forth of the word to respond to and to will rejoice and will discover ordinances

to re- rebuild Ierousalem until an anointed leader, there spond, and you will build Ierousalem as a city for will be seven weeks and sixty-two weeks, and itc the Lord. 26And after seven and seventy and sixty- will return, and streets and a wall will be built, and two weeks, an anointing will be removed and will the seasons will be emptied out. 26And after the not be. And a king of nations will demolish the sixty-two weeks, an anointing will be destroyed, city and the sanctuary along with the anointed and there is no judgment in it. And itc will destroy one, and his consummation will come with wrath the city and the sanctuary along with the leader even until the time of consummation. He will be who is to come. And they will be cut off by a flood, attacked through war. 27And the covenant will pre-and there will be annihilations to the finish of a vail for many, and it will return again and be re- shortened war. 27And itd will strengthen a cov-built broad and long. And at the consummation of enant with many, one week, and by half of the times [even after seven years and seventy times and

week sacrifice and libation will cease, and in the

sixty-two times] [until the time of the consumma- temple there will be an abomination of desolation of the war even desolation will be removed] tions even until a consummation, and a consum-

[when the covenant prevails for many weeks]. And

mation will be given for the desolation.”

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 consumma-

tion of a season, and a consummation will be given for the desolation.”

10 In the first year of King Cyrus of the Per-

In the third year of King Cyrus of the Per-

sians a decree was shown to Daniel, whose

10 siansawordwasrevealedtoDaniel,whose

name was called Baltasar. And [the vision and] the

name was called Baltasar. And the word was gen-

decreed true. And the forceful multitude will uine, and great power and understanding was understand the decree, and I understood it by given to him by the vision.

means of a vision.

aPossibly *our compassion* bOr *mercy for me* cOr *he*, antecedent unclear dAntecedent unclear

1018

daniel 10

OLD GREEK

THEODOTION

2 In those days I, Daniel, was in mourning. 3I

2 In those days I, Daniel, was in mourning for

had not eaten food of desire, and no meat or wine three weeks of days. 3I had not eaten food of de-had entered my mouth. I had not anointed myself sire, and no meat or wine had entered my mouth, with oil until I completed three weeks of days. and I had not anointed myself with ointment for 4And it happened on the twenty-fourth day of the

the full three weeks of days. 4On the twenty-fourth

first month, and as I was on the bank of the great day of the first month, and as I was by the great river, which is the Tigris, 5and I raised my eyes and

river (this is the Eddekel), 5and I raised my eyes

saw, and lo, there was one person clothed in linen and saw, and lo, there was one man clothed in and girded with gold around the waist and a phasa baddina, and his waist girded by gold of Ophaz.

from his middle. 6And his body was like tharsisb, 6And his body was like tharsisb, and his face like and his face like an appearance of lightning, and an appearance of lightning, and his eyes like his eyes like torches of fire, and his arms and feet torches of fire, and his arms and legs like the ap-like dazzling bronze, and the sound of his talking pearance of gleaming bronze, and the sound of his like the sound of a throng. 7And I, Daniel, saw this

words like the sound of a crowd. 7And I, Daniel,

great vision, and the persons who were with me alone saw the appearance, and the men who were saw this vision, and a mighty fear fell on them, with me did not see the appearance, rather a great and they ran away in haste. 8And I remained terror fell upon them, and they fled in fear. 8And I alone, and I saw this great vision. And no strength was left alone, and I saw this great vision. And no remained in me, and I saw a spirit turned toward strength was left in me, and my glory was changed me in order to corrupt, and I did not prevail. 9And into decay, and I did not retain strength. 9And I as I heard the sound of his talking, I fell on my face heard the sound of his words, and when I heard

to the ground.

him, I was stunned, and my face was on the ground.

10 And lo, he reached out a hand to me and

10 And lo, a hand touching me, and it roused

roused me on my knees to the soles of my feet. me to my knees. 11And he said to me, "Daniel, 11And he said to me, "Daniel, you are a person

man of desires, understand regarding the words

shown mercy. Ponder the ordinances that I am that I am speaking to you. And stand in your posi-going to speak to you. And stand in your place, for tion, because I have now been sent to you." And I have just been sent to you." And while he spoke while he spoke this word to me, I stood upright this decree to me, I stood trembling. 12And he said atremble. 12And he said to me, "Do not fear, Dan-to me, "Do not fear, Daniel, for from the first day iel, for from the

first day that you gave your heart that you gave your mind to gain knowledge and to to understanding and to be afflicted before your be humble before your Lord, your word has been God, your words have been heard, and I have heeded, and I have come because of your word. come because of your words. 13And the ruler of the 13And the general of the king of the Persians op-kingdom of the Persians stood opposite me twen-posed me twenty and one day. Loc, one of the holy ty and one day. And lo, Michael, one of the chief

angels approached to help me, and I left him there rulers, came to help me, and I left him there with with the general of the king of the Persians.” 14And

the ruler of the kingdom of the Persians, 14and I

he said to me, “I have come to explain to you that have come to instruct you about what will meet it will come upon your people at the end of days, your people at the end of days, because the vision for a vision is yet for days.”

is yet for days.”

15 And as he spoke with me these decrees, I

15 And as he spoke with me according to these

gave my face toward the ground and was silent. words, I gave my face toward the ground and was 16And lo, as it were a likeness of a human hand

stunned. 16And lo, as it were a likeness of a son of

touched my lips, and I opened my mouth, and I man touched my lips, and I opened my mouth, spoke and said to the one who stood in front of and I spoke and said to the

one who stood before me, “Sir, as the vision turned to me, to my flank, me, “Sir, because of your appearance, everything there was not even strength in me. 17And how will inside me was upset, and I had no strength. 17And the servant be able to talk with his lord?” And as how, sir, will your servant be able to talk with this for me, I became weak, and no strength stayed in my lord?” And as for me, from now on, strength me, and no breath remained in me.

will not stay in me, and breath was not left in me.

18 And a specter of a human continued and

18 And a specter of a human continued and

touched me and gave me strength. 19And he said touched me and strengthened me. 19And he said to me, “You are a person shown mercy. Do not to me, “Do not fear, man of desires, peace to you.

fear; be well. Be courageous and strong!” And Be courageous and strong!” And when he spoke when he spoke with me, I was strengthened and with me, I was strengthened and said, “Let my lord said, “Let my lord speak, for he has strengthened speak, for you have strengthened me.” 20And he me.” 20And he said to me, “Do you understand said, “Do you know why I have come to you? And why I have come to you? And now I will return to

now I will return to fight against the ruler of the

aHeb = *pure gold* bHeb = a precious stone (possibly

aHeb = *linen* bHeb = a precious stone (possibly

chrysolite) c + [*one of the chief rulers*] = Mu

chrysolite)

daniel 10-11

1019

OLD GREEK

THEODOTION

contend with the general of the king of the Per- Persians. And I was leaving, and the ruler of the sians. And I was leaving, and lo, the commander of

Greeks was coming. 21But I will tell you what is in-

the Greeks was entering. 21And the more I will ex- scribed in the document of truth. And there is not plain to you the chief things that are in the register one with me who holds out against these things of truth. And there was no one with me who except Michael, your ruler.”

helped concerning these things except Michael, the mighty angel.”

11 InthefirstyearofKingCyrus,hetoldmeto

And as for me, in the first year of Cyrus, I

be strong and be courageous.

11 stoodforpower andstrength.

2 “And now I have come to explain the truth to

2 “And now I will announce the truth to you.

you. Lo, three kings have risen in opposition in

Lo, yet three kings will arise in Persia. And the

Persia. And the fourth will be rich with great riches

fourth will be rich with great riches beyond all,

beyond all, and when he is empowered by his and after he has become strong through his riches, riches, he will rise up against every king of the 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 just as he wishes. 4And when he rises, his kingdom will be broken and distributed toward the four winds broken and divided toward the four winds of heaven, not according to his strength nor according to his lasta nor according to his dominion which he ruled, for his kingdom will be removed and he will be uprooted and is for others besides these.

others these things.

5 “And the king of Egypt will grow strong, and

5 “And the king of the south will grow strong,

one of the sovereigns will overpower him and will

and one of their rulers will prevail against him

dominate a large domain. 6And at the completion

and will rule a great dominion. 6And after his

of the years he will lead them, and the king of

years they will be united, and the daughter of the

Egypt will enter the northern kingdom to ratify an

king of the south will come to the king of the

agreement. And he will never prevail, because his north to ratify an agreement with him. And she arm will not establish strength. And the arm of will not gain strength of arm, and his seed will not him and of those associating with him will grow endure. And she herself will be given up, and those numb, and he will continue for a season.

supporting her, both the young woman and the one who put her in power in those times.

7 "And a plant from his root will arise against

7 "And one from the shoot of her root will rise,

himself. And the king of the north will come upon of his preparation. And he will come against the his idleness with his strength, and he will cause army and enter the supportsc of the king of the turmoil and will prevail. 8And he will overthrow north, and he will take action among them and their gods with their cast images and their crowds will prevail. 8And indeed their gods, with their cast with their precious vessels. They will carry off the images, all of their precious vessels of silver and silver and gold to Egypt in captivity, and the king gold, he will carry to Egypt with a body of captives, of the north will have a year. 9And he will enter and he himself will rise above the king of the into the kingdom of Egypt for days, and he will re- north. 9And he will enter into the kingdom of the turn to his own land.

king of the south, and he will turn back to his own

land.

10 "And his son will both be irritated and will

10 "And his sons will assemble a crowd of great

gather a gathering of a great crowd. And he will force, and it will advance by going forward and march against it, ravaging. He will pass through overwhelming. And it will pass through and will re- and will return and will be greatly provoked. 11And

main and will struggle as far as its strength. 11And

the king of Egypt will be inflamed and will do battle - the king of the south will be enraged and will go to battle against the king of the north, and the gathering out and will do battle against the king of the north.

will be given into his hands. 12And he will carry off And he will establish a great crowd, and the crowd the gathering, and his heart will be exalted, and he will be given into his hand. 12And he will carry off will trouble many, and he will never be afraid. the crowd, and his heart will be exalted, and he will 13And the king of the north will return and will

overthrow tens of thousands, and he will not pre-

gather [from the city] a gathering, greater than the vail. 13And the king of the north will return and previous, according to the completion of the time will lead a crowd, larger than the former, and at the of the year. And he will advance into it with a finish of the times of years he will attack the enlarge crowd and many goods.

trance with a great army and many supplies.

aPerhaps *the full extent of his domain* bl.e. *the southern*

cPerhaps *camps* dl.e. *the crowd* el.e. *the king of the* al.e.
gathering

north fl.e. *the king of the south*

1020

daniel 11

OLD GREEK

THEODOTION

14 "And in those times thoughts will rise

14 "And in those times many will rise up against

against the king of Egypt. And he will rebuild the the king of the south. And the sons of the pestifer-fallena of your nation, and he will rise in order to ous ones of your people will be lifted up in order to restore prophecy, and they will take offense. 15And

establish the vision, and they will be weak. 15And

the king of the north will attack and will turn his the king of the north will enter and will spread a spears and will take the fortified city. And the arms mound and will capture well-fortified cities. And of the king of Egypt will not stand with his mighty the arms of the king of the south will not stand, and ones, and he will not have the strength to oppose his chosen will not resist, and there will be no him. 16And he who comes upon him will act ac- strength to stand. 16And he who comes against him cording to his will, and no one will oppose him. will act according to his will, and there is no one And heb will stand in cthe land of desiresc, and who stands to face him. And he will stand in the everything will be completed by his hands. 17And land of Sabir, and it will be completed by his hand.

he will give his face to attack all of his work with 17And he will set his face to come with the strength force, and heb will make an agreement with him. of his whole kingdom, and immediately everything And in order to corrupt him, he will give him a will act with him. And he will give him a daughter daughter of man, and she will not stand and will of women in order to destroy her. And she will not be. 18And he will

give his face to the sea and never last, and he will not have her. 18And he will take many. And he will return wrath for their turn his face to the islands and will capture many.

insult, with an oath, according to his insult. 19He And he will make rulers cease their insult; however, will turn his face in order to strengthen his coun- his insult will turn back on him. 19And he will turn try, and he will stumble and will fall and will not his face toward the strength of his land, and he will be found.

be weak and will fall and will not be found.

20 "And a royal plant will arise from his root

20 "And one who transgressesa will arise bon

for rising up, a man striking the honor of the king. his preparationb, claiming honor of kingship. And And in the last days he will be broken, and not in in those days he will be broken, and not by facesc anger or in battle. 21And a contemptible person or in battle. 21He will rise bon his preparationb. He will arise in his place, and the royal honor will not was despised, and they did not grant the honor of be granted to him, and he will come without warn- kingship on him, and he will come in prosperity ing, and the king will prevail by his lot. 22And he and will overthrow the kingdom by slippery ways.

will break the broken arms before his face. 23And 22And the arms of the one who overwhelms will he will perpetrate a lie with the covenant and the be overwhelmed from before his face, and they people drawn up with him and come against a will be broken—and a leader of the covenant.

strong nation with a very small nation. 24Without 23And fromd the alliances with him, he will act de-warning he will

desolate a city and will do what ceitfully and will go up and will prevail over hime none of his ancestors nor his ancestors' ancestors with a small nation. 24And by means of prosperity had ever done; he will give plunder and spoil and and fertile regions he will come and will do what money to them. And he will take thought against none of his ancestors nor his ancestors' ancestors the strong city, and his deliberations will be in had ever done; he will scatter plunder and spoil vain. 25And his power and his heart will be roused and goods to them. And against Egypt he will de-against the king of Egypt with a great crowd, and vise plans also for a time. 25And his strength and the king of Egypt will be provoked into battle with his heart will be stirred up against the king of the an exceedingly strong crowd. And he will not suc- south with a great army, and the king of the south ceed, because a plot will be devised against him. will join battle with a large and very strong army.

26And his worries will consume him and will bring

And they will not stand because they will devise

him back. And he will depart and will carry off, plans against him. 26And they will devour his pro-and many casualties will fall. 27And the two kings visions and will break him. And an army will over-will dine alone [in the same place] and [will eat] at whelm him, and many casualties will fall. 27And one table and will speak falsely. And they will not both kings—their hearts for evil and at one table—

prosper, for there is yet a consummation at the ap- will speak lies, and hef will not succeed, because pointed time. 28And he will return to his country there is yet an end at the appointed time. 28And he with much money, and his heart will be against will return to his land with many goods, and his the covenant of the holy one. He will act and will heart

will be against the holy covenant. And he will return to his country 29at a set time.

will act and will return to his land.

“And he will enter into Egypt, and as the first so

29 “At the appointed time he will return and

the last will not be. 30And the Romans will come will come into the south, and as the first even so and will expel him and rebuke him. And he will the last will not be. 30And the Kitians who go forth turn back [and will be angered] against the cov- will come against him, and he will be humbled, enant of the holy one. And he will take action and and he will return and will be enraged against the will turn back and will be minded against them,

aPossibly *removes* bPerhaps *in his place* cPerhaps

a.l.e. *ruins* b.l.e. *the king of the north* c.l.e. *the land he persons* dOr *as a result of* eOr *it* fPossibly *the king of wanted*

the north

daniel 11-12

1021

OLD GREEK

THEODOTION

because they abandoned the covenant of the holy holy covenant, and he will take action and will reone. 31And arms from him will rise and will defile turn and will gain an understanding with those the sanctuary of fear. And they will remove the sac-who forsake the holy covenant. 31And seed from

rifice and will give an abomination of desolation. him will arise and will profane the sanctity of sov-32And with sins against the covenant they will de-

ereignty. And they will abolish the regular offering

file by means of a distributed portion, and the and will render an obliterated abomination. 32And common people who know these things will stand those who are lawless will introduce a covenant by firm and will take action. 33And thoughtful ones means of slipperiness, and people who know their of the nation will understand for many, and they God will stand firm and will take action. 33And the will stumble by sword and will become old by it intelligent of the people will have understanding in and by captivity, and they will be soiled by pillag- many things, and they will become weak by sword ing for days. 34And when they are broken, they and by flame and by captivity and by plunder of will gather a little strength. And many will be gath- days. 34And when they become weak, they will be ered to them [—in the city also many—] as by an aided with a little aid, and many will be joined to allotment. 35And some of the intelligent will be them by means of slipperiness. 35And some of the minded to purify themselves and be chosen and be intelligent will become weak so as to refine and se-purified

until the time of consummation, for there lect them and that they be revealed until the time at is yet a time.

the end, because yet is the appointed time.

“In that hour 36the king will act according to his

36 “And he will act according to his will. And

will. And he will be enraged and will be exalted

the king will be exalted and will be magnified over

over every god and will speak strange things

every god and will speak outlandish things. And he

against the God of gods. And he will succeed until

will prosper until the wrath is completed, for it is

the wrath is completed, for completion pertaining

coming to completion. 37And he will not take no-

to him is coming. 37And he will in no way have re-

tice of all the gods of his ancestors and the desire

gard for the gods of his ancestors, and he will give

of women, and he will not take notice of any god,

no thought to the desire of a woman. He will be

because he will be magnified above all. 38And he

exalted in everything, [and strong nations will be

will glorify the god Maozin in his place; even a god subject to him]. 38And he will honor a strong god whom his ancestors did not know he will glorify in his place; even a god whom his ancestors did with gold and silver and precious stone and with not know he will honor with gold and silver and desirable things. 39And he will act against the valuable stone. And with desirable things 39[of cit- fortresses of refuge with a foreign god. And he will ies] he will act and will come into a strong fortress. increase honor and will subject many to them and With a foreign god whom he acknowledges he will

will distribute the land as presents.

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 consumma-

40 "And at the end of time the king of the

tion the king of Egypt will lock horns with him. south will lock horns with him. And the king of And the king of the north will be angry with him the north will assemble against him with chariots with chariots and with many horses and with and with horsemen and with many ships. And he many ships. And he will advance into the country will advance into

the land and will crush and will of Egypt. 42And there will be no one that is deliv- pass by. 41And he will advance into the land of ered in it. 43And he will seize the place of gold Sabain, and many will fall weak, and these will and the place of silver and all the desire of Egypt, come through safe from his hand: Edom and and Libyans and Ethiopians will be in his crowd. Moab and the rule of the sons of Ammon. 42And 44And a rumor from the east and north will alarm he will stretch out his hand against the land, and

him, and he will go out with mighty fury both to the land of Egypt will not be for saving. 43And he annihilate by sword and to kill many. 45And he will be lord with the secrets of gold and of silver will set up his tent then between the seas and the and with all the precious things of Egypt and the mountain of the will of the holy one. And the hour Libyans and the Ethiopians in their strongholds.

of his consummation will come, and there will be 44And rumors and dispatches from the east and no one who helps him.

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 hour Michael, the great angel

"And at that time Michael, the great ruler

who stands over the sons of your people,

12 who stands over the sons of your people,

will pass by. That is a day of affliction, which will arise.
And there will be a time of affliction be such as has not
occurred since they were born

such as had not occurred since a nation first came

until that day. And on that day the whole people

into existence until that time. And at that time

1022

daniel 12

OLD GREEK

THEODOTION

will be exalted, whoever is found inscribed in the your people will be delivered, everyone who is book. 2And many of those who sleep in the flat of written in the book. 2And many of those who the earth will arise, some to everlasting life but sleep in a mound of earth will be awakened, these others to shame and others to dispersion [and to everlasting life and those to shame and everlast-contempt] everlasting. 3And those who are intelli- ing contempt. 3And those who are intelligent will gent will light up like the luminaries of heaven, shine like the splendor of the firmament, and and those who strengthen my words will be as the asome of the many righteousa, like the stars forev-stars of heaven forever and ever. 4And you, Daniel, er and anon. 4And you, Daniel, bar the words and

hide the ordinances, and seal the book until the seal the book until the btime of consummationb, btime of consummationb, until the many rage vio-until many are taught and knowledge is in-

lently and the earth is filled with injustice.”

creased.”

5 And I, Daniel, saw, and lo, two others stood,

5 And I, Daniel, saw, and lo, two others stood,

one on this side of the stream and one on the one on this side of the bank of the stream and one other. 6And they said to the one wearing linen, “O, on that side of the bank of the stream. 6And he O Sir, when then will you do the consummation of said to the man clothed in baddinc, who was the wonders and the purification of these things above

the water of the stream, “How long until the which you have told?” 7And I heard the one wear- end of the wonders which you have told?” 7And I ing linen, who was above the water of the stream: heard the man clothed in baddinc, who was above “Until the btime of the consummationb.” And he the water of the stream, and he raised his right raised the right hand and left hand toward heaven, hand and his left hand toward heaven. And he and he swore by God, who lives forever, “The con-swore by means of the one who lives forever: “Per-

summation of the powerc for the release of the taining to a time of times and half a time; when holy people will be at a time and times and half a the dispersion is completed, they will know all time, and all these things will be accomplished.” these things.” 8And I heard and did not under-8And I heard and did not comprehend regarding

stand, and I said, “Sir, what will be the end of these

the time itself, and I said, “Sir, what is the inter- things?” 9And he said, “Go, Daniel, for the words pretation of this word [and what are these illustra- have been barred and sealed until the time at the tions]?” 9And he said to me, “Run along, Daniel, end. 10Let many choose and be made white and be for the ordinances have been hidden and sealed refined and the lawless act lawlessly. And the law- until many are tested and sanctified, 10and the sin- less will not understand, and the intelligent will ners sin. And no sinners will ever comprehend, understand. 11And from the time of the removal of and those who understand will pay heed. 11From the regular offering and abomination of desola- the time that the [perpetual] sacrifice was taken tion will be given—one thousand two hundred away and the abomination of desolation was pre- ninety days. 12Happy is the one who perseveres pared to be given, there are one

thousand two and attains the thousand three hundred thirty-five hundred ninety days. 12Happy is the one who con- days. 13And you, come, and rest, and you will rise tinues, because he will gather one thousand three for your allotment at the consummation of the hundred thirty-five days. 13And you, go! Be off! days.”

For there are yet days and hours until the fulfill-
ment of the consummation. d[And you will rest
and will rise upon your glory at the consummation
of days.]d”

a *saved* = Mu bPerhaps *consummation of time* cPerhaps

aOr *some of the righteous acts of the many* bPerhaps

hands dOm [] = Mu

consummation of time cHeb = *linen*

[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 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. 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” (katash/qw) occurs in v. 14, although OG and TH

employ different forms and the manuscripts for TH have several variant readings. V. 27 has “cake” (ma=za) 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” (e0pela/beto e0pilabo/menoi th=j ko/mhj th=j kefalh=j). Finally, the identical phrase

“those responsible for his ruin” (tou\j de\ ai0ti/ouj th=j a)pwlei/aj au)tou=) in v. 42 seems to reflect a direct relationship between the two versions, particularly in the choice of ai0ti/ouj.

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

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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 *kai*/ “and” as a gloss for conjunctive *w*. The Hebrew phrase *kai\ e)ge/neto* (*yhyw*) also occurs three times in TH (vv. 14, 18, 28) and twice in OG (vv. 15, 33). TH further has *i0dou/* twice (vv. 11, 40), though this need not be un-Greek. The odd expression *e0n tw~|*

r(oi/zw| tou= pneu/matoj au)tou= “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” a)nhli/sketo, where TH employs “would spend” e)da-panw~nt,aond OG refers to “false doors” yeudoqu/ria in v. 21, while TH has “hidden doors” krupta\j qu/raj.

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.

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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

THEODOTION

From a prophecy of Hambakoum the son of

1 And King Astyages was added to his ancestors of the tribe of Leui.

tors, and Cyrus the Persian received his kingdom.

2 There was a certain person, a priest, whose 2And Daniel was a companion of the king and was name was Daniel son of Habal, a companion of honored beyond all his friends.

the king of Babylon.

3 And there was an idol, Bel, which the Bab-

3 And the Babylonians had an idol, whose

ylonians would revere. Now, every day they were name was Bel, and each day they would spend on squandering on it twelve bushels of choice flour him twelve bushels of choice flour and forty sheep and four sheep and six measures of oil. 4And the and six measures of wine. 4And the king would reking would revere him, and the king would go vere him and would go every day to do obeisance every day and would do obeisance to him. But to him. But Daniel kept doing obeisance to his Daniel would pray to the Lord.

God.

And the king said to Daniel, "Why do you not

And the king said to him, "Why do you not do

do obeisance to Bel?" 5And Daniel said to the obeisance to Bel?" 5So he answered, "Because I do king, "I revere no one except the Lord God, who not revere idols made with hands, but the living created heaven and earth."

God, who created heaven and earth and has dominion over all flesh."

6 So the king said to him, "Is this one, then,

6 And the king said to him, "Do you not think

not a god? Do you not see how much is spent for that Bel is a living god? Or do you not see how him every day?" 7And Daniel said to him, "Not at much he eats and drinks every day?" 7And laugh-all! Do not let anyone mislead you, for this one is ing, Daniel said, "Do not be deceived, O king, for only of clay inside and bronze outside. Moreover, this one is only clay inside and bronze outside, I swear to you by the Lord God of the gods that and he has never eaten nor drunk anything."

this one has never eaten anything."

8 And angered, the king called the leaders of

8 And angered, the king called his priests and

the temple and said to them, "Produce the one

said to them, "If you do not tell me who is eating

who eats the things prepared for Bel. But if not,

this provision, you shall die. 9But if you show that

you shall die, 9or Daniel, who says they are not

Bel is eating them, Daniel shall die, because he has
being eaten by him." But they said, "It is Bel him-
spoken blasphemy against Bel." And Daniel said
self who eats them." Then Daniel said to the king,
to the king, "Let it be done according to your
"Let it be so. Unless I prove that Bel is not eating
word."

them, I shall die, and all those with me."

10 Now there were seventy priests of Bel, not

10 And there were seventy priests of Bel, apart

counting wives and children. So he brought the from wives
and children. And the king went with king into the idol's
temple. 11And the food was set Daniel into the house of Bel.
11And the priests of out in the presence of the king and
Daniel, and the Bel said, "Lo, we are now going outside; so
you, mixed wine was brought in and set out before Bel. O
king, set out the food, and place the wine when And Daniel
said, "You yourself, see, O king, that you have mixed it, and
shut the door, and seal it these things are set down. You,
then, seal the bolts with your signet. 12And when you return
in the of the shrine when it is closed." Now the word
morning, if you do not find everything eaten by pleased the
king. 14Now Daniel commanded those Bel, we will die, or
Daniel, who is telling lies with him, after everyone departed
from the tem- against us." 13Now they were contemptuous,
for ple, to strew the whole shrine with ashes, though
beneath the table they had made a hidden en-no one else

except him knew. And then, as he trance, and they used to go through it regularly sealed the shrine, he commanded that it be sealed and consume them. 14 And it happened as they with the king's signet and with the signets of cer- had gone out, the king also set out the food for tain illustrious priests. And so it happened.

Bel. And Daniel ordered his servants, and they

15-17 And it happened on the next day that

brought ashes, and they strewed the whole shrine

they went to the place. (But the priests of Bel, after

entering through false doors, had eaten everything

al.e. *the provisions*

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laid out for Bel and had drunk the wine.) And in the presence of the king alone. And as they went Daniel said, "Men, priests, examine your seals out they shut the door and sealed it with the king's whether they remain. And you also, O king, ob-signet and departed. 15Then the priests came dur-serve carefully, lest anything be out of order to ing the night according to their custom, and their you." And they found the seal as it was, and they wives and children, and they ate and drank every-broke the seal. 18And when they opened the doors, thing.

they saw everything that had been set out con-
16 And the king readied early in the morning, sumed and the tables empty. And the king was and Daniel with him. 17And he said, "Are the seals thrilled and said to Daniel, "Bel is great, and there unbroken, Daniel?" Then he said, "They are un-

is no deceit in him!”

broken, 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 exceedingly and said to

19 And Daniel laughed and restrained the king

the king, “Come, see the deceit of the priests.” And

so that he could not enter inside and said, “Look

Daniel said, “O king, these footprints, whose are now at the floor, and notice whose footprints these they?” 20And the king said, “Of men and women are.” 20And the king said, “I see the footprints of and children.”

men and women and children.”

21 And he went to the house where the priests

21 And enraged, the king then arrested the

were staying, and they found Bel’s food and the priests and their wives and children. And they wine. And Daniel showed the king the false doors showed him the hidden doors through which they through which the priests would enter and con- used to enter and consume what was on the table.

22

sume what was set out for Bel. 22And the king

And the king killed them and gave Bel entirely

brought them out of Bel's temple and handed over to Daniel. And he destroyed him and his temple over to Daniel. And he gave the provision place.

that was for him to Daniel, but he destroyed Bel.

23 And there was a dragon in that same place,

23 And there was a great dragon, and the Bab-

and the Babylonians would revere it. 24 And the Chaldeans used to revere it. 24 And the king said to Daniel, "Surely you shall not also say Daniel, 'You cannot say that this is not a living god, that he is bronze! Look, he lives and eats and drinks! Do obeisance to him.'" 25 And Daniel said, "I will do obeisance to the Lord my God, because he Daniel said, 'O king, give me permission, and I am a living God. 26 But you, O king, give me permission, and I shall kill the dragon without iron or club.'" And the king agreed with him and said, "I have given it to you." And the king said, "I give it to you."

you."

27 And taking thirty measures of pitch and fat

27 And Daniel took pitch and fat and hair and

and hair, Daniel boiled them together, and having boiled them together and made cakes and gave one cake, he threw it into the mouth of the dragon into the mouth of the dragon. And after eating, it burst open. And he saw the dragon burst open. And he said, "See

your showed it to the king, saying, "Aren't these the objects of reverence!"

things you revere, O king?"

28 And all those from the country assembled

28 And it happened when the Babylonians

against Daniel and said, "The king has just now heard, they were very indignant and conspired become a Judean. He has destroyed Bel and killed against the king and said, "The king has become a the dragon." 30And when the king saw that the Judean; he has destroyed Bel and killed the dragon crowd from the country had united against him, and slaughtered the priests." 29And when they he called his companions and said, "I am giving came to the king, they said, "Hand Daniel over to Daniel over for destruction."

us, and if not, we will kill you and your house-

hold." 30And the king saw that they were pressing

him hard, and having been compelled, he handed

Daniel over to them.

31-32 Now, there was a pit in which seven lions

31 So they threw him into the lions' pit, and he

would be fed, to which the conspirators of the king was there six days. 32Now there were seven lions in would be delivered. And every day two bodies con-the pit, and daily two bodies and two sheep were

demned to death would be provided for them. And given to them, but then nothing was given to them the crowd threw

Daniel into that pit so that he so that they would devour Daniel.

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 Ham-

33 And the prophet Hambakoum was in Judea,

bakoum was having bread broken in a bowl of

and he had boiled a stew and broken bread into a

al.e. *Be/ b*Lacking in Gk cone mina = 100 drachmas

aLacking in Gk

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boiled soup and a jar of mixed wine and was on bowl, and was on his way to the plain to take it to his way to the plain to the reapers. 34And an angel the reapers. 34And an angel of the Lord said to of the Lord spoke to Hambakoum, saying, "This is

Hambakoum, "Take the food that you have to Bab-

what God says to you: the food that you have, take ylon to Daniel, in the lions' den." 35And Hambak-it to Daniel, the one of Baltasar, in the lions' pit in oum said, "Lord, I have not seen Babylon, and I do Babylon." 35And Hambakoum said, "Lord God, I

not know about the pit." 36And the angel of the

have not seen Babylon, and I do not know where Lord took hold of the crown of his head and, car-the pit is." 36And when the angel of the Lord had rying him by the hair of his head, set him down in taken Hambakoum by the hair of his head, he set Babylon above the pit in a rush of his spirit.

him down above the pit that was in Babylon.

37 And Hambakoum said to Daniel, "Rise! Eat

37 And Hambakoum shouted, saying, "Daniel,

the food that God has sent you." 38And Daniel Daniel! Take the food that God has sent you."

said, "For the Lord God who does not forsake 38And Daniel said, "For you have remembered me, those who love him has remembered me." 39And O God, and have not forsaken

those who love Daniel ate. Then the angel of the Lord put Ham- you.” 39And having risen, Daniel ate. Then the bakoum whence he took him on that same day. angel of God immediately returned Hambakoum

[Now the Lord God remembered Daniel.]

to his place.

40 Now after these things the king came out

40 Now on the seventh day the king came to

mourning Daniel. And when he stooped down mourn Daniel. And he came to the pit and looked into the pit, he saw him seated! 41And when he in, and lo, Daniel was seated! 41And when he had had shouted out, the king said, “The Lord God is shouted out with a loud voice, he said, “You are great, and there is no other besides him!” 42And great, O Lord, the God of Daniel, and there is no the king brought Daniel out from the pit and other besides you!” 42And he pulled him out but threw into the pit those responsible for hisa ruin threw into the pit those responsible for attempting before Daniel, and they were devoured.

hisa ruin, and they were immediately devoured be-

fore him.

al.e. *Daniel's*

al.e. *Daniel's*

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